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**JOURNAL OF THE
1976
GENERAL CONFERENCE
OF
THE UNITED METHODIST CHURCH
Volume II**

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1976
GENERAL CONFERENCE
OF
THE UNITED METHODIST CHURCH
Volume II

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JOHN L. SCHREIBER, Journal Editor
The General Conference of The United Methodist Church

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REPORTS OF STANDING LEGISLATIVE COMMITTEES

All reports are as presented to the General Conference and include those not acted upon as well as those finally adopted by the General Conference including amendments accepted by the chairperson on the floor and amendments and substitutes adopted by the General Conference.

Edited by HOBART R. HILDYARD, *Coordinator of Calendar*, in cooperation with the *Journal Editor*.

COMMITTEE NO. 1
CHURCH AND SOCIETY

John E. Stumbo, Chairperson—Lester L. Moore, Secretary
(Committee duties and personnel are listed on page 136.)

Report No. 1

Subject: Rights of Catholic Priests to Marry.

Date: April 29, 1976.

Petitions: A-1854.

Membership 98; Present 92; For 92; Against 0; Not Voting 0.
Calendar No. 107, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrence on the basis that this is not germane to the work of General Conference.

Report No. 2

Subject: International Convention on Prevention and Punishment of Genocide.

Date: April 29, 1976.

Petitions: A-5021.

Membership 98; Present 92; For 90; Against 0; Not Voting 2.
Calendar No. 108, Adopted May 3, 1976; Journal Page 319.

Committee recommends concurrence with this resolution.

Be it resolved, that the General Conference of The United Methodist Church supports the ratification by the United States Senate of the International Convention on the Prevention and Punishment of Genocide, adopted by the General Assembly of the United Nations in 1948, and transmitted to the Senate of the eighty-first Congress by President Harry S. Truman. We deplore the delay of 25 years in spite of hearings by the Senate Foreign Relations Committee of the ninety-first Congress and the support of Presidents Kennedy, Johnson, and Nixon; and urge ratification by this Senate as a witness to United States moral concern for all humanity.

Report No. 3

Subject: Panama Canal Treaty Negotiations.

Date: April 29, 1976.

Petitions: A-4959.

Membership 98; Present 92; For 72; Against 15; Not Voting 5.
Calendar No. 109, Adopted May 3, 1976, Journal Page 320.

Committee recommends concurrence as amended.

Whereas, early in this century, the United States initiated diplomatic and military activities which led to the separation of

Panama from Columbia, and its establishment as an independent state; and

Whereas, in the very early days of the existence of Panama, the United States negotiated in 1903 with a foreign agent representing the new government, a canal zone treaty openly admitted by the Secretary of State, John Hay, to be unequal and disadvantageous to Panama; and

Whereas, the subsequent modifications of that treaty have been relatively minor and have not redressed the initial inequity nor the subsequent grievances of the Panamanian people and government; and

Whereas, the continuance of the terms and arrangements of the present canal zone treaty is a grave source of irritation and hostility not only between Panama and the United States but also between other Latin American republics and the United States; and

Whereas, there is need for public understanding and support for revising the terms and arrangement of the present treaty through negotiations between the two states; and

Whereas, the ethical imperatives of the Christian gospel for equity, restitution, reconciliation, and self-determination of peoples impel us to seek rectification of this unjust relationship;

Therefore, we support those people, including officials of governments, who are working for negotiations between the United States and Panama leading toward the return of genuine sovereignty to the Panamanian people over their entire national territory, including the Canal.

Report No. 4

Subject: Ethnic Minority Funding.

Date: April 29, 1976.

Petitions: A-4560.

Membership 98; Present 95, For 72; Against 13; Not Voting 10.

Calendar No. 110, Nonconcurrence under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

Committee votes concurrence with the following.

Be It Resolved that General Conference provide funding for carrying out the strategies and programs as outlined in the report on the Ethnic Minority Local Church.

Report No. 5

Subject: Eliminate Board of Church and Society.

Date: April 29, 1976.

Petitions: A-2296, A-1008, A-1009, A-1010, A-1011, A-1012, A-1013.

Membership 98; Present 95; For 94; Against 0; Not Voting 1.
Calendar No. 111, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee votes nonconcurrency. We feel a strong need to continue this General Board.

Report No. 6

Subject: Directory of Organizations to be Prepared.

Date: April 29, 1976.

Petitions: A-1033, A-1034, A-1037.

Membership 98; Present 95; For 93; Against 0; Not Voting 2.
Calendar No. 112, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee votes nonconcurrency as outside the scope of the work of General Conference Committee.

Report No. 7

Subject: Hearing Opposing Views on Controversial Issues.

Date: April 29, 1976.

Petitions: A-1019.

Membership 98; Present 95; For 94; Against 0; Not Voting 1.
Calendar No. 113, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee votes nonconcurrency on the grounds that this is already being done.

Report No. 8

Subject: Resolution on Drug and Alcohol Concerns.

Date: April 29, 1976.

Petitions: A-4688 (Partial).

Membership 97; Present 95; For 88; Against 6; Not Voting 1.
Calendar No. 114, Adopted May 3, 1976, Journal Pages 320-322.

Committee recommends adoption of the following:

RESOLUTION ON DRUG AND ALCOHOL CONCERNS

I. Introduction

We recognize the widespread use and misuse of drugs which alter mood, perception, consciousness, and behavior of persons among all ages, classes, and segments of our society. We express deep concern for those persons who must depend on the effects of chemical substances to medicate emotional problems or to meet personal, social, and/or recreational needs to an extent that debilitates the individual's health or functioning.

We are also deeply concerned about the widespread ignorance and fear of drugs and their effects on the part of the general public. Such lack of knowledge and understanding makes for hysterical and irrational responses. Humane and rational approaches to solutions require an enlightened public capable of making discriminating judgments.

We understand the drug problem to be a "people problem" rather than merely a chemical, medical, or legal problem. As such, a human problem approach is required, focusing on why people use drugs, the meaning and significance of drugs in their lives, and the social and cultural conditions which may contribute to or alleviate the destructive use of drugs. Such an approach sees drug use and misuse in the larger social context of inadequate health care, inadequate education and substandard housing, poverty in the midst of plenty, affluence without meaning, rapid social change, technological development, changing moral values and growing alienation, hostility and war between peoples, environmental pollution, the waste of natural resources, and the quest for purpose and meaning of life.

The human problems approach is interdisciplinary; i.e., it involves all relevant fields of human knowledge in the search for solutions. It requires total community involvement from professionals, self-help groups, volunteer agencies, and concerned individuals in the public and private sectors. Such active mobilization of community resources makes possible the consideration of all relevant dimensions of the situation, personal and social.

The Church can offer a religious and moral heritage which views each individual as a person of infinite worth and significance, sees meaning and purpose in all of life, supports the individual and the society in the quest for wholeness and fulfillment, and seeks healing for the afflicted and liberty for the oppressed. The Church should act to develop and support conditions in which responsible decision-making by both individuals and corporate bodies can occur.

With all the conflicting opinions and misinformation available, accurate definitions are essential to clear understanding and constructive action on human problems involving the use and misuse of drugs. Pharmacologically a drug is "any substance which by its chemical nature alters the structure or function of the human organism." This broad definition encompasses a wide range of substances, including medicines, food additives, and household remedies such as aspirin, as well as psychoactive substances such as alcohol, tobacco, caffeine, heroin, barbiturates, amphetamines, "Cannabis sativa" (marijuana), tranquiliz-

ers, LSD, and miscellaneous substances such as glue and paint thinner. Even the proper medical use under guidance of a competent physician carries risks to health and functionings, and nonmedical use increases those risks considerably.

We understand drug use to mean taking a substance responsibly in the appropriate amount, frequency, strength, and manner that is likely to result in physical, psychological, and social well-being and drug misuse to mean taking a substance irresponsibly in an amount, frequency, strength, or manner that is likely to result in damage to the user's health or impair his or her ability to function psychologically, socially, or vocationally, or proves harmful to society. The meaning of drug abuse is covered in the definition of misuse and is thus omitted, since it has generally confused rather than clarified understanding. No drug may be considered harmless, but the effects of any given drug must be judged in the light of such variables as dosage, manner of ingestion, the user's personality and disposition, and the social setting in which the drug is taken.

The ministry of the Church should be directed both to the prevention and the treatment of problems related to drug use and misuse. All members of society, including churchmen and churchwomen, should become thoroughly informed about drug issues so that they can make intelligent and responsible decisions about personal use and social policy controlling drug use. Therefore:

1. We encourage and seek funding for the Church and the larger community to develop various forms of drug education for children, youth, and adults that deal with drug issues in an honest, objective, and factual manner. Informed public discussion is essential to enlightened public action.

2. We urge churches and their members to join with others engaged in positive and constructive programs of prevention and treatment to form a comprehensive, ecumenical, interfaith and multidisciplinary approach to the wide range of drug problems. The total resources of the community need to be mobilized. Therefore, churches should become involved in prevention and rehabilitation efforts and should encourage and support communitywide efforts to provide services and facilities to the total population in need.

3. We encourage public schools to integrate drug education into the curriculum in such a way that children and youth of the total community may learn about drugs in an open and supportive atmosphere that facilitates personal growth and responsible decision-making.

4. We call upon the helping professions in general to develop

an increased awareness of drug problems and to utilize their various skills in the search for solutions to these problems. The pastor should serve as a member of this interprofessional community service team.

5. We urge professional schools of theology, medicine, education, and other graduate schools to develop drug education courses for the training of their students. Opportunities for continuing education and in-service training should also be provided for these professionals.

6. We encourage the efforts by city, state, and national government to find ways and means to deal with people who have drug-related problems within the framework of social, health, and rehabilitation services, rather than in the framework of law and punishment. The fundamental role of law enforcement agencies should be to reduce the traffic in drugs by apprehending the professional profiteers. We ask legislative bodies to provide sufficient funding for an adequate drug education program.

7. We call upon members of the medical profession to join with the Church, all community agencies, and government in finding ways and means of preventing the misuse of those drugs which are intended to be therapeutic.

8. We call upon the mass media, advertising agencies, and the drug companies which use them to frame advertisements to promote appropriate drug use rather than to encourage the indiscriminate use of drugs to solve personal problems.

9. We urge research into the effects, the extent, the causes, the prevention, and the treatment of all aspects of the use and misuse of drugs, and believe that such research is urgent and should be pursued in an atmosphere of flexibility and freedom.

10. We support the efforts of the President, the Congress, and state legislative bodies to develop social policy about drugs that is rational, humane, based on factual evidence, and commensurate with the known dangers of the drugs to the individual and to society.

II. Alcohol

Alcohol presents a special case of drug usage because of its widespread social acceptance. We affirm our long-standing conviction and recommendation that abstention from the use of alcoholic beverages is a faithful witness to God's liberating and redeeming love.

This witness is especially relevant in a pluralistic society where drinking is so uncritically accepted and practiced; where excessive, harmful, and dangerous drinking patterns are so

common; where destructive reasons for drinking are so glamorized that youthful immaturity can be exploited for personal gain; where alcohol contributes to a great proportion of fatal traffic and industrial accidents; where millions of individuals and their families suffer from alcoholism and countless others from various drinking problems; and where alcohol is a factor in many other social problems such as crime, poverty, and family disorder.

Thus the recommendation of abstinence to members of The United Methodist Church is based on a critical appraisal of the personal and socio-cultural factors in and surrounding alcohol use, the detrimental effects of irresponsible drinking on the individual and society, and a concrete judgment regarding what love demands. The Church recognizes the freedom of the Christian to make responsible decisions and calls upon each member to consider seriously and prayerfully the witness of abstinence as a part of his or her equipment for Christian mission in the world. Christian love in human relationships is primary, thereby making abstinence an instrument of love and always subject to the requirements of love. Persons who practice abstinence should avoid attitudes of selfrighteousness which express moral superiority and condemnatory attitude toward those who do not abstain.

We believe that concern for the problems of alcohol carries with it the inherent obligation to seek the healing and justice in society that will alleviate the social conditions which contribute to and issue from alcohol problems.

Therefore:

1. We urge every local congregation and each member to demonstrate an active concern for alcoholics and their families and for all persons with drinking problems. Basic to this concern is an informed mind and compassionate heart which views the alcoholic without moralism and with empathy.

2. We urge churches to make education about alcohol problems and the value of abstinence an integral part of all drug education efforts.

3. We favor laws to eliminate the advertising of alcoholic beverages.

4. We encourage churches to develop special action programs on alcohol problems which include preventive education in the family, church, and community; utilizing mass media to develop responsible attitudes toward alcohol, alcohol use, and alcohol-related problems; care, treatment, and rehabilitation of problem drinkers; measures to prevent persons from driving while under the influence of alcohol; the achievement of appropriate and

effective legal controls; and the stimulation of sound empirical research.

5. We urge the health system, especially United Methodist-related hospitals, to accept alcoholism as a medical-social-behavioral problem and to treat the alcoholic person with the same attention and consideration as any other patient.

6. We urge the Federal Trade Commission to develop a health hazard warning concerning the use of alcohol as a beverage, and that it be affixed to all alcoholic beverage offered for sale.

III. Tobacco

Tobacco presents another special case of drug usage. Constrained by the overwhelming evidence linking cigarette smoking with lung cancer, cardiovascular diseases, emphysema, chronic bronchitis, and related illnesses, and moved to seek the health and well-being of all persons, we urge private and public health organizations to initiate intensive programs to demonstrate the link between smoking and disease. The United Methodist Church discourages persons, particularly youth and young adults, from taking up this generally habituating practice.

We are especially concerned about the portrayal of smoking in connection with commercial advertising. We commend the suspension of cigarette advertising on radio and television. Smoking in other advertisements is still depicted in ways which identify it with physical and social maturity, attractiveness, and success. We support the Federal Trade Commission's rules requiring health warning statements in cigarette packaging.

1. We support expanded research to discover the specific agents in tobacco which damage health, to develop educational methods which effectively discourage smoking, to organize services to assist those who wish to stop smoking.

2. We urge the Department of Agriculture and other government agencies to plan for and assist the orderly economic transition of the tobacco industry—tobacco growers, processors, and distributors—into other, more benign lines of production.

3. We recommend limitation on tobacco smoking in our churches and in other public facilities in support of the right of nonsmokers to clear air.

4. We recommend the prohibition of commercial advertising of tobacco products in order to reduce enticement toward use of a proven health hazard.

IV. Marihuana

Marihuana is one form of the common hemp plant, "Cannabis sativa," which consists of the dried and crushed leaves and

flowering tops of the plants. High concentration of the plant resin alone is called hashish, and is six to eight times as potent as the usual marihuana.

Recent studies estimate that as many as 29 million Americans have tried marihuana at least once and 12 million use it regularly. In the past four years, according to F.B.I. statistics, more than one million persons have been arrested for marihuana offenses, 88 percent of whom were under the age of 26 with 62 percent under the age of 21. A statistical analysis of marihuana arrests by the National Commission on Marihuana and Drug Abuse reported in 1972 that 93 percent of all arrests were for simple possession, with 2/3 of these involving the quantity of one ounce or less. (Only 7 percent of the arrests were against the commercial trafficker.) The majority of those arrested for use or possession of marihuana have no previous criminal record and no behavioral background to suggest future criminality.

The National Commission on Marihuana and Drug Abuse correctly identified marihuana as being more than a drug—it has also been a symbol. In the 1960's marihuana was used almost exclusively by young people and was specifically identified with the youth counter-culture whose lifestyles defied the established social order. Marihuana became a symbol for the rejection of traditional values and principles.

Today much of the social conflict surrounding marihuana has dissipated. Despite conflicting medical and scientific findings, there are few serious claims that marihuana use causes addiction, violence, insanity, or leads to the use of stronger drugs. The long term physical effects of the drug will not be known until the extensive scientific research currently underway is completed. There is no such thing as a harmless drug, and more investigation will lead to more knowledge concerning the side-effects of marihuana use. This knowledge should be used to warn users, however, and not to brand them as criminals.

We recommend abstinence from the use of marihuana.

At the same time, we recommend the removal of felony penalties for possession of small amounts of marihuana for personal use. Such treatment of marihuana offenses is based on the recognition that the social costs of wrecked lives and careers, especially among young people, and of wasted law enforcement resources involved with continued criminal prohibition far outweigh the harm caused by the misuse of the drug. The removal of felony penalties in no way, however, implies approval or encouragement of marihuana use or its legalization.

Therefore:

1. We urge that special attention be given marihuana in drug

education programs. It is necessary to deal with the fear and misinformation which surround attitudes about this drug in order that discussion can be conducted on a rational basis.

2. We urge, on rational and humane principles, reform of laws to remove felony penalties for use or possession of small amounts of marihuana. At the same time, we continue to support strong law enforcement efforts against the illegal sale of all drugs.

3. We encourage a review of cases of persons already serving sentences for the use or possession of marihuana committed prior to reforms which reduce penalties for such use or possession.

4. We encourage continued medical and scientific research to determine the potential dangers of marihuana use to the individual.

5. We urge development of a social policy regarding the use of marihuana based upon accurate knowledge and enlightened understanding.

V. Narcotics

Narcotics are a group of drugs whose analgesic action relieves pain and produces sleep or stupor. They include derivatives of the opium plant such as heroin, morphine, and codeine, and synthetic substances such as methadone and meperidine. Medically, narcotics are employed primarily for the relief of pain, but the risk of physical and psychological dependence is well established. Dependence of both kinds refers to compulsive behavior characterized by a preoccupation with procuring and using the drug. The exact number of persons, commonly called "addicts," dependent on self-administered doses is unknown, but estimates place the number as high as 200,000. The action of the narcotic reduces hunger, pain, and aggressive and sexual drives; it is the desire or need for the drug rather than its effects which motivates criminal activity associated with compulsive narcotic abuse. While the availability of heroin has long been prevalent in many inner-city ghetto communities, it is a growing problem in all segments of our society.

Therefore:

1. We urge members of the Church to consider the compulsive users of narcotics as persons in need of treatment and rehabilitation, and to show compassion and supportive concern for them and their families.

2. We urge that public, private, and church funds be made available for prevention of drug abuse and for treatment and rehabilitation methods for compulsive narcotic users which emphasize becoming productive and emotionally stable members of society, including types of chemical therapy.

3. We urge continual reform of the law to make it easier for the compulsive users to be treated not as criminals, but as persons in need of medical attention, psychiatric treatment, pastoral care, and social rehabilitation.

4. We support strong enforcement measures aimed at reducing the illegitimate organized production, manufacture, distribution, and sale of narcotics for profit.

VI. Sedatives and Stimulants

Sedatives are used therapeutically to treat anxiety, induce sleep, control convulsions, and also as muscle relaxants. Barbiturates and the minor tranquilizers are the sedatives most commonly prescribed by physicians.

Although major tranquilizers may properly be prescribed to treat mental illnesses such as schizophrenia, the use of such drugs to relieve emotional stresses of every day living constitutes misuse as well as irresponsible prescribing practices.

Severe physical dependence on barbiturates can develop at dosages higher than therapeutic doses, and withdrawal is severe and dangerous. Overdose of barbiturates is currently one of the major methods of committing suicide. Accidental overdoses sometimes occur when sleeping pills are left by the side of the bed and an already sedated, confused person ingests a lethal dose. Alcohol and barbiturates combined multiply their effects so that drinking after taking medication is especially hazardous. Enough barbiturate capsules are manufactured by pharmaceutical companies annually to supply approximately 30 capsules for each person in the United States. A significant proportion of these legitimately produced pills are diverted into illegitimate channels.

Stimulants produce a sense of vitality, alertness, and energy plus the ability to do without sleep for long periods. Stimulants include amphetamines, methamphetamines, cocaine, and mild stimulants such as caffeine and nicotine. Therapeutically they are used to treat obesity, narcolepsy, hyperkinesis, fatigue, and depression.

The stimulant misuser cannot be stereotyped, but ranges from the diet-pill abuser to the "speed freak." Few people die from direct overdose of stimulants, but long-term misuse may result in disorientation and paranoid psychosis. Stimulants are not a magic source of energy, but instead push the user to a greater expenditure of his or her own physical resources often to a hazardous point of fatigue. The body builds a tolerance so that larger doses are required to maintain the same "high." Stimulants such as amphetamines are available legally on a written

prescription of a physician. These prescriptions cannot be refilled, but can be obtained from one or more physicians, and filled by one or more pharmacies.

Therefore:

1. We urge members of the medical profession to exercise special care in their prescription of sedatives and stimulants and that they provide therapeutic non-chemical alternatives where available and possible, especially to those eligible for third party payments.

2. We urge the federal government to take the necessary protective steps to curtail excessive production and distribution of sedative and stimulant drugs by setting quotas, requiring precise record keeping of receipts and dispositions to be filed with the government periodically, and the insuring of adequate drug storage procedures by the manufacturers and wholesalers through licensing requirements.

3. We call upon both the governmental and private sectors of society to develop cooperatively a comprehensive regulatory system in which the drug industry, the drug distributors, advertisers, the medical profession, and the consumers will be required to assume collective responsibility for the proper production, distribution, promotion, and use of prescription and non-prescription drugs.

4. We call upon the mass media, advertising agencies and the drug companies to frame advertisements which promote appropriate drug use rather than to encourage their indiscriminate use to solve personal problems.

5. Because mood-altering drugs have often been promoted and prescribed for uses beyond those that are medically indicated, we recommend (1) the development of an independent drug information/evaluation system; (2) the upgrading of medical school training in regard to the prescribing of mood-altering drugs as well as post-graduate education for already practicing physicians; (3) the education of the public to the inherent dangers and inappropriate uses of such substances.

VII. Psychedelics or Hallucinogens

Psychedelics or hallucinogens are a class of drugs which includes LSD, psilocibin, mescaline, and DMT. These drugs produce radical changes in perception and altered states of consciousness. "Hallucinogen" refers to the illusion-producing properties of these drugs, and "psychedelic" means, literally, mind-opening.

Scientific experimentation to determine therapeutic uses for LSD-type drugs includes treatment of alcoholism, narcotic

addiction, and terminal cancer patients. As far as is now known, these drugs do not produce physical dependence. The full dangers are still under investigation.

Some persons take LSD in the search for self-knowledge and self-awareness, others in quest of mystical or religious consciousness, still others because of disillusionment with reality and rebellion. Casual or promiscuous use is particularly hazardous since serious adverse reactions are common where warm and supporting settings are absent. These dangers include fear and panic which can lead to bizarre and self-destructive behavior or temporary psychosis. Long-term risks include prolonged depression, paranoia, psychosis, and the "flashback"—the recurrence of some aspect of the drug experience after the influence of the drug has gone. Buying LSD-type drugs through illicit channels carries the additional large dangers of unknown dosage and impure forms.

Therefore:

1. We urge individuals to refrain from the use of psychedelics.
2. We urge modification of current legal controls of psychedelic drugs in order to make possible more controlled professional therapeutic research with these drugs.
3. We call upon the churches to demonstrate actively their concern for those who use drugs.

Report No. 8 (minority)

Subject: Resolution on Drug and Alcohol Concerns.

Date: April 29, 1976.

Petitions: A-4688 (Partial).

Calendar No. 115, Defeated May 3, 1976. Journal Pages 321-322.

A minority report on Section IV, Marijuana, par. 5 as follows:

Substitute the portion of the report beginning

"We recommend abstinence from the use of marijuana" . . . and concluding ". . . encouragement of marijuana use." with

"We recommend abstinence from the use of marijuana. We do not condone the production, distribution and sale of marijuana. At the same time, we recommend the removal of imprisonment penalties for possession of small amounts of marijuana for personal use. The recognition that arrests and prosecution of such persons results in wrecked lives and careers, especially among young people, and of wasted law enforcement resources involved with criminal prohibition far outweigh the harm caused by the misuse of the drug. The removal of criminal penalties in no

way, however, implies approval or encouragement of marijuana use or its legalization.”

In section #2 amend to read: “We urge, on rational and humane principles, reform of laws to remove imprisonment penalties for use or possession of small amounts of marijuana. At the same time, we continue to support strong law enforcement efforts against the illegal sale of all drugs.”

John D. Wolf, et al.

Report No. 9

Subject: Amend Par. 72, Social Principles, II, Nurturing Community, Homosexual Marriages.

Date: April 29, 1976.

Petitions: A-1884.

Membership 98; Present 96; For 90; Against 1; Not Voting 5.

Calendar No. 116, No action taken.

(The report was in the form of an amendment to the Statement of Social Principles. The substance of the report is reflected in this committee's Report No. 32; see page 1175.—Editor)

Report No. 10

Subject: Changing Social Principles.

Date: April 29, 1976.

Petitions: A-1079, A-1087 through A-1089, A-1091, A-1092, A-1095, A-1096, A-1103, A-1104, A-1107, A-1110, A-1115, A-1118, A-1122, A-1128, A-1133, A-1145, A-1146, A-1169, A-1171, A-1174, A-1175, A-1176, A-1178 through A-1183, A-1186, A-1189, A-1192, A-1195, A-1199, A-1202, A-1204, A-1209, A-1210, A-1213 through A-1217, A-1222, A-1223, A-1227, A-1232, A-1234, A-1236, A-1237, A-1240 through A-1244, A-1246, A-1247, A-1259, A-1263, A-1264, A-1267, A-1292, A-1301, A-1313, A-1314, A-1318, A-1319, A-1322, A-1323, A-1334 through A-1339, A-1341, A-1342, A-1346, A-1347, A-1348, A-1351, A-1353 through A-1355, A-1357, A-1360 through A-1362, A-1365, A-1366, A-1368, A-1372, A-1374, A-1376, A-1378, A-1380, A-1383, A-1386, A-1388, A-1391, A-1393, A-1395 through A-1397, A-1399, A-1401, A-1403, A-1408 through A-1410, A-1414, A-1417 through A-1419, A-1421 through A-1424, A-1426, A-1430 through A-1432, A-1435, A-1440, A-1441, A-1443, A-1444, A-1450.

Membership 98; Present 96; For 95; Against 0; Not Voting 1.

Calendar No. 117, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee voted nonconcurrence since these were handled elsewhere.

Report No. 11

Subject: Amend Social Principles Par. 72-II, The Nurturing Community.

Date: April 29, 1976.

Petitions: A-1477.

Membership 98; Present 96; For 70; Against 25; Not Voting 1.

Calendar No. 118, No action taken.

The committee recommends nonconcurrency as we prefer the original wording.

Report No. 12

Subject: Amending Social Principles Par. 72.

Date: April 29, 1976.

Petitions: A-1628, A-2497, A-2688, A-2900, A-2103.

Membership 98; Present 85; For 85; Against 0; Not Voting 0.

Calendar No. 119, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee voted nonconcurrency as the material is cared for elsewhere.

Report No. 13

Subject: Change Title From "Christian Social Concerns" to "Church and Society".

Date: April 29, 1976.

Petitions: A-1004.

Membership 98; Present 96; For 94; Against 2; Not Voting 0.

Calendar No. 120, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends adoption of the following:

¶ 753. Renumber ¶ 835 of the 1972 *Discipline* without change.

¶ 754. Amend ¶ 979 by deletion of "Christian Social Concerns," "desired," in the first sentence, "Chairperson" in the second sentence, and the entire third sentence. Substitute "Church and Society," and "desirable" in the first sentence and add the words "may create." Substitute "Coordinator of the Area" in the second sentence. Thus the paragraph would read:

"The District Superintendent, after consultation with the Conference Board, may appoint a District Director of **Church and Society**. Also, if desirable, a District may create a Committee on Church and Society of laypersons and ministers to work with the District Superintendent to further the purposes of the Conference Board. The **Coordinator of the Area** of Christian Social Involvement of the District United Methodist Women shall be an ex-officio member".

Report No. 14**Subject: Changing Social Principles.**

Date: April 29, 1976.

Petitions: A-1453, A-1454, A-1457, A-1458, A-1462 through A-1464, A-1466, A-1471, A-1472, A-1479, A-1484, A-1486, A-1490, A-1494, A-1498, A-1499, A-1501 through A-1504, A-1514, A-1527 through A-1531, A-1533, A-1535, A-1536, A-1542, A-1543, A-1548, A-1550 through A-1552, A-1564, A-1565, A-1567, A-1571, A-1574, A-1578 through A-1581, A-1583, A-1584, A-1586, A-1588, A-1591, A-1592, A-1605, A-1609, A-1613, A-1615, A-1620, A-1625, A-1626, A-1669 through A-1671, A-1673, A-1675 through A-1677, A-1679, A-1680, A-1690, A-1691, A-1695, A-1697, A-1700, A-1702, A-1711, A-1721, A-1722, A-1732, A-1746, A-1748, A-1750, A-1759, A-1762, A-1765, A-1767 through A-1770, A-1776, A-1778, A-1780, A-1782, A-1784, A-1787, A-1790 through A-1792, A-1794, A-1795, A-1797 through A-1800, A-1802, A-1803, A-1805 through A-1809, A-1816, A-1818, A-1819, A-1822 through A-1825, A-1828 through A-1830, A-1834 through A-1840, A-1925, A-1927, A-1933, A-1934, A-1948, A-1980, A-1986, A-1989, A-1991, A-2020, A-2021, A-2025, A-2030, A-2033, A-2027, A-2028, A-2037, A-2041, A-2044, A-2045, A-2047, A-2054, A-2065, A-2100, A-2103, A-2119, A-2102, A-2125, A-2128, A-2138, A-2150, A-2153, A-2155, A-2161, A-2171, A-2173, A-2179, A-2181, A-2190, A-2220, A-2223, A-2226, A-2229, A-2244, A-2252, A-2259, A-2260, A-2263, A-2281, A-2282, A-2272, A-2273, A-2340, A-2358, A-2364, A-2365, A-2367, A-2368, A-2370, A-2372, A-2382, A-2389, A-2391, A-2392, A-2399.

Membership 98; Present 96; For 95; Against 0; Not Voting 1.

Calendar No. 121, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee voted nonconcurrency since these were handled elsewhere.

Report No. 15**Subject: Changing Social Principles.**

Date: April 29, 1976.

Petitions: A-2401, A-2404, A-2410, A-2427, A-2428, A-2439, A-2455, A-2467, A-2481, A-2501, A-2509, A-2510, A-2514, A-2515, A-2543, A-2547, A-2555, A-2558, A-2563, A-2564, A-2630, A-2699, A-2701, A-2703, A-2720, A-2749, A-2756, A-2757, A-2758, A-2767, A-2824, A-2836, A-2841, A-2872, A-2912, A-2918, A-2920, A-2922, A-2923, A-2935, A-2950, A-2970, A-2987, A-2992, A-2993, A-3004, A-3020, A-3039,

A-3043, A-3046, A-3049, A-3092, A-3070, A-3115, A-3098, A-3147, A-3169, A-3195.

Membership 98; Present 96; For 95; Against 0; Not Voting 1.

Calendar No. 122, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee voted nonconcurrency since these were handled elsewhere.

Report No. 16

Subject: Resolution: The United Methodist Church and Peace.

Date: April 30, 1976.

Petitions: A-5015, A-5014, A-4556, A-4914, A-4917, A-4919, A-4933, A-4935, A-4937, A-4931, A-4932, A-4945, A-4948, A-4979 through A-4983, A-4985, A-4986, A-4988, A-4989, A-4990, A-4992 through A-4994, A-4996 through A-4999, A-5000 through A-5004.

Membership 98; Present 96; For 94; Against 1; Not Voting 1.

Calendar No. 238, Adopted May 4, 1976, Journal pages 367-373.

Committee voted to concur with the Resolution as follows:

“Peace is not simply the absence of war, a nuclear stalemate or combination of uneasy cease-fires. It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace (Isa. 11:4-11); where historic antagonists dwell together in trust (Isa. 11:4-11); and, where righteousness and justice prevail. There will be no peace with justice until unselfish and informed love are structured into political process and international arrangements.” (Bishops’ Call for Peace and the Self-Development of Peoples)

The mission of Jesus Christ and his church is to serve all peoples regardless of their government, ideology, place of residence or status. Surely the welfare of humanity is more important in God’s sight than the power or even the continued existence of any state. Therefore, the church is called to look beyond human boundaries of nation, race, class, sex, political ideology, or economic theory, and to proclaim the demands of social righteousness essential to peace.

The following are interrelated areas which must be dealt with concurrently in a quest for lasting peace in a world community.

1. DISARMAMENT

One hard fact must be stated bluntly: the arms race goes on. The momentum of the race never slackens, and the danger of a holocaust is imminent. Meanwhile, millions starve, development stagnates, and international co-operation is threatened. Increas-

ingly sophisticated weapons systems accelerate arms spending and heighten anxieties without adding to the security of the nations. Again and again, regional tensions grow, conflicts erupt, and great powers intervene to advance or protect their interests without regard to international law or human rights.

True priorities in national budgeting are distorted by present expenditures on weapons. Because of fear of unemployment, profits, and contributions to national balance of payments, the arms industry engenders massive political power. Food, health, social services, jobs and education are vital to the welfare of nations. Yet the availability of all is constantly threatened because of the over-riding priority given by governments to what is called "defense."

If humanity is to move out of this period of futility and constant peril, the search for new weapons systems must be halted through comprehensive international agreements. Moreover, disarmament negotiations should include all nations with substantial armaments systems. The vast stockpiles of nuclear bombs and conventional weapons must be dismantled under international supervision, and the resources being used for arms be diverted to programs designed to affirm life rather than destroy it. Serious consideration should be given by nations to unilateral initiative which might stimulate the reaching of international agreement.

Where nations in a specific region band together to bar nuclear weapons from the area as encouraged by the international community we commend such constructive agreements and urge other countries, particularly the great powers, to respect them.

The goal of world disarmament demanding a radical reordering of priorities and coupled with an effective system of international peacemaking and peacekeeping, must constantly be kept before peoples and governments by the church.

2. HUMAN RIGHTS

Millions of people still live under oppressive rule and various forms of exploitation. Millions more live under deplorable conditions of racial, sexual, and class discrimination. In many countries many persons including Christians are suffering repression, imprisonment and torture as a result of their efforts to speak truth to power.

We support every effort being made by the United States Government to secure the release of names and/or persons dead or alive who are still listed as missing in action in Southeast Asia as the result of the conflict in that area. We deplore the lack of compassion on the part of those governments who have

steadfastly refused to provide this information to the satisfaction of those families involved.

Action by governments to encourage liberation and economic justice is essential but must be supported by parallel action on the part of private citizens and institutions, including the churches, if peaceful measures are to succeed. Unless the prevailing oppression and denial of basic human rights are ended, violence on an increasing scale will erupt in many nations, and may spread throughout the world. The human toll in such conflict could be enormous and could result in new oppression and further dehumanization.

We are especially concerned for areas such as Zimbabwe (Rhodesia), Namibia and South Africa where white minorities oppress and discriminate against black majorities. This concern extends to all situations where external commercial, industrial, and military interests are related to national oligarchies which resist justice and liberation for the masses of people. It is essential that governments which support or condone these activities alter their policies to permit and enable people to achieve genuine self-determination.

3. THE UNITED NATIONS

International justice requires the participation and determination of all peoples. We are called to look beyond the "limited and competing boundaries of nation-states to the larger and more inclusive community of humanity." (Bishops' Call for Peace and the Self-Development of Peoples)

There has been unprecedented international cooperation through the United Nations and its specialized agencies as they have worked to solve international problems of health, education, and the welfare of people. The United Nations Children's Fund (UNICEF) is one of the agencies that has been successful in this area.

These achievements are to be commended. However, in other areas political considerations have diminished the support needed for the United Nations to achieve its goals. Many nations, including the most powerful, participate in some programs only when those actions do not interfere with national advantage.

We believe the United Nations and its agencies must be supported, strengthened, and improved. We commend that Christians work for the following actions in their respective nations.

a) The Universal Declaration of Human Rights is a standard of achievement for all peoples and nations. International covenants

and conventions which seek to implement the Declaration should be universally ratified.

b) Peace and World Order require the development of an effective and enforceable framework of international law which provides protection for human rights and guarantees of justice for all people.

c) Greater use should be made of the International Court of Justice. Nations should remove any restrictions they have adopted which impair the Court's effective functioning.

d) Development agencies should not be dominated by the industrialized world. Efforts to make controlling bodies of these agencies more representative should be supported.

e) International agencies designed to help nations or peoples escape from domination by other nations or transnational enterprises must continue to be created and strengthened.

f) Issues of food, energy, raw materials and other commodities are greatly affected by economic and political considerations. Efforts in the United Nations to achieve new levels of justice in the world economic order should be considered, reviewed and supported.

g) Collective action against threats to peace must be supported. Wars fought in the search for justice might well be averted or diminished if the nations of the world would work vigorously and in concert in seeking changes in oppressive political and economic systems.

4. WORLD TRADE AND ECONOMIC DEVELOPMENT

The gap between rich and poor continues to widen. Human rights are denied when the surpluses of some arise in part as a result of continued deprivation of others. This growing inequity exists in our own communities and in all our nations. Our past efforts to alleviate these conditions have failed. Too often these efforts have been limited by our own unwillingness to act or frustrated by private interests and governments striving to protect the wealthy and the powerful.

In order to eliminate inequities in the control and distribution of the common goods of humanity, we are called to join the search for more just and equitable international economic structures and relationships. We seek a society that will assure all persons and nations the opportunity to achieve their maximum potential.

In working toward that purpose, we believe these steps are needed:

—Economic systems structured to cope with the needs of the world's peoples must be conceived and developed.

—Measures which will free people and nations from reliance on

financial arrangements which place them in economic bondage must be implemented.

—Policies and practices for the exchange of commodities and raw materials which establish just prices and avoid damaging fluctuations in price must be developed.

—Control of international monetary facilities should be more equitably shared by all nations, including the needy and less powerful.

—Multilateral, rather than bilateral assistance programs should be encouraged for secular as well as religious bodies. They must be designed to respond to the growing desire of the “developing world” to become self-reliant.

—Nations which possess less military and economic power than others must be protected, through international agreements, from loss of control of their own resources and means of production to either transnational enterprises or other governments.

—These international policies will not narrow the rich-poor gap within nations unless the powerless poor are enabled to take control of their own political and economic destinies. We support people’s organizations designed to enable the discovery of local areas of exploitation and development of methods to alleviate these problems.

Economic and political turmoil within many developing nations has been promoted and used by other powers as an excuse to intervene through subversive activities or military force in furtherance of their own national interests. We condemn this version of imperialism which often parades as international responsibility.

We urge the appropriate boards and agencies of The United Methodist Church to continue and expand efforts to bring about justice in cooperative action between peoples of all countries.

5. THE LAW OF THE SEA

The ocean, which covers 70 percent of the earth’s surface, is the supplier of most of the earth’s rain, renewable oxygen, and a significant amount of food. The United Nations is concerned with protecting this common heritage by international agreements on the uses of the ocean, the prevention of conflict, and the equitable sharing of ocean resources, and by the establishment of an international authority to manage the international seabed.

We support the United Nations efforts to develop international law to govern the sea and to ensure that the ocean’s common resources will be used cooperatively and equitably for the welfare of humankind.

6. MILITARY CONSCRIPTION, TRAINING AND SERVICE

a) Conscription. We affirm our historic opposition to compulsory military training and service. We urge that military conscription laws still in effect be repealed. We also warn that elements of compulsion in any national service program which may be in effect or under consideration will jeopardize seriously the service motive and introduce new forms of coercion into national life. We advocate and will continue to work for the inclusion of the abolition of military conscription in disarmament agreements.

b) Conscientious objection. Each person must face conscientiously the dilemmas of conscription, military training and service and decide his or her own responsible course of action. We affirm the historic statement: "What the Christian citizen may not do is to obey persons rather than God, or overlook the degree of compromise in even our best acts, or gloss over the sinfulness of war. The church must hold within its fellowship persons who sincerely differ at this point of critical decision, call all to repentance, mediate to all God's mercy, minister to all in Christ's name." (The United Methodist Church and Peace, 1968 General Conference.)

Christian teaching supports conscientious objection to all war as an ethically valid position. It also asserts that ethical decisions on political matters must be made in the context of the competing claims of biblical revelation, church doctrine, civil law, and one's own understanding of what God calls him or her to do.

We, therefore, support all those who conscientiously object: to preparation for or participation in any specific war or all wars; to cooperation with military conscription; or to the payment of taxes for military purposes; and we ask that they be granted legal recognition.

c) Amnesty and reconciliation. Thousands of persons who have conscientiously refused to participate in war in a variety of ways are still in exile from their own country. In addition, many more have been or still are in civilian or military prisons. These persons continue to experience hardships and/or legal jeopardy because of their resistance to war.

We will continue to do all in our power to secure amnesty and/or repatriation with restoration of legal rights for these.

Broad and unconditional amnesty would be an act of reconciliation that would restore family, community and civic unity.

We will continue to provide pastoral care and arrange other essential services for such persons and their families through United Methodist personnel as well as through cooperation with other denominations and responsible agencies.

7. PEACE RESEARCH AND PEACE EDUCATION

We call upon The United Methodist Church in the light of its historical teachings and the Bishops' Call to Peace and Self-Development of Peoples:

1) To encourage peace research programs within and outside the church to explore alternatives to war.

2) To further develop peace education guidelines in order to provide a positive program of peace education at all age levels within the church.

3) To implement the guidelines applicable through all agencies of The United Methodist Church.

Report No. 17

Subject: Matters Relating to Division of Peace.

Date: April 30, 1976.

Petitions: A-4915, A-4916, A-4918, A-4944, A-4946, A-4941, A-4936, A-4930, A-4929, A-4928, A-4927, A-4926, A-4924, A-4923, A-4922, A-4972.

Membership 98; Present 96; For 93; Against 0; Not Voting 3.

Calendar No. 239, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee voted nonconcurrence as these matters are cared for elsewhere.

Report No. 18

Subject: The Bishop's Call for Peace and The Self-Development of Peoples.

Date: April 30, 1976.

Petitions: A-4558, A-4555.

Membership 98; Present 96; For 96; Against 0; Not Voting 0.

Calendar No. 240, Adopted May 4, 1976, Journal page 373.

The committee votes concurrence with the following resolution:

Resolution

The Bishops' Call for Peace and the Self-Development of Peoples

Whereas the Bishops' Call for Peace and the Self-Development of Peoples evoked enthusiastic endorsement from the 1972 General Conference; and

Whereas the description of the enemies of peace and the requirements for the achievement of peace and self-development of peoples challenged the consciences and imaginations of unnumbered persons; and

Whereas the episcopal areas, annual conferences, districts,

local churches and theological seminaries responded in substantial numbers and in encouraging ways to the Call; and

Whereas the general boards and agencies and other groups in the church, through a coordinating committee, cooperated in developing plans and materials and providing support for the Call; and

Whereas the significant accomplishments and heightened level of concern of the churches and their members should be conserved and furthered; and

Whereas the 1972 General Conference action implicitly recognized that the making of peace is an ongoing process that requires the continued dedication of The United Methodist Church and its members; therefore

We urge The United Methodist Church and its members to take note of the increased concern and commitment to peace and the self-development of peoples reflected in the response to the Call. We further ask that the General Conference reiterate its support of objectives of the Call, that it direct the Board of Church and Society in cooperation with the other general program agencies to assume responsibility for providing leadership and resources on a church-wide basis in furthering the objective of peace and the self-development of peoples, and that it direct the General Council on Ministries to exercise a coordinating role in promoting further cooperation among the general program agencies.

We further urge the episcopal areas, Annual Conferences, districts, local churches and theological seminaries, and the clergy and laity who provide leadership in them, to continue their interest, commitment, and efforts to create conditions for peace and the self-development of peoples.

Report No. 19

Subject: Works of Art in the Pentagon.

Date: April 30, 1976.

Petitions: A-1052.

Membership 98; Present 88; For 52; Against 35; Not Voting 1.

Calendar No. 241, Adopted May 4, 1976, Journal page 373.

The committee voted concurrence with the following resolution:

We submit to the United States Congress, Bicentennial Commission and other appropriate agencies a request that artists be invited to submit proposed works of art expressing the peaceful pursuits of humankind and that these creations be placed in the Pentagon to provide a visual reminder to those who

work there of the national ideal to live in peace for the next 200 years.

Report No. 20

Subject: Panama Canal.

Date: April 30, 1976.

Petitions: A-4960, A-4961.

Membership 98; Present 96; For 90; Against 5; Not Voting 1.

Calendar No. 242, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 563, 564.

Committee votes concurrence with the following resolution and relates it to Calendar Item 109. (Note: See Report No. 3, above.—*Editor*)

Report No. 21

Subject: Panama Canal Issue.

Date: April 30, 1976.

Petitions: A-4958.

Membership 98; Present 96; For 96; Against 0; Not Voting 0.

Calendar No. 243, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee voted nonconcurrence as contrary to action already taken.

Report No. 22

Subject: Sale and Use of Alcohol and Tobacco on Church Property.

Date: April 30, 1976.

Petitions: A-4684.

Membership 98; Present 86; For 46; Against 33; Not Voting 7.

Calendar No. 244, Adopted May 4, 1976, Journal page 374.

The committee voted concurrence in the following resolution: It is resolved that The United Methodist Church opposes the sale and discourages the consumption or use of alcoholic beverages and tobacco products within the confines of church buildings, including worship centers, halls and educational areas.

Report No. 23

Subject: Resolution on Gambling.

Date: April 30, 1976.

Petitions: A-4737, A-1084, A-4736, A-4735, A-4738, A-4739.

Membership 98; Present 96; For 96; Against 0; Not Voting 0.

Calendar No. 245, Adopted May 4, 1976, Journal page 374.

The committee voted concurrence with the following resolution: Gambling as a means of seeking material gain only by chance

and at the neighbor's expense is a menace to personal character and social morality. Gambling fosters greed and stimulates the desire to get something for nothing. It encourages a primitive fatalistic faith in chance. Organized and commercial gambling is a threat to business, breeds crime and poverty, and is destructive to the interests of good government.

We deplore the growing legalization and state promotion of gambling.

Dependence on gambling revenue has led many states to exploit the weakness of their own citizens, neglect the development of more equitable forms of taxation, and, thereby, further erode citizens' confidence in government.

We oppose the legalization of parimutuel betting, for it has been the opening wedge in the legalization of other forms of gambling within the states, and has stimulated illegal bookmaking. We deplore the establishment of state lotteries and their use as a means of raising public revenues. The constant promotion and the wide advertising of lotteries have encouraged large numbers of persons to gamble for the first time. Public apathy and a lack of awareness that petty gambling feeds organized crime have opened the door to the spread of numerous forms of legal and illegal gambling.

We support the strong enforcement of anti-gambling laws, the repeal of all laws that give gambling an acceptable place in our society, and the rehabilitation of compulsive gamblers. The Church has a key role in fostering responsible government and in developing the spiritual health and moral maturity which free persons from dependence on damaging social customs. It is expected that United Methodist churches abstain from the use of raffles, lotteries, and games of chance for any purpose. We should protest all forms of gambling practices carried on in our communities.

Report No. 24

Subject: Establish an Ad Hoc Interboard Committee on Mental Retardation.

Date: April 30, 1976.

Petitions: A-4589.

Membership 98; Present 96; For 96; Against 0; Not Voting 0.

Calendar No. 246, Adopted May 4, 1976, Journal page 374.

The committee voted to refer this to the General Board of Church and Society.

Report No. 25

Subject: Liaison with the American Council on Alcohol Problems.

Date: April 30, 1976.

Petitions: A-4677.

Membership 98; Present 96; For 96; Against 0; Not Voting 0.
Calendar No. 247, Adopted May 4, 1976, Journal page 374.

The Committee voted to refer this to the Board of Church and Society.

Report No. 26

Subject: Addition to Preface to Social Principles.

Date: April 30, 1976.

Petitions: A-1077, A-1076, A-1544, A-1085.

Membership 96; Present 96; For 95; Against 0; Not Voting 1.
Calendar No. 248, Adopted May 4, 1976, Journal page 374.

The committee voted to refer these petitions to the Board of Church and Society.

Report No. 27

Subject: Statement on Children's Rights.

Date: April 30, 1976.

Petitions: A-3048.

Membership 98; Present 96; For 96; Against 0; Not Voting 0.
Calendar No. 249, Adopted May 4, 1976, Journal page 374.

The committee voted to refer the petition to the Board of Church and Society.

Report No. 28

Subject: Restructure of the Board of Church and Society.

Date: April 30, 1976.

Petitions: A-1014.

Membership 98; Present 96; For 93; Against 3; Not Voting 0.
Calendar No. 250, Adopted May 4, 1976, Journal page 374.

Committee recommends concurrence with the following:

(Note: In the text of the paragraphs which follow *italics* denote material being deleted from the 1972 *Discipline*, and **bold-face** denotes material being added.—Editor)

Section VI. Board of Church and Society

Amend Paragraphs 954 through 977 as follows:

¶ 1201. Renumber ¶ 954 of the 1972 Discipline as ¶ 1201.

Name.—In keeping with the historic concerns of the Evangelical United Brethren Church and The Methodist Church, there shall be a General Board of Church and Society in The United Methodist Church. This board shall be incorporated.

¶ 1202. Renumber ¶ 955 as ¶ 1202 and amend as indicated.

Purpose.—Its purpose shall be to relate the gospel of Jesus

Christ to the members of the Church and to the persons and structures of the communities and world in which they live. It shall seek to bring the whole life of all persons, their activities, possessions, and community and world relationships, into conformity with the will of God. It shall show the members of the Church and the society that the reconciliation which God effected through Christ involves personal, social, and civic righteousness. To achieve this purpose the board shall project plans and programs that challenge the members of The United Methodist Church to work through their own local church, through ecumenical channels, and through society toward such righteousness; to assist the district and annual conferences with needed resources in areas of such concerns; to analyze the issues which confront the person, the local community, the nation, and the world; and to encourage Christian lines of action which assist humankind to move toward a world where peace and justice are achieved. Prime responsibility of the board is to *implement* seek the implementation of the Social Creed Principles and other policy statements of the General Conference on Christian social concerns.

¶ 1203. Renumber ¶ 956 as ¶ 1203 and amend as indicated.

Authority.—It shall be the responsibility of the board and its executives to *give provide* forthright *leadership* witness and **action** on those social issues that call Christians to *action* **respond** as forgiven people for whom Christ died. **In particular, the board shall conduct a program of research, education, and action on the wide range of issues confronting the church as set forth in the Social Principles: I. The Natural World; II. The Nurturing Community; III. The Social Community; IV. The Economic Community; V. The Political Community; VI. The World Community.** The board shall speak to the Church, and to the world, its convictions, interpretations, and concerns, recognizing the freedom and responsibility of all Christians to study, interpret, and act on any or all recommendations in keeping with their own Christian calling.

¶ 1204. Renumber ¶ 957 as ¶ 1204 and amend as indicated.

Organization.—The Board of Church and Society, hereinafter referred to as the board or general board, shall be composed according to the instructions defined for all program boards in ¶ 804 of the general provisions. *Liaison relationships with other boards may be fulfilled through at-large categories of board and division members.*

¶ 1205. Renumber ¶ 958 as ¶ 1205.

Vacancies.—Vacancies in the board membership shall be

filled by the procedure defined in ¶ 811 of the general provisions.

¶ 1206. Renumber ¶ 959 as ¶ 1206 and amend as indicated.

Officers.—The board shall elect a president; *four/five* vice-presidents, each of whom shall serve as the chairperson of one division **or office upon nomination by the division or office he or she serves**; a recording secretary; a treasurer **who shall serve as chairperson of the finance committee**; and such other officers as it may determine.

¶ 1207. Renumber ¶ 960 as ¶ 1207 and amend as indicated.

Executive Committee.—The board shall elect an executive committee, which shall consist of the officers of the board and *four/five* additional members from each of the *four/three* divisions of the board, one of whom shall be the recording secretary of the division and **two each from the Committees on Constituency Services and Emerging Social Issues**. *Not more than five members of the executive committee shall be from one jurisdiction*. **The committee shall include representatives of ethnic minorities, women, age groups, and of each jurisdiction**. *This/The* committee shall have the power ad interim to fill any vacancies occurring in the elected staff and to transact such business as is necessary between the meetings of the board. It shall report all of its actions to the board promptly after each of its meetings and again for confirmation at the next meeting of the board. **It shall have special responsibility for long range planning, for reviewing and recommending program priorities to the board, and for recommending allocations of staff, budget, and program resources in accordance with such priorities**.

¶ 1208. Renumber ¶ 961 as ¶ 1208 and amend as indicated.

Nominating Committee.—A nominating committee of six members shall be constituted. It shall be composed of one member, ministerial or lay, from each jurisdiction, chosen by the board members from that jurisdiction, and one bishop chosen by the bishops who are board members. The bishop shall serve as convener. The committee shall nominate the officers of the board **with the exception of the five vice-presidents who shall be nominated by their respective divisions and offices**. (¶ 1206).

¶ 1209. Renumber ¶ 962 as ¶ 1209 and amend as indicated.

Meetings.—1. *The board shall meet quadrennially for purposes of organization and other necessary actions after the adjournment of the General Conference and no later than October 15th of that year. The organizational meeting shall be convened by the bishop designated by the Council of Bishops*

for that purpose, and the bishop shall fix the time and place.

2. The board shall hold an annual meeting, at a time and place to be determined by its executive committee, and such other meetings as its work may require, and shall enact suitable bylaws governing the activities of the board and its employees. A majority of the membership shall constitute a quorum.

¶ 1210. Renumber ¶ 963 as ¶ 1210 and amend as indicated.

Predecessor Boards.—The members of the Board shall constitute the membership of all of its predecessor boards—*namely and all of its predecessor corporate entities, including, but not limited to the following:* The Board of Christian Social Concerns of The United Methodist Church; The Department of Christian Social Action of The Evangelical United Brethren Church; The Board of Christian Social Concerns of The Methodist Church; **The Division of General Welfare of The Board of Church and Society of The United Methodist Church; The Division of General Welfare of The Board of Christian Social Concerns of The United Methodist Church; the Division of Alcohol Problems and General Welfare of the Board of Christian Social Concerns of The Methodist Church; the Division of Temperance and General Welfare of the Board of Christian Social Concerns of The Methodist Church; The Board of Temperance of The Methodist Church; The Board of Temperance, Prohibition and Public Morals of The Methodist Episcopal Church; The Board of World Peace of The Methodist Church; The Commission on World Peace of The Methodist Church; the Commission on World Peace of The Methodist Episcopal Church; The Board of Social and Economic Relations of The Methodist Church.**

¶ 1211. Renumber ¶ 964 as ¶ 1211.

Financial Support.—1. The work of the board shall be supported from the general benevolences of the Church, the amount to be determined by the General Conference following the budgeting procedures established by ¶ 906.

2. Either on behalf of its total work or on behalf of one or more of its divisions, the board may solicit and create special funds, receive gifts and bequests, hold properties and securities in trust, and administer all its financial affairs in accordance with its own rules and the provisions of the Discipline. Funds vested in any of the predecessor boards shall be conserved for the specific purpose for which such funds have been given.

¶ 1212. Renumber ¶ 965 as ¶ 1212 and amend as indicated.

Divisions.—1. The board shall be organized into *four/three* divisions: Division of General Welfare, Division of Human Relations, **and** Division of World Peace. *and Division of Emerging Social Issues.* The membership of the board shall be divided among the **three** divisions in accordance with ¶ 804 of the general provisions.

2. Each division shall organize itself with a vice-president of the board as chairperson, and shall elect a **division vice-chairperson and** a recording secretary. It shall also elect three of its own number by written ballot who, together with the chairperson, **vice-chairperson,** and recording secretary, shall constitute the executive committee of that division. The members of the divisional executive committee shall be members of the executive committee of the board.

¶ 1213. Renumber ¶ 966 as ¶ 1213 and amend as indicated.

Each division shall meet at the same time and place as the **annual meeting of the** board. A special meeting of the division may be held on the call of its chairperson or of three members of its executive committee or of a majority of its members. All expenses of such special meetings shall be chargeable to the budget of the division.

¶ 1214. Renumber ¶ 967 as ¶ 1214 and amend as indicated.

1. The members assigned to each division shall have the responsibility of establishing policies relating to the work of that division and its staff, **in line with the policies and priorities established by the board and** subject to the approval of the board.

2. **The work assigned to the divisions shall be carried forward by their membership, the associate general secretaries, and such other staff members as the divisions and board shall determine and select within budget allocations and personnel policies.**

2. 3. The divisions **and offices** shall carry forward cooperatively the total work of the board through the annual conferences and districts, in the local churches, and in such other places and by such means as they may have opportunity to present the witness of Christian social concern.

¶ 1215. Renumber ¶ 968 as ¶ 1215 and amend as indicated.

General, Associate and Assistant General Secretaries.—1. The general secretary shall be an ex officio member of the board, of its executive committee, and of the executive committee of each division, without vote. The general secretary shall be the chief administrative officer of the board, responsible for the coordination of the total program of the

board and for the general administration of the headquarters office and of such facilities and functions as serve all three divisions of the board.

2. Under the supervision of the general secretary there shall be an Associate General Secretary for constituency services, who shall have charge of developing and coordinating printed resources, audio-visuals, other program resources, communications, leadership training, and field service to the annual conferences, districts, and local churches. This shall be done in close cooperation with the divisions of the board.

3. Under the supervision of the General Secretary there shall be an Associate General Secretary for Emerging Social Issues who, guided by the Social Principles, shall conduct a program to identify, define, assess and test emerging and future social issues and models for action.

2. 4. Under the supervision of the general secretary there shall be a *staff-treasurer* **an assistant general secretary for finance**, who shall have charge of the financial operations of the board, property management, the service department, purchasing, and such other duties **as may be** assigned by the board. *Also under supervision of the general secretary shall be such other staff persons as are deemed necessary by the board.*

3. 5. The associate general secretaries shall have primary responsibility for those *Christian social concerns which are areas of work* assigned to their *particular* **respective** divisions **and offices**. Within *this* **these** areas and under the direction of their **respective** divisions and *its* executive committees, **and in line with the priorities established by the board**, the associate general secretaries *with their staffs* shall develop programs of research, education, and action. *bringing these concerns to the attention of the denomination and of the communities they serve.* They shall be responsible, under the direction of their divisions and *its* executive committees, for the administration of the *budgets staff and program resources allocated to their respective divisions.*, *including the income from trust funds allocated to their divisions.* The *three* **five** associate general secretaries shall cooperate with *one another* **each other** and with the general secretary, **and the assistant general secretary for finance** to prevent undue overlapping in the work of the divisions and to avoid conflicts in scheduling of meetings and conferences.

¶ 1216. Renumber ¶ 969 as ¶ 1216.

Headquarters.—The headquarters location shall be determined by the Council on Ministries.

Delete present ¶ 970:

1. *It shall be the responsibility of the Division of Emerging Social Issues to conduct a program of research, education, and action centering around newly emerging social issues which need to be called to the attention of the Church.*

2. *The work assigned to the division shall be carried forward by the associate general secretary and such other staff members as the division shall determine, subject to budget allocations. The staff shall report to the division at the time of the annual board meeting concerning the work of the past year and plans proposed for further implementation of its assigned responsibilities.*

Division of General Welfare

¶ 1217. Renumber ¶ 971 as ¶ 1217 and amend as indicated.

1. It shall be the responsibility of the Division of General Welfare to conduct a program of research, education, and action centering around the following Christian social concerns: alcohol problems, tobacco, drug abuse, gambling, sex and moral values and pornography, juvenile delinquency, crime and rehabilitation, mental health, medical care, problems of the aging, population problems, family life, planned parenthood, public safety, morality and mass media, community welfare policies and practices, and such other related concerns as the board may specify.

2. (Deleted: Replaced by new ¶ 1214.2 applicable to all divisions.)

2. *The work assigned to the division shall be carried forward by the associate general secretary and such other staff members as the division shall determine, subject to budget allocations. The staff shall report to the division at the time of the annual board meeting concerning the work of the past year and plans proposed for further implementation of its assigned responsibilities.*

3. 2. To implement, **in cooperation with the office of constituency services**, United Methodist concern for the problems of alcohol and drug abuse as expressed in the Social Principles (¶ 73 I) and the resolution on “The Addictive Society” (see the Book of Resolutions, 1968, p. 57), the second Sunday in November will be set aside to emphasize drug and alcohol concerns for the purpose of:

a) Educating the constituency on the nature and extent of

alcohol and drug abuse problems from theological, ethical, and sociological perspectives.

b) Fostering understanding and acceptance of the dimensions of Christian responsibility in one's decision about alcohol and drugs and in the Church's concern for the personal and social problems related to alcohol and drugs, especially the addictive and dependency disorders.

c) Enlisting United Methodists and others for effective action to alleviate social problems that contribute to and issue from alcohol and drug abuse; to work in the development of new and improved service facilities for the treatment and rehabilitation of individuals suffering from alcohol and drug abuse problems; to develop a healing, reconciling, and sustaining community in the Church for such persons; to strengthen the resources of family, Church, and community to help persons grow into the kind of maturity which makes it possible to cope with the tensions of life without undue dependence upon alcohol and drugs; and to foster a social and cultural environment conducive to responsible decision-making.

d) Encouraging abstinence from the use of alcoholic beverages as one form of personal and social witness to God's liberating love for humankind.

Division of Human Relations

¶ 1218. Renumber ¶ 973 as ¶ 1218 and amend as indicated.

1. It shall be the responsibility of the Division of Human Relations to conduct a program of research, education, and action, centering around the following Christian social concerns: race relations, **minority rights, ethnic awareness, women's rights and concerns**, extremist movements, civil liberties, application of democratic principles related to voting, public policy on education, Church and state relations, labor-management relations, agriculture, *conservation*, **ecological concerns**, government and private economic policy and practice, technological and social change, employment, poverty, urbanization, housing and such other concerns as the board may specify. The general policies shall be established by the division, subject to the approval of the board. It shall work closely with the Commission on Religion and Race (¶ 1278-80), **and the Commission on the Status and Role of Women in the United Methodist Church** (¶ 1282), to coordinate common *race relations* concerns.

2. (Deleted: Replaced by new ¶ 1214.2 applicable to all divisions).

2. *The work assigned to the division shall be carried forward*

by the associate general secretary and such other staff members as the division shall determine, subject to budget allocations. The staff shall report to the division at the time of the annual board meeting concerning the work of the past year and plans proposed for further implementation of its assigned responsibilities.

3. 2. To enlist United Methodists and encourage others to cooperate in studies and discussions and to work toward a better understanding in all human relations, the division in **coordination with the Office of Constitency Services** shall seek to enlist all churches to cooperate fully in the observance of Labor Sunday, **Race Human Relations Sunday Day**, and other days related to this area of concern.

Division of World Peace.

¶ 1219. Renumber ¶ 972 as ¶ 1219 and amend as indicated.

1. It shall be the responsibility of the Division of World Peace to conduct a program of research, education, and action, centering around the following Christian social concerns: *American United States* foreign policy; United Nations and related international organizations; disarmament and nuclear weapons control; *space control*; **development and liberation**; **food**; *foreign aid*, tariffs and trade; **world population**; immigration and naturalization; military policy and conscription legislation; conscientious objectors and *the draft military service*; and such other concerns as the board may specify. The general policies shall be established by the division; subject to the approval of the board.

2. (Deleted: Replaced by new ¶ 1214.2 applicable to all divisions).

2. *The work assigned to the division shall be carried forward by the associate general secretary and such other staff members as the division shall determine, subject to budget allocations. The staff shall report to the division at the time of the annual board meeting concerning the work of the past year and plans proposed for further implementation of its assigned responsibilities.*

2. The division may maintain an office near the United Nations in cooperation with the Women's Division of the Board of Global Ministries.

3. To enlist United Methodists and encourage others to *promote international brotherhood* **implement concern for international community** and good will and to challenge church members to creative action for world order, the Sunday

preceding Reformation Sunday shall be observed as World Order Sunday.

Office of Constituency Services

¶ 1220. 1. It shall be the responsibility of the Office of Constituency Services to assist the board and the church in implementing and interpreting the Social Principles and the program of the board. In coordination with the divisions, it shall develop, promote and distribute resources, and conduct programs to inform, motivate, train, organize, and build networks through the United Methodist Church and through coalitions, for action toward social justice throughout society, particularly on the specific social issues prioritized annually by the board. It shall give special attention to nurturing the active constituency of the board by encouraging an exchange of ideas on strategy and methodology for social change and enabling church members through conferences, districts, coalitions and networks to identify and to respond to critical social issues at the community, state and regional level.

2. The work assigned to the office shall be carried forward by such staff members as the board shall determine, within budget allocations and personnel policies. The staff shall report to a committee on constituency services concerning its work and its plans for further implementation of its assigned responsibilities.

Office of Emerging Social Issues

¶ 1221. 1. It shall be the responsibility of the Office of Emerging Social Issues to assist the board and the Church in implementing the social principles and the program of the board, in coordination with the divisions, it shall analyze long range social trends, underlying ethical values, systemic alternatives and strategies for social change and shall participate on behalf of the board with other boards and agencies of the church in such endeavors.

2. The work assigned to the office shall be carried forward by such staff members as the board shall determine, with budget allocations and personnel policies. The staff shall report to a committee on emerging social issues concerning its work and its plans for further implementation of its assigned responsibilities.

Miscellaneous Provisions.

Delete ¶ 974:

Amenability.—The Board of Church and Society shall be amenable to the General Conference and ad interim to the General Council on Ministries. It shall report quadrennially to the General Conference. It shall work with the Council on Ministries in all matters relating to the development and promotion of program for jurisdictional boards, conference boards, and local churches, in order that its program emphasis may be integrated into the total unified program of the Church.

¶ 1222. Renumber ¶ 975 as ¶ 1222 and amend as indicated.

Bylaws.—The Board of Church and Society shall provide its own bylaws, which shall not violate any provisions of the constitution or the Discipline, and which may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting; *provided* that notice of such amendment has previously been given to the members.

Delete ¶ 976.

Amendments. The constitution of the Board of Church and Society can be amended only by the General Conference of The United Methodist Church.

¶ 639. Relocate ¶ 977 in the chapter on conferences and renumber ¶ 639.

Jurisdictional Boards.—In each jurisdiction there may be a jurisdictional Board of Church and Society auxiliary to the general board, as the Jurisdictional Conference may determine (¶¶ 26.3, 637).

Report No. 29**Subject: Drug and Alcohol Concerns Sunday.**

Date: April 30, 1976.

Petitions: A-4675.

Membership 98; Present 96; For 96; Against 0; Not Voting 0.

Calendar No. 390, Nonconcurrence under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

Committee voted concurrence in the following change in Par. 971.3 in the Discipline:

Further, Section XVII, Special Days, Par. 163. Section 2 "The special days without offering . . ." is amended as follows:

d) Drug and Alcohol Concerns Sunday.—**Third Sunday in February.**

Amend the paragraph further by changing the present "d)" to "e)." Its parts will appear in the following order:

a) Rural Life Sunday.

b) Ministry Sunday.

- c) Laity Sunday.
- d) World Order Sunday.
- e) Drug and Alcohol Concerns Sunday.
- f) National Bible Sunday.

Report No. 30

Subject: Monitoring Intelligence Gathering Operations.

Date: May 1, 1976.

Petitions: A-4841.

Membership 96; Present 62; For 60; Against 0; Not Voting 2.

Calendar No. 391, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with the following resolution:

In light of United States Congressional efforts to enact legislation constraining the Central Intelligence Agency against the intentional use of missionaries and overseas national clergy on a voluntary basis,

We request all church members and leadership to support those forms of State and Federal legislation which monitor and prevent abuse of intelligence gathering operations as for example presently involved in Bill S-2784.

Report No. 31

Subject: Resolution on Health, Welfare and Human Development.

Date: May 1, 1976.

Petitions: A-4717.

Membership 98; Present 62; For 61; Against 0; Not Voting 1.

Calendar No. 392, 395, adopted May 7, 1976, Journal pages 516-523.

Committee voted concurrence with the following resolution:

I. Introduction

The Christian Church from its beginning has affirmed its belief that persons are God's most precious creation. It is therefore a stewardship responsibility of the Church to encourage nations and societies and the Church to foster and establish health and welfare service systems which will enable persons to realize their greatest potential.

Human resource development is thus not only a moral imperative. It is also good social policy, and deeply contributes to national self-interest. We cannot afford the waste of human resources through hunger and malnutrition, poor health, inadequate housing, inadequate education, limited cultural exposure, lack of adequate and effective rehabilitative services, and

the failure to provide protective and preventive services to children, the elderly, and the handicapped.

We therefore call upon both the government and private sectors of society, and the Church, to become involved in a more comprehensive program of human resource development which will meet at least three basic needs:

1. Adequate family income so that the necessities of diet, clothing, housing, and personal development are met in ways appropriate to health and full participation in the life of the society at large.

2. Adequate physical and mental health care for all persons, with especial concern for children, pregnant women, the aged, those in poverty, members of minority groups, and those in isolated areas.

3. Family planning information and education in human sexuality available to all who desire it.

4. Opportunity for all children and youth to receive the benefits of an education which challenges each one to his or her whole potential, and without limitations as to race, social class, sex, and religion.

The local church, with its community base, is also called to involve itself in overcoming the social, economic, and cultural barriers which prevent persons from obtaining the support and services even now available to them and needed by them.

II. National Incomes Policy

Many Americans live today under economic conditions which do not permit them to meet their basic needs. This situation is deplorable because it is not necessary. The economic productivity of our society, instead of meeting the needs of all its people, serves the interest of special groups. The present programs for increasing employment are inadequate to meet the need. Likewise, various income transfer programs, such as public welfare, unemployment insurance, and even Social Security itself have failed to make possible an adequate minimum standard of existence. While a national program of income maintenance is not a substitute for a full employment policy, neither is a full employment policy a substitute for an incomes policy. Both programs are needed, and if one or both are missing, we shall continue to block the development of the maximum productive skills of a tragically large number of citizens. Wage standards are needed which provide a living wage for all workers. It is also necessary to broaden and improve social welfare services.

Our present economic system functions imperfectly. It is the responsibility of society to develop new institutions which more

adequately fulfill human rights—jobs, food, clothing, housing, education, and health care. As Christians we have the obligation to work with others to develop the moral foundation for public policies which will provide every family with the minimum income needed to participate as responsible and productive members of society. We, as Christians, also recognize our obligation to work with others to develop in each person an attitude of responsible stewardship of time, talent, and resources that will enable the maximum number of families to be self-reliant and economically independent to the greatest possible extent.

Some basic objectives of a strategy for economic justice are:

1) a return to a full employment policy with the federal, state and local government as the employers of the last resort;

2) a guaranteed minimum annual income sufficient for every family living in the U.S. based on the Bureau of Labor Statistics' lower budget;

3) supportive social services in the fields of education, health, housing, job training and particularly adequate, comprehensive child development and day care services for all children, especially those of the poor and low income groups;

4) improvement and expansion of food stamp program, school breakfast and lunch programs, and the creation of new means to insure that no person be hungry in this society of abundance.

We call upon our churches and the general boards and agencies:

1) To study the various methods for providing every individual and family an income capable of supporting human life in dignity and decency.

2) To participate in the development and implementation of a national income policy which best fulfills the following criteria:

a. Designed to provide a means to an income adequate for living and available to all as a matter of right.

b. Adequate to maintain health and human well-being and adjusted to changes in the cost of living.

c. Administered so as to extend coverage to all persons in need.

d. Developed in a manner which will respect the freedom of persons to manage their own lives, increase their power to choose their own careers, and enable them to participate in meeting personal and community needs.

e. Designed to reward rather than penalize productive activity.

f. Designed in such a way that existing socially desirable programs and values are conserved and enhanced.

g. Federally standardized, taking into consideration local and regional differences in cost of living.

III. Social Welfare

Concern for the welfare of the poor, the widowed, the orphan, the alien, is deeply rooted within the prophetic tradition and the New Testament message. Historically, social welfare had received motivation and impetus from biblical faith.

Social welfare increasingly implies the concern of all persons, organized for the welfare of all persons. Continued unemployment and poverty highlight the need for public and private assistance to those unable to earn an adequate livelihood. We urge national social welfare programs which at least meet minimal human needs. Public and private programs of welfare are needed which would:

1. Provide physical necessities for all who need them;
2. Respect the integrity and the dignity of persons.
3. Encourage economic independence.

These principles are especially important in the face of punitive proposals aimed at getting people off welfare. The nation would do far better to concentrate first on providing job opportunities for the millions of unemployed who desire them than to set about requiring work from welfare recipients who in general possess the poorest health and the least skills of all those in the total potential labor force. Most welfare recipients do not or ought not come under a work requirement in any event—they are the aged, the disabled, the blind, or they are children.

As of September 1975, these groups represented 79 percent of the total federally supported welfare roll. (See Tables M-25 and M-33, *Social Security Bulletin*, January 1976, at pages 67 and 72.) Under the Supplementary Security Income Program, the aged—2,309,910; the blind—73,875; the disabled—1,854,545; under the program of Aid to Families with Dependent Children, families—3,474,838; total recipients—11,269,670; children—8,038,055. Only 21 percent of the welfare roll is represented by the parents of small children. These parents represent the only possible target group for a work requirement. It is important to note that the great majority of this 21 percent are mothers in one-parent families.

Of this parental group, many are not able-bodied. Of the able-bodied persons, we strongly reject the demand that mothers of children under sixteen should be required to take jobs outside the home. They, like other American mothers, should be allowed to make their own decision as to where their life efforts are most needed—whether in making a home for their children, or in the commercial job market as well as in the home.

The real work failure in our society is the national failure to provide jobs for those who want them. In this light, any work

requirement for able-bodied welfare recipients should include at least the following standards:

1. Single parents of children under age sixteen should be exempted from any mandatory work requirement.

2. Welfare support should not be reduced because of earnings of welfare recipients—except at rates which will allow significant improvements in the financial position of recipients because of their earnings.

3. When requested of the welfare recipient, any judgment as to the work capability of the recipient should be attested by an independent qualified medical professional, covering mental and emotional as well as physical aspects, with opportunity for professional review of such judgment.

4. When work capability is established, the work provided should meet the following standards.

a. Suitable to the physical, mental and emotional characteristics of the worker and suitable to his or her skills and experience.

b. Travel to and from work not beyond a reasonable distance.

c. Pay rates not less than those prevailing for similar work in the area, and in no case less than the national minimum wage.

d. The work to be of such nature as to make a contribution to the general welfare.

e. The work to be of such nature as not to violate the moral scruples of the worker.

Current welfare policies often contribute to the deterioration of major cities and their inhabitants. Needy persons are attracted to urban areas where housing and employment are sought, thus adding to the financial crises of the cities. Administrative policies of the welfare programs may contribute to the breakup of inner city families, as well as welfare depending from one generation to another.

We urge adequate federal funding of welfare programs, and revision of administrative policies to eliminate such destruction of persons and harm to our urban areas.

IV. Health Care

(The material which follows appeared as the committee's Report No. 47, Calendar No. 895. It was adopted as a substitute for the language originally submitted for this section by the committee.—Editor)

The need for reform in our health care system in the United States needs to be understood within the larger context of good health seen as a whole. Medical care is an important part of health care, but not the whole. Medical care is both an art and a science, and focuses on research, diagnosis, treatment and

rehabilitation. The present emphasis on cure in our medical tradition needs to be corrected by a larger emphasis on preventative care, but prevention also is to be understood in a holistic sense. Public health services and basic social arrangements are essential and generally far more cost effective than purely remedial medical efforts extended after illness and trauma have occurred. However, when illness comes, curative care as far as possible must be provided.

Good health is positively affected for whole communities when air and water are pure, when sewer and garbage systems are effective, when foods are nutritious, when housing is adequate, when factories are safe and non-toxic, and when adequate rest and recreation are possible for people. These are minimum standards for an environment which will make healthy living possible. Then, with adequate medical care and effective health education made fully available to all persons, the opportunity for actual good health will be maximized for everyone.

Beyond these environmental factors, each of us carries the primary responsibility for our own good health. Our habits, our activities, our discipline, our commitments, and ultimately our faith—all these bear on the health and wholeness of our lives. The Christian Church understands itself as called by its Lord to a ministry of healing—not just spiritual, not just physical, not just emotional, not just mental, but whole.

We affirm that human wholeness and health have religious and spiritual components which must be considered in planning and providing comprehensive health care. Religious and spiritual counseling are integral elements of health care and should be available for all persons upon request.

Within this larger context for understanding health care, we attempt in what follows to identify some of the current problems in the field of health care in the United States.

We affirm that in an affluent society unimpeded access to adequate health care is a fundamental right of all persons living in that society and is corollary to the right of life itself.

In spite of technological advances which have produced tremendous medical progress in 25 years, there are many problem areas needing drastic attention and correction. Health care in the United States is described today as in a state of crisis. The signs of crisis are clear:

1. Many health professions are seriously understaffed and most are unequally distributed.
2. Health facilities are overconcentrated in some areas, underconcentrated in others, non-existent in some.

3. In 1972 there were no physicians at all in 140 counties in 26 different states.

4. Some persons receive inappropriate or unnecessary care while many other persons and groups are denied access to basic services.

5. We realize mortality rates are not determined solely by available health service. Poverty, poor nutrition, inadequate housing, and lack of education as well as automobile accidents, high cholesterol diet, smoking, the consumption of alcohol, and the pace of our society are major contributing factors in mortality rates. Nevertheless, it is deeply disturbing to note that:

a. Most western industrial nations have lower infant mortality rates and a higher male life expectancy rate than the United States.

b. There is a gross disparity in health between the races in the United States; e.g., non-white infant mortality rates are nearly double that for white infants.

c. People in poverty have three times the chronic sickness rates of those in middle and upper economic groups.

In spite of its great technical achievements, in spite of conscientious work on the part of the majority of those in health care professions, the health care delivery system in the United States is seriously deficient. The costs of our relatively unplanned, unmanaged, and uncontrolled system are rising at a frightening pace. The total health bill for Americans, combining private and public payments, rose from \$12 billion in 1950 to \$118.5 billion in 1975:

1950—\$12.0 billion

1960—25.9 billion

1970—69.2 billion

1971—77.2 billion

1972—86.4 billion

1973—94.2 billion

1974—104.2 billion

1975—118.5 billion

If no changes are made in our present system of health care delivery, government officials estimate total health care costs for the United States in 1976 will reach \$126 billion. (Based on 11 percent annual increase in costs, as per U.S. experience since 1965. See *Social Security Bulletin*, Feb. 1975, pg. 10).

Under the various legislative proposals to change the health care delivery system presently before Congress, there would be little total difference in initial cost. Some proposals call for a greater degree of public spending, others for a heavier reliance on private insurance and direct payments by patients. Crucial to

future costs of health care are the inclusion or exclusion of provisions affecting planning, quality, resource distribution and budgeting.

A significant portion of the rising costs of health care is due to increases of population, improved but costlier medical technology, wage improvements for health care workers long grossly underpaid, and new programs of health care for the aged and the poor who previously had far too little access to care. Another significant portion of the rise in costs, however, is due to inefficiencies, lack of planning, mismanagement in the system, and defensive medical practices arising out of fear of malpractice suits.

We have noted the variety of current legislative proposals for providing more and better health care for Americans. The proposals range from those which would restructure the system to those which would do *little more* than provide more money for the present system. We oppose such proposals as the latter, seeing profound need to effect economies and to reach greater efficiency in the methods by which health care may be planned, organized, administered, evaluated and financed.

Although we recognize that such complex problems cannot be solved quickly, we believe the following represent important principles for the necessary restructuring of the health care delivery system in the United States:

1. All persons should have equal access to the best available health care, including preventive services, regardless of wealth, social status, geographical location, or any other conditions.

2. No arbitrary limits should be placed on a person's right to choose among available physicians, other health care professions, or facilities for health care.

3. No arbitrary limits should be placed on a physician's right to choose the type of medical practice, the medical specialty or the location in which he or she chooses to engage, provided adequate medical standards of competence and responsibility are met. Health staffing needs in underserved areas can be met not only through government encouragement but also through contracts whereby government loan and scholarship funds are conditional on periods of service in areas of need.

4. Health care services should be comprehensive. They should include outpatient and inpatient care, as well as care of the chronically ill. They should include physical, dental, mental, and emotional fields of practice. They should focus on prevention as well as diagnosis, treatment and rehabilitation.

5. National standards of licensure should be professionally established and kept under continual review and development.

6. There should be national standards for health care service, policy-making and planning, appropriately carried out at regional, state, area, and community levels.

7. Consumers, broadly representative of the whole population, should be members of boards with professionals and public officials to plan, administer, and evaluate every level of the national health care system.

8. Government should increase its financial support for new medical, psychological, dental and nursing schools, in order to enlarge the supply of needed health personnel, with special attention given to applications from women and members of ethnic and minority groups.

9. Responsible provision should be made for increased training and use of paramedical personnel under professional supervision and responsibility.

V. Mental Health

No aspect of health care had greater claim upon the concerns of our Lord Jesus Christ than did the needs of persons to be mentally and spiritually whole. Repeatedly he was drawn to those whom society rejected, and to them he brought both empathy and healing. His ministry to them is impressively summarized in his encounter with the man of Gadara (Mark 5:1-20), who was self-destructive and isolated from his community. Jesus sought him out, understood his condition, listened to his needs, and brought him a healing ministry which restored him to spiritual wholeness.

We affirm an understanding of mental health that is firmly within such Biblical concern as: forgiveness of self and others, for redeeming broken relationships, recognition of alienation and isolation as dependent on social as well as personal causes, and the development of the whole person. Some degree of spiritual brokenness is the condition of all persons. We affirm the goal of spiritual wholeness of which the mental health movement is a part. While we reject the casual use of such labels as mental illness, we recognize that certain mental disturbances commonly described as psychoses may require hospitalization, chemotherapy, and other forms of medical treatment.

We affirm the need for public discussion and awareness of mental health concerns, so troubled persons can be more free to ask for help. Mental health problems probably claim more victims than any other health-related concern. Those who suffer from such conditions often are the object of misunderstanding and rejection by communities and even families. We affirm anew that the church is called to follow the priorities of Jesus by seeking to

minister to problems of the mind as well as the spirit.

We call upon the churches to inform their members in a responsible and comprehensive manner on the nature of the mental health problems facing our society today. We urge such specific preventive efforts through:

1. Expansion of counseling services;
2. Establishing crisis intervention ministries;
3. Providing workshops on family life, parent-child communication, sex education, alcohol and drug abuse, coping with stress, and prayer therapy.
4. Witnessing to the therapies of acceptance, confession, forgiveness, love and peace which our faith affords.

We also urge such therapeutic efforts as:

1. Including hospitalized or residential mental patients in church visitation and correspondence.
2. Providing supportive one-to-one assistance through the churches in the transition from institution to inclusion in community and congregational life—for patients and for their families.
3. Creating opportunities for employment in the community and within church staffs.

Persons with mental or emotional difficulties often have either no treatment at all or only dehumanizing treatment available to them. We urge active participation by congregations in promotion of a community-based approach to mental health services which emphasizes:

1. Prevention.
2. Comprehensiveness.
3. Alternatives to institutional care.
4. Establishment of community mental health services;
5. Strong family and community involvement.
6. Sensitivity to the mental health needs of culturally or racially diverse groups in the population.

We note that, through the Community Mental Health Act of 1963, a system of comprehensive and coordinated services is being made available. It has been implemented through the establishment of community mental health centers in approximately 500 communities in the United States—yet almost two-thirds of the nation is without such centers. We urge that congregations, collectively and individually, cooperate with mental health associations and other local agencies to establish community mental health centers in each community, including working for the passage of enabling legislation where necessary.

The church should insist that public and private funding mechanisms be developed to assure the availability of these

services to all who are in need of them, including adequate coverage for mental health services in any national health insurance program. We believe that any community mental health system should include public clinics, hospitals and other tax-supported facilities as components, ensuring the availability of medical care for all persons who may require it.

The New Testament concept of salvation means wholeness. We affirm that mind, body and spirit are created gifts of God, united within each person. To be whole in mind is essential to being whole in spirit. The church is a community committed to assisting persons within and without its membership to continually grow toward spiritual wholeness. We call upon the church to affirm and create those resources which enhance the possibility of wholeness of mind as it seeks to bring about the wholeness of spirit.

VI. Responsible Parenthood

We affirm the principle of responsible parenthood. The family in its varying forms constitutes the primary focus of love, acceptance, and nurture, bringing fulfillment to parents and child. Healthful and whole personhood develops as one is loved, responds to love, and in that relationship comes to wholeness as a child of God.

Each couple has the right and the duty prayerfully and responsibly to control conception according to their circumstances. They are in our view free to use those means of birth control considered medically safe. As developing technologies have moved conception and reproduction more and more out of the category of a chance happening and more closely to the realm of responsible choice, the decision whether or not to give birth to children must include acceptance of the responsibility to provide for their mental, physical, and spiritual growth, as well as consideration of the possible effect on quality of life for family and society.

To support the sacred dimensions of personhood, all possible efforts should be made by parents and the community to insure that each child enters the world with a healthy body, and is born into an environment conducive to realization of his or her full potential.

When, through contraceptive or human failure, an unacceptable pregnancy occurs, we believe that a profound regard for unborn human life must be weighed alongside an equally profound regard for fully developed personhood, particularly when the physical, mental, and emotional health of the pregnant woman and her family show reason to be seriously threatened by the new life just forming. We reject the simplistic answers to the

problem of abortion, which on the one hand regard all abortions as murders, or on the other hand, regard abortions as medical procedures without moral significance.

When an unacceptable pregnancy occurs, a family, and most of all the pregnant woman is confronted with the need to make a difficult decision. We believe that continuance of a pregnancy which endangers the life or health of the mother, or poses other serious problems concerning the life, health, or mental capability of the child to be, is not a moral necessity. In such cases, we believe the path of mature Christian judgment may indicate the advisability of abortion. We support the legal right to abortion as established by the 1973 Supreme Court decision. We encourage women in counsel with husbands, doctors, and pastors to make their own responsible decisions concerning the personal and moral questions surrounding the issue of abortion.

We therefore encourage our churches and common society to:

1. Provide to all education on human sexuality and family life in its varying forms, including means of marriage enrichment, rights of children, responsible and joyful expression of sexuality, and changing attitudes toward male and female roles in home and marketplace.

2. Provide counseling opportunities for married couples and those approaching marriage on the principles of responsible parenthood.

3. Build understanding of the problems posed to society by the rapidly growing population of the world, and of the need to place personal decisions concerning childbearing in a context of the well-being of the community.

4. Provide to each pregnant woman accessibility to comprehensive health care and nutrition adequate to assure healthy children.

5. Make information and materials available so all can exercise responsible choice in the area of conception controls. We support the free flow of information on reputable, efficient and safe non-prescription contraceptive techniques through educational programs and through periodicals, radio, television and other advertising media. We support adequate public funding and increased participation in family planning services by public and private agencies, including church-related institutions, with the goal of making such services accessible to all regardless of economic status or geographic location.

6. Make provision in law and practice for voluntary sterilization as an appropriate means for some for conception control and family planning.

7. Safeguard the legal option of abortion under standards of

sound medical practice, and make abortions available to women without regard to economic status;

8. Monitor carefully the growing genetic and bio-medical research, and be prepared to offer sound ethical counsel to those facing birth-planning decisions affected by such research.

9. Assist the states to make provisions in law and practice for treating as adults minors who have, or think they have, venereal diseases, or female minors who are, or think they are, pregnant, thereby eliminating the legal necessity for notifying parents or guardians prior to care and treatment. Parental support is crucially important and most desirable on such occasions, but needed treatment ought not be contingent on such support.

10. Understand the family as encompassing a wider range of options than that of the two-generational unit of parents and children (the nuclear family); promote the development of all socially-responsible and life-enhancing expressions of the extended family, including families with adopted children, single parents, those with no children, and those who choose to be single;

11. View parenthood in the widest possible framework, recognizing that many children of the world today desperately need functioning parental figures, and also understanding that adults can realize the choice and fulfillment of parenthood through adoption or foster care.

12. Encourage men and women to demonstrate actively their responsibility by creating a family context of nurture and growth in which the children will have the opportunity to share in the mutual love and concern of their parents.

13. Be aware of the fears of many in poor and minority groups and in developing nations about imposed birth-planning, oppose any coercive use of such policies and services, and strive to see that family-planning programs respect the dignity of each individual person as well as the cultural diversities of groups.

VII. Medical Rights for Children and Youth.

Out of long tradition our society has valued the family as its fundamental social institution. The family is seen as the primary locus for the nurture and protection of children and youth. To preserve, protect and defend the family as a social unit, the family's right to privacy has been protected in almost absolute fashion by law and custom. The rights of parents to determine the conditions and circumstances of their children have known little limitation.

When children are abused or maltreated, therefore, the tragic facts are often hidden or little known. We must awaken now to

the reality that some of our children, at some times and places, have been battered and beaten within their own families. It has been estimated that 10,000 children are severely battered every year, at least 50,000 to 75,000 are sexually abused, 100,000 are emotionally neglected, and another 100,000 are physically, morally, and educationally neglected.¹

In light of these tragic facts, we as church people should particularly bear witness to our conviction that parental rights over children are limited, that all children are gifts of God and belong to God, and that parents do not own their children. Children have fundamental rights as persons—rights that are to be protected by the community at large when the family system fails any particular child.

Medical care represents a particularly crucial area of the rights of children. We therefore call particular attention to the following statement of the medical rights due children and youth,² and commend its principles for adoption:

The Pediatric Bill of Rights Preamble

Every child, regardless of race, religion, ethnic background or economic standing, has the right to be regarded as a person and shall have the right to receive appropriate medical care and treatment. The Pediatric Bill of Rights shall not be construed as a by-passing of the family's right to personal privacy, but shall become operative when parental rights and the child's rights are in direct conflict and it becomes necessary to act in the best interests of the child. Provision shall be made for adequate counseling of the child as to his right to receive and deny medical care. To the extent that a child cannot demand his rights as a person, those involved in his health care shall move to protect that child's medical interests to the best of their ability.

Canon I. Every person, regardless of age, shall have the right of timely access to continuing and competent health care.

Canon II. Every person, regardless of age, shall have the right to seek out and to receive information concerning medically-accepted contraceptive devices and birth-control services in doctor-patient confidentiality. Every person, regardless of age, shall have the right to receive medically-prescribed contraceptive devices in doctor-patient confidentiality.

¹Vincent De Francis of the American Humane Association, as cited by V. J. Fontana: *Somewhere a Child Is Crying*, New York: Macmillan Co., 1973, p. 38. Quoted in Norman A. Polansky, Carolyn Hally, and Nancy F. Polansky: *Profile of Neglect: A Survey of the State of Knowledge of Child Neglect*. U. S. Dept. of Health, Education and Welfare, Social and Rehabilitation Service, Community Services Administration, 1975, p. 10.

²As adopted by the Board of Trustees of the National Association of Children's Hospitals and Related Institutions, Inc. Feb, 25, 1974.

Canon III. Every person, regardless of age, shall have the right to seek out and to receive information concerning venereal disease and every person, regardless of age, shall have the right to consent to and to receive any medically-accepted treatment necessary to combat venereal disease in doctor-patient confidentiality.

Canon IV. Every person, regardless of age, shall have the right to seek out and to accept in doctor-patient confidentiality, the diagnosis and treatment of any medical condition related to pregnancy. Every person, regardless of age, shall have the right to adequate and objective counseling relating to pregnancy and abortion in doctor-patient confidentiality; and every person, regardless of age, shall have the right to request and to receive medically-accepted treatment which will result in abortion in doctor-patient confidentiality.

Canon V. Every person, regardless of age, shall have the right to seek out and to receive psychiatric care and counseling in doctor-patient confidentiality.

Canon VI. Every person, regardless of age, shall have the right to seek out and to receive medically-accepted counseling and treatment for drug or alcohol dependency in doctor-patient confidentiality.

Canon VII. Every person, regardless of age, shall have the right of immediate medical care when the life of such person is in imminent danger. The decision of imminent danger to the life of such person is a decision to be made solely by the attending physician; and the attending physician shall decide what treatment is medically indicated under the circumstances.

Canon VIII. Any person, regardless of age, who is of sufficient intelligence to appreciate the nature and consequences of the proposed medical care, and if such medical care is for his own benefit, may effectively consent to such medical care in doctor-patient confidentiality. The same shall not apply to Canons I through VII which are deemed to be absolute rights.

Canon IX. In every case in which a child is being examined by, being treated by, or under the medical care of a qualified medical practitioner, and where, in the opinion of that qualified medical practitioner, the child is in need of immediate medical care and where the parent or the legal guardian of said child refuses to consent to such needed, immediate medical treatment, said medical practitioner shall notify the juvenile court or the district court with juvenile jurisdiction immediately. The juvenile court or the district court with juvenile jurisdiction shall immediately appoint a guardian ad litem, who shall represent the child's interests in all subsequent legal proceedings. The juvenile court or

the district court with juvenile jurisdiction shall immediately set a date for hearing, not to exceed 96 hours from the receipt of the initial report. The court shall determine at the hearing, based upon medical and other relevant testimony and the best interests of the child, whether or not said medical treatment should be so ordered by the court.

Canon X. Every person, regardless of age, shall have the right to considered and respectful care. During examinations, every attempt shall be made to insure the privacy of every patient, regardless of age; and every person, regardless of age, has the right to know if observers are present, what role the observers may have in regard to the patient's treatment and shall have the right to request that observers remove themselves from the immediate examining area.

Canon XI. Every person, regardless of age, shall have the right to know which physician is responsible for his care. Every person, regardless of age, shall have the right to be informed concerning his diagnosis, his treatment and his prognosis in language that is readily understandable to him. Every person, regardless of age, shall have the right to ask pertinent questions concerning the diagnosis, the treatment, tests and surgery done, on a day-to-day basis in a hospital setting; and every person, regardless of age, shall have the right to immediate response to the best of the attending physician's knowledge and in language that the patient clearly understands.

VIII. Rights of the Elderly

Our Christian faith calls us to respect the worth and dignity of all persons, and to seek good for them. There is little room to doubt, however, that much in our modern western society has turned its back on the universal application of these fundamental values, and rather has granted respect for the worth and dignity primarily of the well-to-do, the powerful and the talented. This is particularly observable when contrasted with our treatment of our older citizens. They are the elderly in a culture which tends to worship youth; they are those nearing death in a society that wants to forget death; they are those whose labors to bring us to the present are now too easily forgotten, and whose lives are pushed too easily and too often into the background. These things ought not to be.

Persons over 65 represent a growing proportion of our U.S. population—21.8 million men and women in 1974. Approximately 1 million of the elderly lived in institutions in 1974. Most older persons lived in a family setting.

Of the 5.3 million couples headed by a person aged 65 or older,

just over 2 million had incomes under \$5,000 per year, while 624,000 couples had incomes under \$3,000 per year. Of the 6.3 million persons over age 63 living alone, or with non-relatives in 1973, 5,166,000 had incomes under \$5,000 per year, 3,951,000 had incomes under \$3,000 per year; 1,764,000 had incomes under \$2,000 per year, while 944,000 had incomes under \$1,500 per year; and 315,000 had incomes under \$1,000 per year.

(See "Facts About Older Americans 1975," National Clearing House on Aging, U.S. Department of Health, Education and Welfare, DHEW Publication Ho. (OHD) 75-20006.)

We call, therefore, upon United Methodist Church people, in cooperation with other churches, with other appropriate public and private groups, and in cooperation with government at all levels, for a consistent and sustained effort to identify those facilities and services needed to assure adequate income, housing, health care, and social services to every elderly person in every community in the nation. This means, at the least:

1. Adequate income maintenance programs for those elderly who are without sufficient private income to sustain life in health and dignity—with assurance that the level of minimum income shall not be eroded by monetary inflation or by rises in the cost of living.

2. Housing of sound quality made available to all elderly persons at a cost within their means through appropriate public subsidy and with requisite social, medical and transportation services, including homemaker services, home nursing services and home delivered meals, all provided in ways suited to the various capabilities of elderly persons.

3. Inclusion of the elderly under national health insurance with comprehensive services of high quality, accessible where needed, and with costs to the elderly fairly within their means without add-on costs such as deductibles, co-insurance, co-payments, exclusions or limits of coverage.

4. Long-term nursing care of assured quality available to all in need of such care.

5. Social, cultural, educational, recreational and religious activities made available to the elderly who wish to participate in such activities, whether in senior centers or other centers and agencies, public or private, in the community.

Report No. 31 (Minority Report No. 1)

Subject: Health, Welfare, and Human Development.

Date: May 1, 1976.

Petitions: A-4717.

Calendar No. 523, Defeated May 7, 1976, Journal pages 521-522.

Minority Report No. 1 is as follows on Section IV, Health Care:

Under the "restructuring of the health care delivery system in the United States," following item 9 add a new item 10 as follows:

10. In order to secure the right of adequate health and medical care for every man, woman, and child in the United States, and remove any economic barrier to receiving such care, we support the following concepts:

A national health insurance program in the United States should include coverage of all Americans. It should be a constructive program in nature, building, improving, and modifying those existing programs that are successful.

National health insurance should capitalize on both public and private sector experience, structure, and expertise which will allow diversity and real independence, subject to certain basic national regulations.

A national health insurance program in the United States should be built on the structure of the present system of employer-employee private group health insurance plans; employers should make coverage available to all employees.

Health insurance coverage should extend to both the employed and unemployed; therefore, federal aid should be provided from general revenue funds for payment of private insurance premiums, on the basis of need.

We support the strengthening and expansion of current private health insurance. We oppose a total federal program that would create an expensive and inefficient vast government bureaucracy in the health care field involving control and intrusion into every aspect of personal medical relationships.

We call upon our churches to be alert to new opportunities in the health care area. Churchmen and women may become involved in new approaches to a serious problem not only through community action and planning, but through volunteer service in medical centers and innovative ministries within their congregational life.

Benedict A. Galloway, Sponsor, Charles S. Kerr, Ralph J. O'Day, James A. Summers, George R. Hundley, Floyd M. Ford, Tom Reavley, Robert B. Carpenter, Jr., William E. Trice, Janet Luciani.

Report No. 31 (Minority Report No. 2)

Subject: Health, Welfare, and Human Development.

Date: May 1, 1976.

Petitions: A-4717.

Calendar No. 524, Defeated by virtue of amendment to Report No. 47, May 7, 1976, Journal page 521.

Minority Report No. 2 on Section IV, Health Care, is as follows:

Add to the end of the report the following:

10. A universal program to meet the costs of all basic and necessary health care services should be established on social insurance principles, and should be publicly administered. Deliverers of health care, health care institutions, and health care professionals may be remunerated by a variety of methods, but social insurance principles alone can provide equal financial access to health care for all citizens.

A national health care trust fund can provide equitable remuneration to all qualified health care deliverers, equal financial access to all persons, health care services in remote, hardship, and poverty areas, adequate funds for planning, quality controls, and appropriate resource development. In addition, such a trust fund can make possible the establishment of effective, appropriate and equitable cost control features in the health care field.

Since universal national financing should be coupled with regional or local administrative units which allow diversity and real independence, subject to certain basic national regulations, we call upon our churches to be alert to the new opportunities here. Churchmen and women may become involved in these new approaches to a serious problem not only through community action and planning, but through volunteer service in medical centers and innovative ministries within their congregational life.

Lois C. Olsen, Sponsor, Beth Fogle, Barbara Lavery, Arthur R. Melius, Michael Lugo, L. Carroll Yingling, Jr., William R. Persons, William C. Kirkwood, Carolyn Oehler, Richard S. Parker, Marilyn C. Roberts, John D. Wolf, James W. Bristah, Ralph A. Cannon, Marian A. Jones, Jeanne D. Barger, Julieanne S. Hallman, Richard Truitt, Mildred Fry.

Report No. 32

Subject: Social Principles Documents.

Date: May 1, 1976.

Petitions: A-1075.

Membership 98; Present 85; For 78; Against 2; Not Voting 5.

Calendar No. 393, Adopted May 6, 1976, Journal pages 432-438, 446-449, 469-472.

(In the text of this report *italics* denote language being deleted from the 1972 *Discipline*, while **bold face type** denotes language being added.—Editor)

The committee concurs with the Social Principles document as amended by the committee.

PREFACE

The United Methodist Church has a long history of concern for social justice. Its members have often taken forthright position on controversial issues involving Christian principles. Early Methodists expressed their opposition to the slave trade, to smuggling, and to the cruel treatment of prisoners.

A social creed was adopted by the Methodist Episcopal Church (North) in 1908. Within the next decade similar statements were adopted by the Methodist Episcopal Church, South, and by the Methodist Protestant Church. The Evangelical United Brethren Church adopted a statement of social principles in 1946 at the time of the uniting of the United Brethren and The Evangelical Church. In 1972, four years after the uniting in 1968 of the Methodist Church and the Evangelical United Brethren Church, the General Conference of the United Methodist Church adopted *a the* new Statement of Social Principles.

PREAMBLE

We, the people called United Methodists affirm our faith in God our Father, in Jesus Christ our Savior, and in the Holy Spirit, our Guide and Guard.

We acknowledge our complete dependence upon God in birth, in life, in death, and in life eternal. Secure in *his God's* love, we affirm the goodness of life and confess our many sins against *his God's* will for us as we find it in Jesus Christ. We have not always been faithful stewards of all that has been committed to us by God the Creator. We have been reluctant followers of Jesus Christ in his mission to bring all persons into a *fellowship community* of love. Though called by the Holy Spirit to become new creatures in Christ, we have resisted the further call to become the people of God in our dealings with each other and the earth on which we live.

Grateful *to God* for *his God's* forgiving love, in which we live and by which we are judged, and affirming our belief in the inestimable worth of each individual, we renew our commitment to become faithful witnesses to the gospel, not alone to the ends of earth, but also to the depths of our common life and work.

I. THE NATURAL WORLD

All creation is the Lord's and we are stewards of it. Air, water, soil, minerals, plants, animal life, and space are to be valued and conserved because they are God's creation and not solely

because they are useful to human beings. Therefore, we repent of our devastation of the physical and nonhuman world.

All creation is the Lord's and we are responsible for the ways in which we use and abuse it. Water, air, soil, minerals, energy resources, plants, animal life and space are to be valued and conserved because they are God's creation and not solely because they are useful to human beings. Therefore, we repent of our devastation of the physical and non-human world. Further, we recognize the responsibility of the Church toward life-style and systemic changes in society that will promote a more ecologically just world and a better quality of life for all creation.

A. Water, Air, Soil, Minerals, Plants. We support and encourage social policies designed to rejuvenate polluted water, air, and soil, as well as those that would prevent further desecration of these natural elements. We urge policies that retard the indiscriminate use of chemicals, including pesticides, and encourage adequate research into their effects upon God's creation prior to utilization. We urge development of **international agreements concerning equitable utilization of the ocean's resources for human benefit so long as the integrity of the seas is maintained.** We support regulations designed to protect plant life, including those that provide for reforestation and for conservation of grass lands. Moreover, we support policies on the part of governments and industries that conserve fossil and other fuels, and that eliminate methods of securing minerals that destroy plants, animals, and soil. We encourage creation of new sources for food and power, while maintaining the goodness of the earth.

B. Energy Resources Utilization. We support and encourage social policies that are directed toward rational and restrained transformation of parts of the non-human world into energy for human usage, and which de-emphasize or eliminate energy-producing technologies that endanger the health, safety, and even existence of the present and future human and nonhuman creation. Further, we urge the development of renewable energy sources, that the goodness of the earth may be affirmed.

C. Animal Life. We support regulations that protect the life and health of animals, including those ensuring the humane treatment of pets and other domestic animals, and the painless slaughtering of meat animals, fish and fowl. Furthermore, we encourage the preservation of animal species now threatened with extinction.

D. Space. The moon, planets, stars, and the space between and

among them are the creation of God and are due the respect we are called to give the earth. We support the extension of knowledge through space exploration, but only when that knowledge is used for the welfare of humanity.

II. THE NURTURING COMMUNITY

The community provides the potential for nurturing human beings into the fullness of their humanity. We believe we have a responsibility to innovate, sponsor, and evaluate new forms of community that will encourage development of the fullest potential in individuals. Primary for us is the gospel understanding that all persons are important—because they are human beings and not because they have merited significance. We therefore support social climates in which human communities are maintained and strengthened for the sake of every person.

A. **The Family.** We believe the family to be the basic human community through which persons are nurtured and sustained in mutual love, responsibility, respect and fidelity. **We understand the family as encompassing a wider range of options than that of the two-generational unit of parents and children (the nuclear family), including the extended family, families with adopted children, single parents, couples without children.** We urge social, economic, and religious efforts to maintain and strengthen families in order that every member may be assisted toward complete personhood.

B. **Other Christian Communities.** We further recognize the movement to find new patterns of Christian nurturing communities, such as Koinonia farms, certain monastic and other religious orders, and some types of corporate church life. We urge the church to seek ways of understanding the needs and concerns of such Christian groups and to find ways of ministering to them and through them.

C. **Marriage.** We assert the sanctity of the marriage covenant which is best expressed by love and mutual support. Marriage between a man and woman has long been blessed by God and recognized by society. **We do not recognize a relationship between two persons of the same sex as constituting marriage.** *We do not recommend marriage between two persons of the same sex.* The blessing of God is upon marriage whether or not the persons have children. At the same time, we respect the integrity of those who live in society as single persons; and we reject social practices that discriminate against persons because they are unmarried. We reject social norms that assume different standards for women than for men. In marriages where the partners are, even after thoughtful

consideration and counsel, estranged beyond reconciliation, we recognize divorce and the right of divorced persons to remarry, and express our concern for the needs of the children of such unions. **To this end we encourage an active, accepting, and enabling commitment of the Church and our society to minister to the needs of divorced persons.**

D. Human Sexuality. We recognize that sexuality is a good gift of God, and we believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church, and society. We call all persons to disciplines that lead to the fulfillment of themselves, others, and society in the stewardship of this gift. Medical, theological and humanistic disciplines should combine in a determined effort to understand human sexuality more completely.

Although men and women are sexual beings whether or not they are married, sex between a man and a woman is only to be clearly affirmed in the marriage bond.

Sex may become exploitative within as well as outside marriage. We reject all sexual expressions which damage or destroy the humanity God has given us as birthright, and we affirm only that sexual expression which enhances that same humanity, in the midst of diverse opinion as to what constitutes that enhancement. Homosexuals no less than heterosexuals are persons of sacred worth, who need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship which enables reconciling relationships with God, with others and with self. Further we insist that all persons are entitled to have their human and civil rights ensured, though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.

E. *Birth and Death. Abortion.* The beginning of life and the ending of life are the God-given boundaries of human existence. While individuals have always had some degree of control over when they would die, they now have the awesome power to determine when and even whether new individuals will be born. Our belief in the sanctity of unborn human life makes us reluctant to approve abortion. But we are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy. In continuity with past Christian teaching, we recognize tragic conflicts of life with life that may justify abortion. We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may warrant abortion. *We support removal of abortion from the criminal code, placing it instead under laws*

related to other procedures of medical practice. We support the legal option of abortion under proper medical procedures. Nevertheless, governmental laws and regulations do not necessarily provide all the guidance required by the informed Christian conscience. Therefore, a decision concerning abortion should be made after thorough and thoughtful consideration by the parties involved, with medical and pastoral counsel.

F. Death With Dignity. We applaud medical science for efforts to prevent disease and illness and for advances in treatment that extend the meaningful life of human beings. At the same time, **in the varying stages of death and life that advances in medical science have occasioned, we recognize the agonizing personal and moral decisions faced by the dying, their physicians, their families, and their friends. Therefore, we assert the right of every person to die in dignity, with loving personal care and without efforts to prolong terminal illnesses merely because the technology is available to do so.**

III. THE SOCIAL COMMUNITY

The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened.

A. Rights of Ethnic Minorities. Racism plagues and cripples our growth in Christ, inasmuch as it is antithetical to the gospel itself. Therefore, we reject racism in every form, and affirm the ultimate and temporal worth of all persons. We rejoice in the gifts which particular ethnic histories and cultures bring to our total life. We commend and encourage the self-awareness of all ethnic minorities and oppressed people which leads them to demand their just and equal rights as members of society. We assert the obligation of society, and groups within the society, to implement compensatory programs that redress long-standing systematic social deprivation of ethnic minorities. We further assert the right of members of ethnic minorities to equal opportunities in employment and promotion; to education and training of the highest quality; to non-discrimination in voting, in access to public accommodations, and in housing purchase or rental; and positions of leadership and power in all elements of our life together.

B. Rights of Religious Minorities. Religious persecution has been common in the history of civilization. We urge policies and

practices that ensure the right of every religious group to exercise its faith free from legal, political, or economic restrictions. In particular, we condemn anti-semitism in both its overt and covert forms, and assert the right of all religions and their adherents to freedom from legal, economic, and social discrimination.

C. **Rights of Children.** Once considered the property of their parents, children are now acknowledged to be full human beings in their own right, but beings to whom adults and society in general have special obligations. Thus, we support the development of school systems and innovative methods of education designed to assist every child toward full humanity. *Moreover, children have the rights to food, shelter, clothing, and health care as do adults, and these rights we affirm as theirs regardless of actions or inactions of their parents or guardians. All children have the right to a full sexual education, appropriate to their stage of development that utilizes the best educational techniques and insights. All children have the right to quality education, including a full sexual education, appropriate to their stage of development that utilizes the best educational techniques and insights. Moreover, children have the rights to food, shelter, clothing, health care, and emotional well-being as do adults, and these rights we affirm as theirs regardless of actions or inactions of their parents or guardians. In particular, children must be protected from economic exploitation.*

D. **Rights of Youth and Young Adults.** Our society is characterized by a large population of youth *who are maturing at an accelerating rate, and young adults who frequently find full participation in society difficult.* Therefore, we urge development of policies that encourage inclusion of youth and young adults in decision-making processes and that eliminate discrimination *against* and exploitation *of youth.* **Creative and appropriate employment opportunities should be legally and socially available for youth and young adults.**

E. **Rights of the Aging.** In a society that places primary emphasis upon youth, those growing old in years are frequently isolated from the mainstream of social existence. We support social policies that integrate the aging into the life of the total community, including sufficient incomes, increased and non-discriminatory employment opportunities, and adequate medical care and housing within existing communities. We urge social policies and programs that ensure to the aging the respect and dignity that is their right as senior members of the human community.

F. Rights of Women. *Both church and society have long assumed that men hold power as a matter of right. We affirm women and men to be equal in every aspect of our common life. We therefore urge that every effort be made to eliminate sex-role stereotypes, to enlist women for decision-making positions, and we assert the right of women to equal treatment with men in employment, compensation, and promotion; on public and private boards, agencies, and commissions; on all church bodies; and in all other positions affecting the general society.*

G. Retarded or Handicapped Persons. We recognize the responsibility of the church to serve, and to receive the services of, retarded or handicapped persons. Realizing that many of these persons are unable to articulate their own needs and aspirations, we commit ourselves to work with them to articulate and realize these needs and aspirations. We further urge support of programs, *services and legislation of rehabilitation, services, and legislation* that will enable them to enjoy their human rights, especially in matters of education, employment and place of residence.

H. Population. *Since the present population of the world in the developed and in the developing nations is already taxing the world's supply of food, minerals, and water, we urge an emphasis upon quality of life rather than number of children. We commend those private foundations and international and national agencies that have underwritten research and programs designed to produce a stable population and a balanced ecology. Further, we support the world wide distribution of reliable contraceptive information and devices, and support those who elect for voluntary sterilization.*

Since growing populations will increasingly strain the world's supply of food, minerals, and water, and sharpen international tensions, the reduction of the rate of consumption of resources by the affluent and the reduction of current population growth rates have become imperative. People have the duty to consider the impact on the total society of their decisions regarding childbearing, and should have access to information and appropriate means to limit their fertility, including voluntary sterilization. We affirm that the programs to achieve a stabilized population should be placed in a context of total economic and social development, including an equitable use and control of resources; improvement in the status of women in all cultures; a human level of economic security, health care, and literacy for all.

I. Drugs. *Millions of living human beings are testimony to the*

beneficial consequences of therapeutic drug use, and millions of others are testimony to the detrimental consequences of drug misuse. As other elements of the created order, drugs are given to persons for their stewardship; they may help or hinder their God given humanity. We encourage wise policies relating to the availability of powerful and potentially beneficial prescription and over the counter drugs; we urge that complete information about their use and misuse be readily available to both doctor and patient. We support the strict administration of laws regulating the sale and distribution of narcotics such as opium and its derivatives. We realize that the use of such drugs as alcohol and marijuana can lead to a loss of effectiveness in human life and may result in drug dependency. We assert our long standing conviction that the choice to abstain from alcohol, and now marijuana, is a faithful witness to God's liberating and redeeming love for persons. Since the use of tobacco is a major factor in both disease and death, we support educational programs directed toward prevention of such use. We support regulations that protect society from users of drugs of any kind where it can be shown that a clear and present social danger exists. Drug misuse should be viewed as a symptom of underlying disorders for which remedies should be sought.

I. Alcohol and Other Drugs. We affirm our longstanding support of abstinence from alcohol as a faithful witness to God's liberating and redeeming love for persons. We also recommend abstinence from the use of marijuana and any illegal drugs. As the use of alcohol or tobacco is a major factor in both disease and death, we support education programs encouraging abstinence from such use.

Millions of living human beings are testimony to the beneficial consequences of therapeutic drug use, and millions of others are testimony to the detrimental consequences of drug misuse. We encourage wise policies relating to the availability of potentially beneficial or potentially damaging prescription and over-the-counter drugs; we urge that complete information about their use and misuse be readily available to both doctor and patient.

We support the strict administration of laws regulating the sale and distribution of all opiates. We support regulations that protect society from users of drugs of any kind where it can be shown that a clear and present social danger exists. The drug dependent person is an individual of infinite human worth in need of treatment and rehabilitation, and misuse should be viewed as a symptom of underlying disorders for which remedies should be sought.

J. Medical Experimentation. Physical and mental health has been greatly enhanced through discoveries by medical science. It is imperative, however, that governments and the medical profession carefully enforce the requirements of the prevailing medical research standard, maintaining rigid controls in testing new technologies and drugs utilizing human beings. The standard requires that those engaged in research shall use human beings only after obtaining full, rational and uncoerced consent.

K. Rural Life. We support the right of persons and families to live and prosper as farmers, farm workers, merchants, professionals, and others outside of the cities and metropolitan centers. We believe our culture is impoverished and our people deprived of a meaningful way of life when rural and small-town living becomes difficult or impossible. Therefore, we support governmental and private programs designed to benefit the resident farmer rather than the factory farm, and programs that encourage industry to locate in non-urban areas.

L. Urban-Suburban Life. Urban-suburban living has become a dominant style of life for more and more persons. For many it furnishes economic, educational, social and cultural opportunities. For others, it has brought alienation, poverty and depersonalization. We in the church have an opportunity and responsibility to help shape the future of urban-suburban life. Massive programs of renewal and social planning are needed to bring a greater degree of humanization into urban-suburban life styles. Christians must judge all programs, including economic and community development, new towns, and urban renewal by the extent to which they protect and enhance human values, permit personal and political involvement, and make possible neighborhoods open to persons of all races, ages and income levels. We affirm the efforts of all developers who place human values at the heart of their planning. We must help shape urban-suburban development so it provides for the human need to identify with and find meaning in smaller social communities. At the same time such smaller communities must be encouraged to assume responsibilities for the total urban-suburban community instead of isolating themselves from it.

IV. THE ECONOMIC COMMUNITY

We claim all economic systems to be under the judgement of God no less than other facets of the created order. Therefore, we recognize the responsibility of governments to develop and implement sound fiscal and monetary policies that provide for the economic life of individuals and corporate entities, and that ensure full employment and adequate incomes with a minimum of

inflation. We believe private and public economic enterprises are responsible for the social costs of doing business, such as unemployment and environmental pollution, and that they should be held accountable for these costs. We support measures that would reduce the concentration of wealth in the hands of a few. We further support efforts to revise tax structures and eliminate governmental support programs that now benefit the wealthy at the expense of other persons.

A. Property. *We believe property is a trusteeship under God and is limited by the overriding needs of society. We believe access to the use of property enhances both individual and social well-being and is a moral right underlying the legal right to hold and use property for socially permissible purposes, making efforts to insure that all property is put to its best use. We believe property rights exist to fulfill human needs, that human beings are stewards of property, never its absolute owners. We believe private ownership of property is a trusteeship under God, both in those societies where it is encouraged and where it is discouraged, but is limited by the over-riding needs of society. We believe that Christian faith denies to any person or group of persons exclusive and arbitrary control of any other part of the created universe. Socially and culturally conditioned ownership of property is, therefore, to be considered a responsibility to God. We believe, therefore, governments have the responsibility, in the pursuit of justice and order under law, to provide procedures that protect the rights of the whole society, as well as those of private ownership.*

B. Collective Bargaining. We support the right of public and private (including farm, government, institutional, and domestic) employees and employers to organize for collective bargaining **into unions and other groups of their own choosing and the right of employers to organize for collective bargaining.** Further, we support *their* **the right of both parties** to protection in so doing, and their responsibility to bargain in good faith within the framework of the public interest. In order that the rights of all members of the society may be maintained and promoted, we support innovative bargaining procedures that include representatives of the public interest in negotiation and settlement of labor-management contracts including some that may lead to forms of judicial resolution of issues.

C. Work and Leisure. Every person has the right and responsibility to work for the benefit of himself or herself and others. We support social measures that ensure the physical and mental safety of workers, that provide for the equitable division of products of industry, and that encourage an increasing

freedom in the way individuals may use their leisure time. We recognize the opportunity leisure provides for creative contributions to society and encourage methods that allow workers additional blocks of discretionary time. We support educational, cultural and recreational outlets that enhance the use of such time.

D. Consumption. We support efforts to ensure truth in pricing, packaging, lending and advertising. We assert that the consumers' primary responsibility is to provide themselves with needed goods and services of high quality at the lowest cost consistent with economic practices. They should exercise their economic power to encourage the manufacture of goods that are necessary and beneficial to *mankind* **humanity** while avoiding the desecration of the environment in either production or consumption. Those who manufacture goods and offer services serve society best when they aid consumers in fulfilling these responsibilities. Consumers should evaluate their consumption of goods and services in the light of the need for enhanced quality of life rather than unlimited production of material goods. We call upon consumers to achieve these goals.

E. Poverty. In spite of general affluence in the industrialized nations, the majority of persons in the world live in poverty. In order to provide basic needs such as food, clothing, shelter, education, health care and other necessities, ways must be found to more equitably share the *wealth* **resources** of the world. Increasing technology and exploitative economic practices impoverish many persons and make poverty self-perpetuating. Therefore, we do not hold *all* poor people **morally** responsible for their economic state. To begin to alleviate poverty, we support such policies as: adequate income maintenance, quality education, decent housing, job training, meaningful employment opportunities, **adequate** medical and hospital care, and humanization and radical revisions of welfare programs.

F. Migrant Workers. Migratory and other farm workers, who have long been a special concern of the church's ministry, are by the nature of their way of life excluded from many of the economic and social benefits enjoyed by other workers. We advocate their right to, and applaud their efforts toward, responsible self-organization and self-determination. We call upon governments and all employers to ensure for migratory workers the same economic, educational and social benefits enjoyed by other citizens. We call upon our churches to seek to develop programs of service to such migrant people as come within their parish.

G. Gambling. *Organized* Gambling is a menace to society,

deadly to the best interests of moral, social, economic and spiritual life, and destructive of good government. As an act of faith and love, Christians should abstain from gambling, and should strive to minister to those victimized by the practice. Community standards and personal life styles should be such as would make unnecessary and undesirable the resort to commercial gambling, including public lotteries, as a recreation, as an escape, or as a means of producing public revenue or funds for support of charities or government.

V. THE POLITICAL COMMUNITY

While our allegiance to God takes precedence over our allegiance to any state, we acknowledge the vital function of government as a principal vehicle for the ordering of society. Because we know ourselves to be responsible to God for social and political life, we declare the following relative to governments:

A. **Basic Freedoms.** We hold governments responsible for the protection of the rights of the people to the freedoms of speech, religion, assembly, and communications media; to the right to privacy; and to the guarantee of the rights to adequate food, clothing, shelter, education, and health care. **The use of detention and imprisonment for the harassment and elimination of political opponents or other dissidents violates fundamental human rights. Furthermore, the mistreatment or torture of persons by governments for any purpose violates Christian teaching and must be condemned and/or opposed by Christians and churches wherever and whenever it occurs.**

B. **Political Responsibility.** The strength of a political system depends upon the full and willing participation of its citizens. We believe that the state should not attempt to control the Church, nor should the Church seek to dominate the state. "Separation of church and state" means no organic union of the two, but does permit interaction. The Church should continually exert a strong ethical influence upon the state, supporting policies and programs deemed to be just and compassionate and opposing policies and programs which are not.

C. **Freedom of Information.** Citizens of every country should have access to all essential information regarding their government and its policies. National security must not be extended to justify or keep secret maladministration, or illegal and unconscionable activities directed against persons or groups by their own government or by other

governments. We also strongly reject domestic surveillance and intimidation of political opponents by governments in power, and all other misuses of elective or appointive offices. We believe that such misuse constitutes moral grounds for removal from office.

D. Education. *In-specific*, We believe responsibility for education of the young rests with the family, the church, and the government. In our society this function can best be fulfilled through public policies which insure access for all persons to free public elementary and secondary schools and to post-secondary schools of their choice. Persons in our society should not be precluded by financial barriers from access to church-related and other institutions independent from the state. We affirm the right of public and independent institutions to exist and endorse public policies which insure access and choice and which do not create unconstitutional entanglements between church and state. The state should not use its authority to inculcate particular religious beliefs (including atheism) nor should it require prayer or worship in the public schools, but should leave students free to practice their own religious convictions.

E. Civil Obedience and Civil Disobedience. Governments and laws should be servants of God and of human beings. Citizens have a duty to abide by laws duly adopted by orderly and just process of government. But governments, no less than individuals, are subject to the judgment of God. Therefore, we recognize the right of individuals to dissent when acting under the constraint of conscience and after exhausting all legal recourse, to disobey laws deemed to be unjust. Even then respect for law should be shown by refraining from violence and by accepting the costs of disobedience. We offer our prayers for those in rightful authority who serve the public and we support their efforts to afford justice and equal opportunity for all people. We assert the duty of churches to support everyone who suffers for cause of conscience, and urge governments seriously to consider restoration of rights to such persons while also maintaining respect for those who obey.

F. Crime and Rehabilitation. To protect all citizens from those who would encroach upon personal and property rights, it is the duty of governments to establish police forces, courts, and facilities for rehabilitation of offenders. We support governmental measures designed to reduce and eliminate crime, consistent with respect for the basic freedom of persons. We reject all misuse of these necessary mechanisms, including their use for the purpose of persecuting or intimidating those whose race,

appearance, life style, economic condition, or beliefs differ from those in authority, and we reject all careless, callous, or discriminatory enforcement of law. We further support measures designed to remove the social conditions that lead to crime, and we encourage continued positive interaction between law enforcement officials and members of the community at large. In the love of Christ who came to save those who are lost and vulnerable, we urge the creation of genuinely new systems of rehabilitation that will restore, preserve, and nurture the humanity of the imprisoned. For the same reason, we oppose capital punishment and urge its elimination from all criminal codes.

G. Military Service. Though coercion, violence, and war are presently the ultimate sanctions in international relations, we reject them as incompatible with the gospel and spirit of Christ. We therefore urge the establishment of the rule of law in international affairs as a means of elimination of war, violence, and coercion in those affairs. We therefore reject national policies of enforced military service in peacetime as incompatible with the gospel. We acknowledge the agonizing tension created by the demand for military service by national governments. Thus, we support those individuals who conscientiously oppose all war, or any particular war, and who therefore refuse to serve in the armed forces **or to cooperate with systems of military conscription**. We also support those persons who conscientiously choose to serve in the armed forces or to accept alternate service. Pastors are called upon to be available for counseling with all youth who face conscription including those who conscientiously refuse to cooperate with a selective service system.

VI. THE WORLD COMMUNITY

God's world is one world. The unity now being thrust upon us by technological revolution has far outrun our moral and spiritual capacity to achieve a stable world. The enforced unity of humanity, increasingly evident on all levels of life, presents the church as well as all people with problems that will not wait for answer: injustice, war, exploitation, privilege, **population, international ecological crisis, proliferation of arsenals of nuclear weapons, development of transnational business organizations that operate beyond the effective control of any governmental structure, and the increase of tyranny in all its forms**. This generation must find viable answers to these and related questions if humanity is to continue on this earth. We commit ourselves, as a church, to the achievement of a world

community that is a fellowship of persons who honestly try to love one another. We pledge ourselves to seek the meaning of the gospel in all issues that divide people and threaten the growth of world community.

A. Nations and Cultures. As individuals are affirmed by God in their diversity, so are nations and cultures. We recognize that no nation or culture is absolutely just and right in its treatment of its own people, nor is any nation totally without regard for the welfare of its citizens. The church must regard nations as accountable for unjust treatment of their citizens and others living within their borders. While recognizing valid differences in culture and political philosophy, we stand for justice and peace in every nation.

B. National Power and Responsibility. Some nations possess more military and economic power than do others. Upon the powerful rests responsibility to exercise their wealth and influence with restraint. We affirm the right and duty of the people of developing nations to determine their own destiny. We urge the major political powers to maximize the political, social, and economic self-determination of developing nations, rather than to further their own special interests. *Toward that end, we support increased amounts of unrestricted international aid, as well as favorable trade arrangements, from the more developed nations to those in the process of development.* **We applaud international efforts to develop a more just international economic order, in which the limited resources of the earth will be used to the maximum benefit of all nations and peoples. We urge Christians, in every society, to encourage the governments under which they live, and the economic entities within their societies, to aid and to work for the development of more just economic orders.**

C. War and Peace. We believe war is incompatible with the teachings and example of Christ. We therefore reject war as an instrument of national foreign policy and insist that the first moral duty of all nations is to resolve by peaceful means every dispute that arises between or among them; that human values must outweigh military claims as governments determine their priorities; that the militarization of society must be challenged and stopped; and that the manufacture, sale and deployment of armaments must be reduced and controlled.

D. Justice and Law. Persons and groups must feel secure in their life and right to live within a society if order is to be achieved and maintained by law. We denounce as immoral an ordering of life that perpetuates injustice. Nations, too, must feel secure in the world if world community is to become a fact.

Believing that international justice requires the participation of all peoples, we endorse the United Nations and its related bodies and the **International Court of Justice** as the best instruments now in existence to achieve a world of justice and law. We commend the efforts of all people in all countries who pursue world peace through law. We endorse international aid and cooperation on all matters of need and conflict. We urge acceptance for membership in the United Nations of all nations who wish such membership and who accept United Nations responsibility. We urge the United Nations to take a more aggressive role in the development of international arbitration of disputes and actual conflicts among nations by developing binding third-party arbitration. **Bi-lateral or multi-lateral efforts outside of the United Nations should work in concert with, and not contrary to, its purposes.** We reaffirm our historic concern for the world as our parish and seek for all persons and peoples full and equal membership in a truly world community.

VII. OUR SOCIAL CREED

We believe in God, Creator of the world; and in Jesus Christ the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by human kind.

We joyfully receive, for ourselves and others, the blessings of community, sexuality, marriage and the family.

We commit ourselves to the rights of men, women, **children, youth, young adults, the aging, and the aging and handicapped of all ages**; to improvement of the quality of life; and to the rights and dignity of ethnic and religious minorities.

We believe in the right and duty of persons to work for the good of themselves and others, and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world and to the rule of justice and law among nations.

We believe in the present and final triumph of God's Word in human affairs, and gladly accept *his* **our** commission to manifest the life of the gospel in the world. Amen.

(It is recommended that this statement of Social Principles be constantly available to United Methodist Christians

and that it be emphasized regularly in every congregation. It is further recommended that our Social Creed be frequently used in Sunday Worship.)

The legislative committee recommends inclusion of the above statement in the *Discipline* and whenever the Social Principles are printed.

Report No. 32 (Minority Report)

Subject: Social Principles Document.

Date: May 1, 1976.

Petitions: A-1075.

Calendar No. 394, Withdrawn May 5, 1976, Journal pages 434-435.

The minority recommends adoption of the following Minority Report:

Whereas the General Board of Church and Society has recommended changes in subsection A, "The Family," found in section II, "The Nurturing Community," part III of the Recommended Revisions to the Social Principles (as found in the Daily Christian Advocate, Advance Edition E, page 32), and

Whereas in its ministry to the family, the Church has sometimes failed to include divorced parents, widowed parents, and couples without children,

Whereas individuals are sometimes choosing responsible models for their families other than the traditional or nuclear family, and

Whereas The United Methodist Church needs a broad definition of the family in order to increase awareness of the presence of these models for the Church's ministry to all families, therefore,

We Recommend that this session of the General Conference amend subsection A of the Social Principles as found in the Daily Christian Advocate Advance Edition H, page 34, with the substitution of the words **divorced and widowed** for the word *single* and delete the phrase *intentional communities* so that the sentence will read as follows:

"We understand the family as encompassing a wider range of options than that of the two-generational unit of parents and children (the nuclear family), including the extended family, families with adopted children, divorced or widowed parents and couples without children."

Steve Galyon, sponsor, Marilyn C. Roberts, Gordon Goodgame, Lois Olson, Lee Hatch, Barbara Lavery, Richard Smith, Beth Fogle, Don Riggan, Mark Albright, Carolyn Oehler.

Report No. 33**Subject: General Boards to Have Right to Speak.**

Date: May 1, 1976.

Petitions: A-1015 through A-1018, A-1020 through A-1022, A-1024, A-1025, A-1031, A-1041, A-1028, A-1042, A-1043, A-1044.

Membership 98; Present 90; For 83; Against 2; Not Voting 5.

Calendar No. 395, No action taken, Journal page 571.

The committee voted concurrence with the following resolution:

Resolution From Disciplinary Provisions Subcommittee

Whereas, we recognize the vital necessity for the General Boards, Agencies and Commissions not only to implement General Conference mandates and to carry out programs at the national level but also to articulate the prophetic thrust of the Gospel, particularly in the area of social concerns, and

Whereas, we at the same time acknowledge the deep sense of frustration expressed by substantial portions of the local church membership in not being "heard" at the General Conference and by the general agencies, especially on social issues on which equally committed Christians may in good faith disagree

Now Therefore Be It Resolved That We:

1. Uphold the right and duty of the General Agencies of the Church, particularly the Board of Church and Society, to exercise the role of prophet and advocate in the same tradition and context that recognizes the freedom of the pulpit in individual congregations acknowledging at the time that no person, agency or group speaks for the entire church.

2. Urge the General Agencies to exercise those roles with (a) sensitivity to the views of fellow church members in the local parishes that constitute the wellspring of the church and (b) regard for the greater impact achieved when advocacy is buttressed with constituent support and exercised with restraint.

3. Call on the membership of local churches, whose aggregate opportunities are far greater than those of any General Agency, to apply themselves as vigorously to their own prophetic and advocacy responsibilities in innumerable situations that cry out for justice and mercy.

4. Acknowledge in us all the sinful tendency to perceive our particular and limited perspective as representing the will of God; and

5. Direct the Board of Church and Society (a) to plan and implement promptly new methods by which the Board can achieve greater exposure to the considered views of local

congregations, and those congregations can achieve greater understanding and effectiveness on prime and controversial issues of our times and (b) to submit to the General Conference of 1980 possible Disciplinary changes to accomplish these objectives.

Report No. 34

Subject: Resolution on Southern Africa.

Date: May 1, 1976.

Petitions: A-4955, A-4968, A-4561, A-5158.

Membership 98; Present 90; For 71; Against 10; Not Voting 9.
Calendar No. 396, Adopted May 7, 1976, Journal page 571.

Committee voted to concur with the following resolution:

Resolution on Southern Africa

Whereas, Methodism has been involved in mission in Southern Africa since 1885; and

Whereas, for decades Methodism has produced resolutions condemning apartheid in South Africa, white minority rule in Zimbabwe and Portuguese colonialism; and

Whereas, The United Methodist Church through its mission agencies and General Conferences has provided a firm voice in support of the African people in their struggle for liberation; and

Whereas, Mozambique and Angola are now free, independent states, determining their futures through recognized political and diplomatic processes; and

Whereas, attempts at a peaceful, negotiated settlement in Zimbabwe to date have failed; and

Whereas, conflicting major world powers use Africa as a battleground when the desire of the Organization of African Unity is to develop policies of nonalignment in spite of the various aid programs vying for their allegiance; and

Whereas, the situation in Southern Africa is at this time one of great danger and greater challenge;

Therefore, We:

- 1) Urge the United States government to extend full and immediate recognition to the present government of the People's Republic of Angola,
- 2) Communicate with the new government of Angola expressing our support and prayers for all of the people of Angola,
- 3) Urge the United States government and other governments to extend economic aid to Guinea-Bissau, Angola and Mozambique uniquely designed to assist in their economic development,
- 4) Urge the Congress of the U.S. to reinstate full U.S. compliance with United Nations economic sanctions against

Rhodesia by rescinding the so-called Byrd amendment which allows the importation of chrome from Rhodesia,

5) Urge the U.S. government to exert diplomatic influence through the United Nations to foster the conditions for a peaceful settlement of the struggle in Zimbabwe leading to the achievement of immediate majority rule,

6) Urge that U.S. Congressional and Executive action be taken to forbid any more investment in South Africa and urge similar action by other governments until the apartheid system is ended and majority rule exists,

7) Urge that the United States government and other governments take such legal actions that will prevent their businesses from operating in Namibia as long as it is occupied by South Africa, and that the United States government and all other governments support the decisions of the World Court and the United Nations that mandate the South African government to withdraw from Namibia.

8) Urge members of The United Methodist Church to become informed and aware of and expose the continued domination of western economic, political and military interests in Africa through its alliance with oppressive forces in Southern Africa,

9) Urge members of the United Methodist Church to understand and be supportive of the struggles of African Christians involved in the liberation movements in Southern Africa, and extend our support and prayer for Bishop Abel T. Muzorewa and other similar leaders.

Report No. 35

Subject: Resolution on the Middle East.

Date: May 1, 1976.

Petitions: A-4949 through A-4952.

Membership 98; Present 64; For 58; Against 2; Not Voting 4.

Calendar No. 397, Adopted May 7, 1976, Journal page 571.

The committee concurs with the following resolution:

The Middle East

Background

Since the last General Conference there has been yet another war in the Middle East. The impact of the 1973 war on the politics of the area has been substantial. In spite of the human and material cost of the latest conflagration, little progress has been made toward the resolution of the causes of the conflict. There is, however, a growing awareness that security will not come from perpetuating the arms race in the area. Conditions persist which

sustain injustice and armed conflict in the region. A true peace must meet the needs of both the Israeli and Palestinian peoples.

The Jewish people of Israel live in a state of political instability and insecurity. This is not only a consequence of the present power struggle, but also a product of a long history of oppression suffered by Jews—especially in the Western world—and culminating in the holocaust and extermination of millions of persons by the Nazi government. Out of the holocaust and the unwillingness of other nations to open their borders to Jewish refugees, the State of Israel was created.

The Palestinian people remain dispossessed. Their suffering takes many forms: the hunger and deprivation of refugee camps; the abrogation of legal rights under the military rule in the Occupied Territories (the arrests, tortures and expulsions documented by the United Nations and other international organizations); the system of discrimination existing in pre-1967 Israel, especially in regard to ownership of land and homes.

Integral to the solution of the Middle East conflict is the recognition of the right to self-determination of both Israeli Jews and Palestinian Arabs. Realization of this right demands our affirmation of the right of the State of Israel to exist and our support for the fulfillment of Palestinian national aspirations through a state of their own. Both states should be expected to pursue non-discriminatory policies toward domestic minorities.

In addition to these basic dilemmas, there exist several trends which warrant the attention and action of the church:

The Middle East, as a whole, has become the arena of a furious arms race. This arms race, unlike that of the Cold War, is not a distinct USA-USSR competition. Despite heavy arms shipments to Israel, the new focus of the flow of munitions has been the Arab/Persian Gulf, with Iran being the largest customer. The powder keg in the Middle East thus has two fuses, Israel/Palestine and the Gulf, with the link being the possibility of tension in the former precipitating an oil boycott which in turn could result in direct or indirect military intervention in the latter by the United States. The escalation of weaponry provided to Israel and its Arab neighbors remains a problem. It is generally believed that Israel possesses nuclear devices on which it might rely should it feel its existence threatened.

Demographic policies in Israel have led to increased tensions between the Arab and Jewish populations within the area controlled by Israel, as well as between Israel and the Arab states. The resettlement of Jews on land from which Arabs have been evicted and the continuing establishment of settlements in the Occupied Territories (West Bank, Gaza Strip, Sinai and the

Golan Heights) undermine the possibility of reconciliation and a settlement between the contending sides.

Recent U.S. policy has resulted in divisions among the Arab states through enticements to the national self-interests of certain states against the interests of others. There is danger that these policies may have an adverse effect on the possibility of achieving an overall solution. The United States has ignored the aspirations to statehood of the Palestinian Arabs, thus heightening their frustrations and militancy.

Although there has been no "war" in the Middle East since 1973, peace has not prevailed. Commando actions against Israel by Palestinian units have continued. Israeli commandos have penetrated into many parts of Lebanon, even Beirut itself, in search of their targeted enemies. Christians should be aware of this vicious circle of violence. It cannot be eliminated by palliative means. It is the role of the church to seek the source of the problem and root out the moral injustices which produce situations such as that in the Middle East.

Resolution

The Middle East is the location of the most serious international conflict facing the world today. Though the area includes holy places of three religions, Judaism, Christianity and Islam, the problem is not only religious but also one of conflicting national and class interests. Because the United States has become increasingly involved in the area (politically, economically and militarily), it is incumbent upon the churches and their members to examine critically the reasons for and implications of such involvement.

Therefore, we urge United Methodist churches and agencies to take the following specific actions:

a) Promote educational programs at all levels aimed at helping Christians understand the intricacies of the problem. Specific responses might include an evaluation of the treatment of the problem in the United Methodist curricula and media; the initiation of programs involving increased contact with and among Christians, Muslims and Jews from the Middle East; and the development of denominational participation in ecumenical networks to stimulate interest, raise consciousness, and provide information about the Middle East.

b) Organize action programs at national, conference and local levels to oppose the continuing flow of arms from all sources to the Middle East.

c) Encourage governmental officials to seek an overall solution rather than accept a partial settlement which is likely to magnify

the tensions, increase the isolation of the dispossessed, and set states against each other.

d) In line with the precedent established by the United Nations Security Council in 1976, when both parties participated in the debate, we urge governments to seek the participation of both the Palestine Liberation Organization, as the representative of the Palestinian Arabs, and the State of Israel in all future negotiations.

Report No. 36

Subject: The Middle East.

Date: May 1, 1976.

Petitions: A-4953, A-4969.

Membership 98; Present 64; For 58; Against 2; Not Voting 4.

Calendar No. 398, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency as these petitions are contrary to action already taken.

Report No. 37

Subject: Human Rights.

Date: May 1, 1976.

Petitions: A-4568, A-4956, A-4957, A-4971.

Membership 98; Present 65; For 60; Against 0; Not Voting 5.

Calendar No. 399, Referred to Board of Church and Society "without any expression of opinion, except the expression of the opinion of the committee," May 7, 1976, Journal pages 559-560, 564.

The committee concurs with the following resolution:

The United Methodist Church and Human Rights

"The gospel of Jesus Christ proclaims the inestimable worth of each individual. It is 'personal' in the most radical sense of the word. It seeks to humanize and would make common cause with those values and forces that are working for the fulfillment of the human potential in today's world." (1972 Bishops' Call for Peace and Self-Development of Peoples)

"The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained and strengthened." (1972 Statement of Social Principles).

The world Christian community is engaged in an ongoing process of reflection and action on the issue of human rights. This process of discussion and reflection has suggested at least six areas of emphasis:

1. There is a right to human existence—the whole question of survival in the face of hunger, unjust economic, social and political systems and threats to the quality of life.

2. There is a right to enjoy and maintain a cultural identity—questions such as national self-determination and rights of minorities.

3. There is a right to participate in decision-making within the community—which is the heart of effective democracy.

4. There is a right to dissent—which can avoid authoritarian rigidity and make possible peaceful change within communities or systems.

5. There is a right to integrity of the person—which involves freedom from torture, brainwashing, or protracted imprisonment without trial.

6. There is a right freely to choose or not choose a religion or belief, which right includes the freedom, either alone or in community and in public or private, to manifest one's religion or belief in teaching, practice, worship and observance.

In theological reflection on human rights, we are made aware that chief among our responsibilities as Christians for the world is our commitment to seek and protect the unity of the human family. That unity is not the false unity of economic schemes nor of political slogans, but rather the unity of "shalom"—hope, fulfillment, well-being, justice, and health. The biblical hope for us as persons is that we will turn toward the struggle and hurt of the world.

Mindful of these affirmations, we see in the struggle for human rights for all people of God the continuing, unfolding character of the Gospel. It is an unfinished and continuing struggle.

Our participation in this struggle means that we must identify those principalities and powers which stand against the unity and wholeness of the human family; that we must expose the futility of all structures and institutions which claim to be inevitable or to have finality in human history.

We question all political and economic structures which rest on any basis which denies those rights affirmed above. We question all political and economic ideologies which move toward repression, totalitarianism, and division, which pit persons against each other, and which seek to enhance privilege and power at the expense and well being of others.

In this constant struggle our concern for these basic rights and

our faith in God's sovereignty coincide. The great question before the church is whether it can, at the same time, proclaim the Gospel message that God is love and justice and be on the side of power and privilege in society. The struggle for human rights brings all our contradictions into sharp focus.

Nowhere is this contradiction more evident than in the U. S. presence in many countries where Human Rights are violated. The relationship of the U. S. to these countries is dictated by military and economic interests. Such interests dominate U. S. foreign policies and override any prior historical imperative to defend human rights. U. S. support is given to regimes that deny their people freedom of speech, freedom of assembly, the right to strike, the right to lodge any form of protest to the brutal oppression faced by the people. The list of places where this is taking place is a long one, but it includes The Republic of Korea, Philippines, Chile, Brazil, South Africa, Rhodesia and Iran.

Therefore, we urge:

—That the U. S. cease all financial, military and covert support of these governments and any other which are systematically violating the rights of their citizens.

We further urge:

—That the United Methodist Church, on all levels, examine the theological basis for our commitment to human rights.

—That United Methodist agencies participate in ecumenical educational efforts on human rights.

—That agencies of the United Methodist Church work together in:

1. Enabling United Methodists to seek ratification of the Covenant on Economic, Social and Cultural Rights, the Covenant on Civil and Political Rights and other Human Rights Covenants approved by the United Nations or its specialized agencies.

2. Enabling United Methodists to be constantly aware of developments in the contemporary struggle for human rights, and to respond effectively.

3. Enabling United Methodists to participate in coalitions, movements and organizations which work in behalf of human rights throughout the world.

Report No. 38

Subject: Population Resolution.

Date: May 1, 1976.

Petitions: A-4596, A-4597, A-4598.

Membership 98; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 400, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with the following resolution:

Population Resolution

The creation of the world out of chaos into order is the initial biblical witness. In this witness is the affirmation of the freedom and responsibility of humankind. We affirm God to be the Creator, the One who grants us freedom, and the one to whom we are responsible.

God's ongoing creative and re-creative concern for the universe was expressed through Jesus Christ, who has called us to find the meaning of our lives in dual love of God and neighbor. In this context we live responsibly before God, writing history by the actions of our lives. The imperative upon the individual Christian and the Christian Community is to seek patterns of life, shape the structures of society and foster those values, which will dignify human life for all.

In this quest we must not "quench the Spirit" but allow the spirit to lead us into God's new day for all people, a new day which calls for the compassionate and passionate desire to see a new birth out of justice.

We believe that history is not finished, but that we are engaged in a history. This is an age of possibility in which we are called under God to serve the future with hope and confidence. Christians have no alternative to involvement in seeking solutions for the massive and complex set of problems which face the world today. All these issues are closely interrelated: hunger, poverty, denial of human rights, economic exploitation and overconsumption by the rich, technologies that are inadequate or inappropriate, depletion of resources, and rapid population growth.

Hunger and poverty, injustice and violence in the world cannot simplistically be blamed on population growth, yet the rapidly swelling numbers of humankind are making it increasingly difficult to solve the other interconnected problems. There is much we do not yet know about the relationship between population size and the sustaining environment, but clearly we do know that there can be too many people.

Programs aimed at reducing population growth should not be ends in themselves, not substitutes for other measures necessary to eliminate hunger and poverty. The church supports population programs as needed to move toward its goal of a just and humane world order.

The population situation is different in different societies, and therefore nations must be free to develop policies in keeping with their own needs and cultures. In the world community, however, we realize that there are global and regional aspects that affect

all humankind and that can only be solved by international cooperation.

At the individual level, our church has long recognized the basic human right to have the education and means to plan one's family. For women, particularly, the ability to control fertility is a liberating force, making it possible to assume other roles and responsibilities in society. Men and women alike bear responsibility for family planning and contraceptive practices.

Today there are those who claim that some nations are beyond help because of their rapid population growth. The Christian church cannot accept these voices of despair. Even as just means for achieving stabilization are urgently sought, the Christian Church must reaffirm the sacredness of each individual and stand fast against attitudes and practices which treat people as mere numbers or masses.

We welcome the growing understanding of what just and desirable means for lowering fertility rates may encompass and we affirm that the use of such means must take into consideration the critical importance and interrelated nature of these aspects: better education, and the opportunity for people to participate in decisions that shape their lives; the provision of basic economic security, including old-age security; upgrading the status of women; improved maternal and child health care; and finally, a strong birth control program, including the right to abortion and sterilization procedures which are both legally obtainable and voluntary.

The church should take the lead in actions which can help focus on the problems caused by rapid population growth and to support measures to deal with them. We therefore call on the people and agencies of the church:

1. To recognize rapid population growth to be a matter of great religious and moral concern, to develop education and action programs on the issues raised, and to increase understanding of the interrelationships between population growth and other world problems. Education must include sensitivity toward the existence of varying sociological patterns and religious philosophies.

2. To develop programs to increase understanding of the meaning in today's world of responsible parenthood. Churches can encourage acceptance of the idea that not everyone needs to be a parent and that those who choose to have children should accept the small family norm as responsible practice in today's world.

3. To help the affluent realize the devastating impact on the world and its people of wasteful consumption patterns and

exploitative economic systems, and to develop resources and curriculum which encourage change in over-materialistic life styles.

4. To urge that United Methodist medical and mission facilities and programs provide a full range of fertility-related and family-planning information and services. The church should exert leadership in making possible the safe and legal availability of sterilization procedures for both men and women, and of abortion where appropriate.

The church should offer informed counselling and support to both men and women on all options regarding childbearing. The church bears a particular responsibility to stand guard against coercive use of birth control practices against the poor and powerless.

5. To take the lead in measures to upgrade the status of women in societies and to include them in all development planning and processes, and give increased support to policies which will further the goal of equal rights for women, such as the Equal Rights Amendment in the United States.

6. To call on all governments to give priority to implementing the provisions of the World Population Plan of Action which the United Nations approved in 1974, and which called for population policies in a context of total social and economic development planning. We especially call on the United States government to develop a national population policy, that would include the goal of stabilizing the U.S. population, and recommendations on population distribution and land and resource use.

7. To call on the U. S. Congress and legislative bodies of other affluent nations to recognize the crucial nature of population growth, and to give maximum feasible funding to programs of population, health, agricultural and other technological assistance programs for the poor nations. International assistance programs should be based on mutual cooperation, should recognize the diversities of cultures, should encourage self-development and not dependency, and should not attempt to require "effective population programs" as a prerequisite for other developmental assistance.

8. To call for government and private agencies to place a higher priority on research aimed at developing a range of safe, inexpensive contraceptives that can be used in a variety of societies and medical situations.

A high priority should also be given to research aimed at gaining greater understanding of attitudes, motivations, and social and economic factors affecting childbearing.

Even as we urge individuals and governments to intensify

efforts immediately to achieve population stabilization as soon as possible, the churches need to keep before people the moral reasons why we need to be concerned with the population problem. Our goal in history is that everyone may have the conditions of existence necessary for the fulfillment of God's intentions for humanity. Our context in history is the preciousness of life and the love of God and all creation.

Report No. 39

Subject: Financial Support for the Churches' Center for Theology and Public Policy

Date: May 1, 1976

Petitions: A-1096.

Membership 98; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 401, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with the following:

A Resolution Calling for United Methodist Financial Support for the Churches' Center for Theology and Public Policy

Whereas, the Churches' Center for Theology and Public Policy is now being created in the nation's capital as an ecumenical study center resourcing the churches' efforts to bring the Gospel to bear on the shaping of U.S. public policy in both the domestic and international realms;

Whereas, this venture emerged initially from the ferment stimulated by the 1972 "Bishops' Call for Peace and the Self-Development of Peoples";

Whereas, United Methodists have played leading roles in developing significant interest for the Center in many different segments of the Christian community—Protestant and Catholic, "liberal" and "conservative";

Whereas, the proposed program of the Center would enlist the participation of United Methodists and other Christians throughout this country and in other countries as well;

Whereas the Center has the potential for becoming a fresh and effective vehicle for enhancing the churches' impact upon U.S. governmental policy in such critical areas as international development assistance and domestic hunger;

Therefore, we approve the development of the Churches' Center for Theology and Public Policy, supporting the decision of the Methodist Corporation to fund the Center with proceeds from its trust fund (D.C.A p. 255).

Report No. 40**Subject: Reconciliation and Reconstruction in Indochina.**

Date: May 1, 1976.

Petitions: A-4962, A-4963.

Membership 96; Present 65; For 62; Against 2; Not Voting 1.

Calendar No. 402, Adopted May 7, 1976, Journal page 571.

The committee concurs with the following resolution:

Reconciliation and Reconstruction in Indochina

The wounds caused by the war in Vietnam will be long in healing. Many persons may be tempted to ignore or forget, to avoid the burden of remembering. But Jesus Christ is the healer of broken lives, divided peoples and devastated nations. Those who follow Him are called to help heal the wounds left from that war. One mark of our own spiritual vitality and of our hope in a new life for others is our sensitivity in dealing with the human concerns that still remain. This, likewise, will be a measure of the spiritual renewal of the nations involved.

The United States poured out tremendous wealth in the course of the war which destroyed villages, ravaged farm lands and resulted in death, suffering, and homelessness for millions of human beings in Indochina as well as thousands from the United States and other nations. Will the many who paid for that war be willing, in the name of Christ, to help pay for the peace?

Therefore: we urge a program of healing, reconciliation and reconstruction which would include:

1. The provision of humanitarian aid for such purposes as the restoration of agriculture and village life, indigenous industries, medical and educational facilities, and supplies through the efforts of Christian churches and related agencies, including UMCOR, Church World Service and the Fund for Reconciliation and Reconstruction in Indochina of the World Council of Churches and the humanitarian aid programs of Friendshipment.

2. The normalization of relations with Vietnam including diplomatic recognition, trade, and membership in the United Nations.

3. The participation of the United States government as in the case of Japan and Germany following World War II, in assisting the reconstruction of Vietnam by economic aid, preferably through international agencies.

4. The completion of other unfinished business: information on the missing in action and the possible recovery of their remains, and a program of broad amnesty, with the church continuing a ministry to the families of all youth who were victims of the war.

Report No. 41

Subject: Resolution on the Law of the Sea.

Date: May 1, 1976.

Petitions: A-1006, A-1067.

Membership 96; Present 65; For 65; Against 0; Not Voting 0.
Calendar No. 403, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

Committee voted concurrence with the following resolution:

The Law of the Sea

We recognize that "All creation is the Lord's and we are stewards of it" (1972 statement of Social Principles). We are called to repent of our devastation of the physical and non-human world, because this world is God's creation and is therefore to be valued and conserved.

Nowhere is this need greater than in relation to the seas. In 1970 the United Nations agreed that those areas of the sea beyond national boundaries were the "common heritage of humankind." This means that the resources belong to everyone.

But this ideal isn't yet expressed in international treaty. So the race is on to see who will be able to exploit and control the resources of the seas. The question facing the peoples of the world is whether global cooperation or global anarchy will prevail.

The best hope for global cooperation is in the United Nations, where representatives of the nations of the world are at work in the Conference on the Law of the Sea. The Conference hopes to produce a fair and just law for the ocean, in which all nations will benefit. No one nation will have all of its interests satisfied, but mechanisms will be set up to maintain order and peace, and both developed and developing countries will have worked on the regulations.

The United Nations, concerned with protecting this "common heritage of humankind" is negotiating international agreements to:

—guarantee unimpeded access to over 100 straits, facilitating commercial transportation;

—prevent conflicts or "cod wars" like the one between Iceland and England over fishing waters;

—enforce environmental regulations forbidding countries to dump harmful wastes which spoil the ocean waters;

—share equitably the ocean resources, oil, fish, minerals, and prohibit unjust exploitation of these resources by the powerful;

—regulate access to the waters of coastal countries to permit research of the marine environment;

—limit the continuing extension of national sovereignty over international waters and to settle legal disputes arising therefrom;

—prevent the division of the world into competing camps, each depending on powerful navies;

—create an international agency to cooperatively manage the international seabed resources.

Therefore, we urge all United Methodists to become informed about all of the aspects of “Law of the Sea,” one of the most critical and least understood issues of our day.

Further, we urge all United Methodists to call upon their governments to commit themselves to the development of a just and equitable treaty through the United Nations Conference on Law of the Sea, and to ratification of the treaty by our respective governments.

Report No. 42

Subject: Conflict in Northern Ireland and Lebanon.

Date: May 1, 1976.

Petitions: A-4954.

Membership 98; Present 65; For 61; Against 1; Not Voting 3.

Calendar No. 404, Adopted May 7, 1976, Journal page 571.

The committee concurs with the following resolution:

Conflict in Northern Ireland and Lebanon

As Christian church people we are deeply concerned about the tragic loss of lives and the devastation of the societal fabric in Lebanon and Northern Ireland. These conflicts are erroneously characterized as religious wars, for their overriding causes are political, economic, sociological and ideological rather than religious.

In Northern Ireland, many of the economically privileged are Protestants with close links to England. While the majority of the deprived Northern Irish are Roman Catholic, the roots of their opposition to the British presence lie in the realities of economic oppression, not in Catholic-Protestant theological or ethical differences.

In Lebanon, the struggle is between a populace that is generally poor and exploited and a privileged minority with political and economic power. The latter, though consisting primarily of Christians, represents only a portion of the total Christian population. Those opposing the minority include both Christians and Muslims.

The resolution of these conflicts would be significantly

facilitated by a more accurate assessment of the true causes of conflict by governments, communications media, and the public at large.

Therefore, we call upon The United Methodist Church to develop and promote ways of achieving better understanding of these conflicts and their root causes. We further proclaim our fervent hope that the opposing parties will reach peaceful and just solutions to their differences without outside interference, and without further delay. We urge all concerned to let their particular religious convictions serve as grounds for reconciliation rather than sources of division and destruction.

Report No. 43

Subject: Plowshares and Pruning Hooks by 1990.

Date: May 1, 1976.

Petitions: A-4967.

Membership 98; Present 62; For 43; Against 13; Not Voting 6.

Calendar No. 405, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with the following resolution:

Plowshares and Pruning Hooks by 1990

Whereas: the United States military-industrial complex develops sophisticated weapons which require 5-10 years from inception to production plus additional time for negotiating contracts with both industry and technological services for up to 15 years; and

Whereas: the B-1 bomber project is a current prime example of long-range military defense planning which is generating excessive costs and questionable future defense capability, and which tends to escalate the international arms race; and

Whereas: the rapidly expanding shortage of food and combustible fuels is endangering the survival and general welfare of increasing millions of people living on this planet;

Be It Resolved: that The United Methodist Church support fundamental changes in United States foreign and military policy, to the end that, between now and 1990:

a) the U.S. industrial and technological resources now devoted to production of weapons will be re-directed toward improvement of the quality of life in this country and throughout the world; and

b) the present U.S. policy of achieving security on the basis of its military power will shift to a policy of achieving security primarily through international agreements and cooperative development programs within international institutions.

Be It Further Resolved: that it is the position of the United

Methodist Church that the projected production of 240 B-1 bombers be abandoned as a first step toward this objective, and that

a) the \$92 billion thus saved be recycled into research and implementation of domestic and international human development projects, and

b) the occasion of cancelling the B-1 bomber project be seized as an opportunity for negotiating a reduction in the level of weaponry permitted by the SALT agreements.

Be It Further Resolved: that the Secretary of the General Conference be directed to send immediately copies of this statement to the President of the United States and the majority and minority leaders of the House and Senate.

Be It Further Resolved: that the Division of World Peace of the General Board of Church and Society be instructed to communicate the contents of this resolution to the appropriate Congressional committees and seek implementation.

Report No. 44

Subject: Provisions for Promoting Non-Partisan Legislation.

Date: May 1, 1976.

Petitions: A-4830.

Membership 98; Present 69; For 60; Against 5; Not Voting 4.

Calendar No. 406, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 45

Subject: Resolution on Human Relations

Date: May 1, 1976.

Petitions: A-5034.

Membership 98; Present 69; For 58; Against 0; Not Voting 11.

Calendar No. 893, Referred to Board of Church and Society "with concurrence and commendation," May 7, 1976, Journal pages 554, 557.

(Note: Two sections of the report, VI, A and XI, H, were lifted out for separate action and were adopted. They are printed in bold-face type but have been left in their original context in the material which follows.—Editor)

The committee concurs with the following resolution:

Resolution on Human Relations

I. Introduction

The Gospel of Jesus Christ proclaims the inestimable worth of

each individual. It is "personal" in the most radical sense of the word. It seeks to humanize and would make common cause with those values and forces that are working for the fulfillment of the human potential in today's world. (1972 Bishops' Call for Peace and the Self-Development of Peoples)

The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened. (1972 Statement of Social Principles)

The Christian has been called to a special responsibility, under the gospel, among people. Entreated by a God who is "no respecter of persons" to love our neighbor, we are clearly called to continuously redefine that impartial love in terms of specific meanings of neighbor:

*Any person who is the object of discrimination by virtue of lack of equal opportunity.

*Citizens not having the advantage of good schools, adequate housing, and creative community organizations.

*Workers not free to bargain collectively over wages, hours, and conditions of employment.

*Women confined to limited roles, rather than being freed to realize their full potential and rights as individuals.

*Innocent citizens, who, except for protection and action from their government and community, may be subject to a damaged environment or the threat of a serious nuclear power accident.

*Agricultural workers who are underpaid, ill-housed, often migratory, and required to labor under extremely difficult conditions.

*Persons whose unemployment too often places them as pawns to society's purpose of keeping down inflation.

*Millions of chronically hungry people, burdened by burgeoning population growth, and, without help, poorly equipped to feed themselves and their families.

All these are the Christian's neighbors, and their collective hurt is our neighborhood.

The Christian Church is called upon to perform a reconciling task as it brings persons and agencies together in new relationships of understanding, freedom, acceptance, and justice. To promote effective human relations in the modern era, The United Methodist Church is called upon to rally its resources and inspire its people on behalf of various objectives.

II. The United Methodist Church and Race

A. Principles

1. The gospel of our Lord Jesus Christ makes no room for the arbitrary distinctions and expressions of racial or group prejudice. Jesus' followers early came to see that "God has no favorites, but . . . in every nation the man who is Godfearing and does what is right is acceptable to him" (Acts 10:34-35). "Through faith you are all sons of God in union with Christ Jesus . . . There is no such thing as Jew and Greek, slave and free man, male and female for you are all one person in Christ Jesus" (Galatians 3:26, 28).

2. The Church is an instrument of God's purpose. It is ours only as stewards under his lordship . . . The House of God must be open to the whole family of God. If we discriminate against any persons, we deny the essential nature of the Church as a fellowship in Christ.

3. By biblical and theological precept, by the law of the Church, by General Conference pronouncement, and by episcopal expression, the matter is clear. With respect to race, the aim of The United Methodist Church is nothing less than an inclusive church in an inclusive society. The United Methodist Church therefore calls upon all its people to perform those faithful deeds of love and justice in both the Church and community that will bring this aim into full reality.

B. In the Church

4. We recognize that The United Methodist Church has erased many of the legal boundaries which previously divided the people by race. Conference mergers have served to draw all United Methodist members into a closer geographical unit. We call upon each local church to seek out congregations of different racial background and form such fellowship relationships as will demonstrate the oneness of their hopes and spiritual aspirations.

5. We also recognize that racial ethnic minorities in the United Methodist Church, whether clergy or lay persons, are working to strengthen the ethnic minority church. This may require special caucusing of such groups in white-dominated meetings. This does not contradict the church's aim of becoming an inclusive church, but it requires particular attention by all levels of the church to nurture ethnic minority leadership which has been rapidly lost since mergers have occurred.

6. We call upon all pastors and church officials to maintain local services and activities and local church membership open to persons of all races, with equal opportunity for all to participate fully in every aspect of local church life.

7. We call upon all district superintendents and bishops to encourage "open pulpits" and integrate cabinets, and to appoint pastors to churches and charges without respect to the racial composition of the congregations or the race of the appointed minister.

8. Minority group empowerment within the Church as an honest effort to enhance the Church in minority life enables The United Methodist Church to sustain its commitment to end racism. The progress made in this regard is commendable. We recognize, however, that simply placing racial and ethnic minority persons in positions of leadership does not necessarily mean empowerment.

9. The Church is guilty of fostering unjust systems. We call upon each local church to examine its class values in light of the different systems of discrimination affecting sex and race and to recognize the necessity of dealing with the two as part of a larger system of oppression.

C. In the Community and Nation

10. The United Methodist Church should also use its influence in assisting in the economic empowerment of racial minority groups by encouraging the development of plans for the support of minority controlled schools and colleges, minority owned banks, housing corporations, and other business enterprises. The Church should especially support those minority business enterprises which benefit the largest number of persons in a community rather than a few individuals.

11. We call upon all United Methodist bodies, organizations, officials, and individual church members to practice and use their influence to encourage fair employment policies and the rendering of service to the public without racial segregation or discrimination in the companies and concerns where they do business and in those areas where they hold investments. Consistent with that, we ask the General Conference of The United Methodist Church meeting in Portland, Oregon, in April 1976, to endorse the program of National Project Equality.

12. The minimum requirements for justice in the social order include the recognition of equal rights and opportunities for all races in voting, law enforcement, education, employment, housing, public accommodations, and cultural advantages. We support the passage and enforcement of laws appropriate to every level of government for the establishment and maintenance of equal rights in each of these areas of our common life.

13. We seek a fully free and open society as the only society consistent with our basic principle of kinship in Christ.

14. We call upon each local church to assume its Christian responsibility for the creation of a community atmosphere in which all people will have free access to all community advantages inherent in its educational, political, employment, housing, and public accommodations opportunities.

15. We affirm the legality and right of oppressed persons to protest, to assemble in public, and to agitate for redress of grievances. A public march or other demonstration as a democratic petition for attention and justice is in line with the principles and practices of a free society. When such orderly protests are undertaken, the goal should be clearly identifiable.

When orderly, responsible, nonviolent public demonstrations by those engaged in the struggle for racial justice provoke violent retaliation on the part of police or onlookers, the blame for the violence should be placed on the violent, and not on the peaceable demonstrators. On the other hand, any demonstration that initiates violence takes to itself the same blame. Even peaceable demonstrations supporting entirely just causes must be restrained and limited by the recognition that no decent society can exist apart from the rule of just law. Thus limited, however, orderly and responsible demonstrations can serve to bring order into being.

We recognize that conflict often produces awareness of the problems when legitimate desire for honest participation in community life confronts legalized injustices, and the Church must accept this opportunity for useful service afforded by the conflict situation. This deep realization of the problem is the first necessary step toward an understanding solution.

D. Commitment to Prayer and Involvement.

16. We are thankful to Almighty God that we have come to recognize the injustices which come from racial segregation and discrimination. We also realize that a deep and total life commitment is needed to undergird our involvement in the transformation of society. To this end, we call our people to serious and intense prayer. We shall also seek a spirit of humble penitence through which we may hear a voice of new direction as we seek to do the will of God in human relations.

17. We call upon every United Methodist to discover a unique sense of joy in living in these days. We discern in the tensions of our times the stirrings of the kingdom of God, for which we pray in our Lord's Prayer.

18. We call upon the Church to seek aggressive involvement in those areas of tension which are related to the stated social goals of the Church.

Christians must at all times be conscious of the risk taken in involvement, but they should glory in the opportunity to establish the validity of the faith in the reality of the problems of the times.

19. We call upon the Church to actively seek opportunities of service in the area of human relations and to challenge its people to express their faith in action and thereby be witnesses to the faith which the church declares. A program of persistent involvement through projects, study, and service is needed today.

20. We call upon all churches to seek an expansion of their spiritual resources. We are fully aware of the necessity for spiritual power before the involvement and results we seek are forthcoming. It may be that new dimensions of prayer, fasting, and meditating should be sought as possible avenues to break the bonds which prevent us from the kind of thinking, feeling, and action demanded of us as followers of the Way.

III. The United Methodist Church and the American Indians (Native Americans)

Recently the United States has been forced to become more sharply aware and keenly conscious of the destructive impact of the unjust acts and injurious policies of the United States government upon the lives and culture of American Indians. In the past the white majority population was allowed to forget or excuse the wrongs which were done to the indigenous peoples of this land. Now, American Indians are speaking with a new and more unified voice and are causing both the government and the American people to re-examine the actions of the past and to assume responsibility for the conditions of the present. A clear appeal is being made for a fresh and reliable expression of justice. A call is being made for a new recognition of the unique rights which were guaranteed in perpetuity to American Indians by the treaties and agreements which were solemnly signed by official representatives of the United States government.

The appeal for justice by the American Indians is timely, for the republic of the United States is celebrating the independence which was declared 200 years ago when the colonists were provoked by the injustices inflicted by the British government. The historic grievances of the American Indians, which currently cause great desperation on the reservations and in the urban enclaves, furnish a poignant parallel to the serious complaints of that former day.

The time has come for the American people to be delivered from those spurious and curious beliefs which gave support to the

false promises and faulty policies which prevailed in the relations of the United States government with the American Indians. These beliefs asserted that:

1. White Europeans who came to this continent were ordained by God to possess its land and utilize its resources.

2. Indians were not good stewards of the environment, permitting nature to lie in waste, as they roamed from place to place living off the land.

3. The growing white population tamed nature and subdued the Indian and thus gave truth to the assumption that the white race is superior.

4. The forceful removal of the Indians was a necessary and justifiable step in the development of a free land and a new country.

5. The white explorers and pioneers brought civilization to the American Indian and generously bestowed upon the Indian a higher and better way of life.

Although rarely are these beliefs now crassly set forth, they yet are subtly assumed and furnish the continuing foundation upon which unjust and injurious policies of the government are framed.

These beliefs, in former times, permitted the government, on the one hand, to seize lands, uproot families, break up tribal communities, and undermine the authority of traditional chiefs. On the other hand, the beliefs cleared the government to readily make and easily break treaties, give military protection to those who encroached on Indian reserves, distribute as "free" land millions of acres of Indian holdings which the government designated as being "surplus," and systematically slay those Indians who resisted such policies and practices.

In our own time these grand but wrong beliefs have encouraged the government to:

1. Generally assume the incompetence of American Indians in the management and investment of their own resources.

2. Give highly favorable leasing arrangements to white mining companies, grain farmers, and cattle ranchers for the use of Indian lands held in trust by the federal government.

3. Use job training and other government programs to encourage the relocation of Indians from the reservations to urban areas.

4. Utilize government funds in projects which are divisive to the tribal membership and through procedures which coopt the tribal leadership.

5. Extend the control of state government over tribes which are guaranteed federal protection.

6. Terminate federal services and protection to selected tribes and further deny federal recognition to others.

7. Engage in extensive and expensive litigation as a means of delaying and thus nullifying treaty rights.

8. Pay minimal monetary claims for past illegal confiscation of land and other Indian resources.

9. Lump together Indians with other racial minorities as a tactic for minimizing the unique rights of Indians.

10. Punitively prosecute the Indian leaders who vigorously challenge the policies of the federal government.

The Church is called to repentance, for it bears a heavy responsibility for the beliefs which were spread and for the sanctioning which was given to governmental policies and practices. The preaching of the Gospel to the Indians was often a preparation for an assimilation into white culture. The evangelizing of the tribes often effected the policies of the government. The Church has frequently benefited from the distribution of Indian land and other resources. The Church often saw the injustices inflicted upon the Indians but gave assent or remained silent, believing that its task was to "convert" the heathen.

The Church further prays that through the mercy of Almighty God its congregations may become channels of the reconciling Spirit of Jesus Christ and may become instruments of love and justice in the development of new relations between Indians and whites and in the pursuit of the protection of their rights.

The United Methodist Church recognizes that a new national commitment is needed toward a respecting and effecting of the rights of American Indians to establish their own identities, maintain their culture, live their lives, and use their resources.

The United Methodist Church expresses its desire and declares its intention to participate in the renewal of the national responsibility to the American Indian.

The United Methodist Church calls its congregations to study the issues concerning American Indian relations with the government of the United States, to develop an understanding of the distinctive culture and the unique rights of Indians in the United States, to establish close contacts wherever possible with Indian persons and tribes, and to furnish support for:

1. The right of the Indian to be Indian in this country.
2. The right of Indians to be self-determining and to make their own decisions related to the use of their resources.
3. The right of Indians to plan for an Indian future in this nation and to expect a fulfillment of the commitments which have been made previously by the government.

The United Methodist Church especially calls its congregations

to study and give consideration to the recommendations of the American Indian Policy Review Commission which will be included in a report to be made to the United States Congress in January 1977. The American Indian Policy Review Commission for three years has studied and analyzed treaties, statutes, agreements and executive orders of the United States government in order to clearly determine the rights of American Indians and to make recommendations which can develop a new and more just policy through legislation of the United States Congress.

Most white Americans are isolated from the issues of justice for American Indians by the lapse of time, the remoteness of reservations, the comparative invisibility of Indians in the urban setting, the distortions in historical accounts, and the accumulation of prejudices. Now in this year is the time for a new beginning to be made and the United Methodist Church calls its members to pray and work for that new day in relationships between white Americans and American Indians.

IV. COMMUNITY LIFE

At the heart of the Christian faith is an abiding concern for persons. This concern is evidenced by the Christian's sensitivity to all factors which affect a person's life. In our society the community has become known as a gathering of people who nurture each other and create for all an atmosphere for general enhancement. The community should be characterized by good schools, adequate housing, spirit-filled churches, and creative community organizations.

The Church has always been interested in communities as arenas where people engage in the common experiences of life. It is in community that men, women, and youth discover and enhance their identity. And it is in community that all persons learn to appreciate social, religious, and ethical values.

Communities are undergoing serious changes. Perhaps the most serious of these changes are destructive of the forces which have built communities in the past. Integrated housing patterns are beginning to prevail in many sections all across America. The previous pattern was accentuated by massive flight of white residents to the suburbs and an entrenchment of blacks in the inner city. This polarization along racial lines serves to destroy the idea of a democratic community and has brought into being hostile entities along political, social, and educational lines.

The development of federal and state housing authorities with a democratic pattern for housing development has restored faith of many that the possibilities of a new community are there. We affirm the 1972 Statement on Housing.

The Local Church and the Local Public Schools. In innumerable and concrete ways, the local church serves as interpreter of and witness to the Gospel in the life of its community. Therefore, it is the primary channel through which the demands of the Gospel are made known in society. By virtue of the nature of the church, there is nothing in the community outside its concern or beyond its ability to affect.

The local public schools historically represent one of the fundamental focal points in American communities. This is as it should be because the democratic approach to education is the bedrock of democratic political and economic systems. The local public schools also represent one of the largest financial outlays in any given community. In these days many public school systems have been caught in the whirling social and educational changes of the times and have fallen victim to influences and powers which have not kept the fundamental purposes of the public schools as highest priorities.

Some of the many challenging issues confronting the schools are: financial inadequacies, historic racial attitudes, busing, curriculum, growing professionalism of teachers and administrators, and the lack of well-informed and sensitive school board members. Many times these issues are in combination making the problems that much more acute.

The issues confronting public schools may be different in the respective communities as the church is different in its respective communities. Yet, by the virtue of its calling, the church must lead the communities in exploring the issues, and in identifying and seeking solutions to their particular problems.

In each community, the local United Methodist Church is responsible for being a catalyst in helping the entire community become sensitive to the issues of public education.

We encourage each local church to recognize the importance of the culture, history and important contributions of ethnic minorities to the educational process and the resulting loss when these are omitted from the curriculum. Local churches should take the initiative to be certain that local school boards in their area or communities at every level of education include in the total curricula all contributions of all peoples to the growth and development of the United States.

The lack of opportunities to learn and understand the history and cultures of all races is reflected in our present problems in human relations.

Our Judeo-Christian tradition reveals clearly our personal accountability to Almighty God in relation to our personal responsibility to and for our fellow human beings.

Where problems exist, it is especially important that the local United Methodist Church support and work with existing community groups and organizations in bringing solutions. It is also recommended that each local United Methodist Church develop a committee or an informal group of members to keep the congregation and community aware of public school issues and their obligation to assist in finding meaningful solution.

V. EXTENSION OF THE RIGHT TO ORGANIZE AND BARGAIN COLLECTIVELY

Historically, The United Methodist Church has recognized and supported the right of workers to organize into unions of their own choosing and to bargain collectively over wages, hours, and conditions of employment. National policy since 1935 has codified procedures for the election of labor unions by industrial workers, for the recognition of those unions by management, and for collective bargaining with the result of lessened conflict in the private industrial sector of the economy.

However, a major category of employees was excluded from the coverage of the National Labor Relations Act. These are the employees working for the Federal government and employees of any political subdivision such as the State or school district.

Unfortunately, social strife in the occupational markets of public employees has led to high social costs such as the interruption of vital community services and even the tragedy of death. In view of this continued unresolved strain and many attendant injustices, The United Methodist Church requests the Congress to amend the National Labor Relations Act to include under its coverage government employees, Federal, State and local, and to institute methods, i.e., various forms of arbitration, for resolving disputes that significantly affect the health and safety of the public.

VI. WOMEN

*A. Equal Rights of Women**

The Gospel makes it clear that Jesus regarded women and men as being of equal worth. Nowhere is it recorded that Jesus treated women in a different manner than he did men. (In marked contrast to the religious and cultural customs of the day in which women did not have the same rights or responsibilities as men, Jesus made no such distinction between persons.) Although the Gospel writers recorded little in the way of verbal statements of Jesus about women,

*See note at beginning of report, page 1206.

they have preserved for us many incidents in the life of Jesus which indicate that he understood the equality of all people, male and female alike, to be a significant element of his message.

While Jesus called only males to be part of The Twelve, Biblical evidence indicated that others, including women, were considered to be disciples or followers of Jesus. In open defiance of the customs of his society, Jesus taught women, spoke to them in public, refused to accept the idea that childbearing was a woman's most important function. (Moreover, women were the first witnesses to the Resurrection and were directed to go and tell their brothers.)

While both the Old and New Testaments came out of male-centered cultures and necessarily reflect that culture, interpretations of the Scriptures by the church have unduly emphasized male superiority. For example, popular interpretations of the two creation stories often assume that woman as "Helpmeet" or "helper" implies female inferiority or subordination. In the original Hebrew, however, the word translated "helper" described a person of at least equal status to the one helped. Indeed, the majority of times this word appears in the Old Testament it is speaking of God as Helper. Rather than defining woman as secondary to man, the creation stories each point to the equality of the male and the female, both of whom are made "in the image of God."

A number of statements attributed to Paul have frequently been cited to support the idea of feminine subordination and submission. However, when these statements are taken in context and balanced against the rest of the New Testament, especially against the message of Jesus, there can be no doubt that women are of equal value with men and should enjoy the same rights, and privileges, and obligations as do men.

The support of the United Methodist Church for the Equal Rights Amendment derives from a historical concern for justice, human dignity and equality for every person. The 1972 General Conference of The United Methodist Church first passed a resolution affirming support for ERA urging all United Methodists to work on ratification in their respective states in order to secure ratification of the ERA and its inclusion in the Federal Constitution by 1979.

Thirty-four states have ratified ERA. Four more states must ratify by 1979 for ERA to become the 27th amendment

to the U.S. Constitution. State legislatures in all the unratified states will be able to consider the ERA by 1977.

Current attitudes toward women in the U.S. are blatantly discriminatory, based on stereotyped ideas of a woman's abilities and proper roles in society, rather than her actual potential and rights as an individual.

Laws, local, state and federal, discriminate among persons.

A constitutional amendment will insure that men and women have the same rights and responsibilities under the law. Those who say that ERA will change the family, the importance of motherhood, relationships between men and women, do not understand the impact of a constitutional amendment. ERA will only affect *laws*.

Twenty-six states have laws or regulations that prohibit the employment of adult women in specified occupations or industries. Numerous state laws limit or prohibit the rights of women to own or manage property or to establish businesses. Some criminal laws provide for longer prison terms for women than for men committing the same crimes.

We therefore commend the U.S. Congress for its passage of the Equal Rights Amendment to the U.S. Constitution and call upon the various states to ratify this amendment in order to insure that "equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Be it resolved that all United Methodists work through the appropriate structures and channels toward ratification of the amendment by their respective states. (Adopted by the Women's Division, October 20, 1975).

Passage of the Equal Rights Amendment would indicate a national commitment to correct laws which discriminate on the basis of sex. Without *consistent interpretation* which is impossible in the absence of a clear national commitment, legislators and judges will continue to exclude women from the full protection of our laws and our constitution.

B. International Women's Year

WHEREAS the United Nations General Assembly proclaimed 1975 as INTERNATIONAL WOMEN'S YEAR with these emphases:

- * to promote equality between men and women
- * to ensure the full integration of women in the total development effort

* to recognize the importance of women's increasing contribution to peace, and

WHEREAS the Women's Division of the Board of Global Ministries, the Board of Church and Society, and other church agencies have given active support to the goals of the United Nations International Women's Year, and

WHEREAS the World Plan of Action adopted by the World Conference of International Women's Year provides guidelines for national action over the 10-year period from 1975 to 1985 as part of a sustained, long-term effort to achieve the objectives of International Women's Year, particularly women and development, and

WHEREAS the Social Principles of The United Methodist Church assert the Church's commitment "to the rights of men, women, children and youth," and its dedication to "peace throughout the world,"

BE IT RESOLVED that the General Conference affirm the three emphases of INTERNATIONAL WOMEN'S YEAR, and

BE IT FURTHER RESOLVED that The United Methodist Church, including all of its boards and agencies, study the priorities of the United Nations World Plan of Action of the World Conference of International Women's Year and urge United Methodists to encourage governments to commit themselves to appropriate action for implementation of the Plan within the framework of national development plans and programs.

VII. ENVIRONMENTAL STEWARDSHIP

The earth is the Lord's creation.

All of it has intrinsic value because it is God's creation.

We are God's stewards, responsible to God for the use or misuse of the earth.

Through the centuries, many Christians have misinterpreted the Genesis command to exercise dominion over the earth as a mandate to conquer and exploit nature for the benefit of man alone. So long as men and women possessed little technological ability to modify the environment on a large scale, so long as the number of people was so small that they needed to use only a small percentage of available resources, such an exploitative and utilitarian attitude was only mildly destructive.

Today all this has changed. Pressures from rapidly burgeoning population and technological advances are contributing to environmental pollution and depletion of resources on an accelerating scale. The quality of our air and water is visibly worsening. Careless and unlawful use of dangerous chemicals and

pesticides threatens human and animal life and jeopardizes vital links in the food chain. Noise pollution produces fatigue and nervous tension. The freedom of people and animals to enjoy wilderness areas and uncluttered landscapes is rapidly becoming a memory. Crowded, deteriorating cities impair mental and physical health, and erode possibilities for achieving full human potentialities.

The Church cannot remain indifferent to acts which ravage nature and upset delicate ecological balances.

With prophetic urgency, the Church and its members must:

A. Awaken to the seriousness of the present ecological crisis and to the fact that it is a worldwide ethical crisis, requiring a reexamination of biblical interpretations, a new acceptance of moral responsibilities, and a reordering of priorities.

B. Demonstrate a new life style which refuses to measure quality of life mainly in consumptive and quantitative terms. Such a life style will emphasize joy and delight in the wonders of God's world, will strive to create and share a decent, healthy environment for all, rather than guarding a greedy materialism for a few.

C. Question those institutional structures and operations which prevent men and women from living in harmony with their natural environment; urge vigorous social, economic, and political action now at all levels to reshape them.

D. Recognize responsibility for the creative use of properties and resources.

E. Challenge the widespread belief that technological advances and a growing Gross National Product represent in themselves genuine human progress.

F. Insist that human rights take precedence over property rights, that no one should be permitted to exploit the earth simply for the sake of personal profit.

G. Oppose the military's imperious claim to our nation's resources and their willingness to risk massive environmental contamination—through accidental or intentional release of nerve gas, preparation for biological warfare, or continued testing and readiness to use nuclear weapons—for the sake of claimed offensive and defensive needs.

H. Work for tax laws, zoning regulations, and developmental planning consistent with social justice for the poor and powerless and that reflect the need for ecologically sound practices.

I. Actively participate in community recycling programs and urge the establishment of such programs in communities where these programs are not operative.

J. Encourage the Federal government and the various State

Legislatures to adopt a program of recycling of re-useable waste with proper rewards and penalties, and to strengthen the enforcement of littering penalties to the enhancement of our environment.

K. Demonstrate in word and deed a new attitude toward procreative rights, realizing that to limit voluntarily the number of offspring will help to promote a healthy environment and insure a chance for human fulfillment for all children and for generations yet to come.

L. Engender a global understanding of the ecological crisis as one which encompasses all people, countries, and nations regardless of political heritage, religious faith, or cultural development.

M. Support international efforts for the proper use of the environment as represented by the United Nations Conference in Stockholm and follow-up conferences.

Men and women live not as conquerors, but as one part of the wondrously interrelated total creation. "The earth is the Lord's and the fullness thereof." Our special role is that of a steward responsible under God for safeguarding the beauties and riches of the earth.

VIII. AGRICULTURAL AND RURAL LIFE ISSUES

Returns from the 1970 federal census reveal a continuation of the long-term trend in the U.S.A. to fewer and larger farms, dwindling farm population and absolute population declines in a broad band of rural counties stretching across the center of the nation.

Meanwhile congestion grows apace in our major metropolitan centers bringing with it a vast train of social disorganization, frustration, and alienation.

In the face of these conditions, this General Conference of The United Methodist Church addresses itself to a series of agricultural and rural life issues.

A. Population Distribution Policy and Planning

Unplanned migration of people and unguided allocation of economic resources in recent decades have intensified problems of urban congestion, suburban sprawl, and rural decay in the United States. Metropolitan centers provide for many persons education, economic, social, and cultural opportunities. Yet in other ways they are rapidly approaching a point where they are unmanageable, ungovernable and uninhabitable. Many, who can afford to do so, flee to suburban communities. Some are returning to rural living.

Inner cities have become increasingly the habitat of the poor and the racial and ethnic minorities who are precluded by their economic status and by discriminatory residential practices from access to the suburbs. Migration is the linkage between the poverty of rural America and the concentrated poverty of urban America.

Meanwhile the high social costs of congestion in the metropolises are matched by the excessive costs of providing services to scattered populations in rural areas where populations decline, tax bases dwindle, and all kinds of human services become remote, inferior or nonexistent.

Freedom of movement is a cherished value in the American system, and is not lightly to be given up or abridged. It is increasingly clear, however, that in a nation of expanding population, planning for population distribution becomes an essential for increasing freedom and meeting human needs.

To overcome the burdensome costs, both economic and psychic, of congestion on the one hand and sparsity on the other, we call for a national population distribution policy including rural development, new towns, suburban planning, metropolitan revitalization, and the creation of public utility districts. Both private and public sectors must be involved in the implementation of such a national policy, but the government must take the initiative in population distribution policy development and planning.

B. Regional and Area Planning and Development

One of the deterrents to effective socio-economic planning in the U.S.A. has been the tendency to think and move in sharply separated categories of "rural" and "urban" or of "center" and "hinterland". Modern technologies of production, transportation, and communication have rendered these categories essentially meaningless for purposes of area and regional planning.

Although this policy statement emphasizes needs, problems and conditions in the non-metropolitan, or rural, portions of the nation, we recognize that solutions must be sought in a framework of integrated planning units which involve functional areas (multi-county) and regions (multi-state).

An area approach to planning and development can and should take account of the cultural pluralism which is one of the glories of America. Indians on the reservations, black people of the rural South, whites of Appalachia, Hispanic-Americans of the rural Southwest, whether they choose to remain in non-metropolitan areas or move to the cities, need not and must not be robbed of

their rich cultural heritages in the name of economic growth or efficiency or "urbanization."

The best—indeed, probably the only—way to avoid such sterile homogenization of cultures is to provide in depth participation by the people in planning and development processes. Such participation is in keeping with our democratic traditions, but it becomes increasingly difficult in the face of growing complexity of our society and its institutions. Participatory democracy must be consciously sought and vigorously pursued in all aspects of area and regional planning and development.

We call upon all levels of government—federal, state, and local—to cooperate in the development of regional and area planning programs which include ample provision for people participation and which protect the rich and varied cultural heritage of America's people.

C. Improved Services for Rural People

"The People Left Behind," a phrase used by a national study commission to describe the rural poor, might well be applied to rural areas as a whole. Every study of rural problems since the historic Roosevelt Country Life Commission of 1909-10, has documented the facts. In educational facilities and services, health facilities and medical services, housing welfare services, leadership, community action programming, church facilities and religious services—in short, in every aspect of social and community life, rural areas have been and continue to be short-changed.

This has been due in part to over-dependence of rural areas on one industry, namely agriculture. This industry has a chronic tendency to over-production and under-compensation. In part, rural under-development stems from the high per capita cost of providing services to sparsely populated areas. But in considerable part it results from unpardonable indifference and neglect by agencies and institutions charged with responsibility for providing both governmental and non-governmental services.

This persistent poverty of rural services—economic, social and cultural—has been a major factor in undermining rural leadership through the steady migration of the many capable and ambitious youth out of rural areas and into already congested and problem-laden urban centers. To that stream has also been added a massive movement of the poor, the unskilled and the disadvantaged seeking improved economic opportunities which all too often prove to be illusory.

Let it be noted and emphasized that the Church has been quite

as guilty of neglect toward rural communities and people as any other social institution.

The United Methodist Church has perpetuated fragmentation, inadequate forms of parish organization, and inadequately trained leadership in all too many rural parishes, thus contributing to the problems cited in this section.

The United Methodist Church calls upon the government, the private sector and other religious communions to join it in a massive and sustained effort to strengthen rural leadership to bring all rural services up to parity with those available in the best-served communities of the nation.

D. Special Needs of Farm Workers

Calling for special attention is the situation of farm workers in the U.S.A. Traditionally they have been among the most poorly paid, housed, educated, and served by health, welfare and other social agencies. They have been systematically excluded from all, or nearly all, the benefits of social legislation.

Specifically, they have been and are excluded from unemployment insurance and workman's compensation. Their coverage by social security, minimum wage and child labor laws has come belatedly and is still inferior to that of most workers in industry. We support legislation designed to correct these injustices and to handle the strain within the labor market of the agricultural sector so that public interest is protected.

For over fifty years the churches have sought to improve the lot of seasonal farm workers through the Migrant Ministry, an ecumenical program to which The United Methodist Church has given significant support. The Migrant Ministry sincerely sought to meet some of the most acute needs of these oppressed people.

In recent days, the churches have come to recognize that the most fundamental of all needs of farm workers is the need for dignity, for self-determination and for self-organization. Benefits won by any other route are at best second-rate.

At last the ten-year struggle of the farm workers in California has led to a major legislative breakthrough that is designed to insure seasonal and year-round farm workers an opportunity to vote in secret ballot elections for the unions of their choice. The California Agricultural Labor Relation Act of 1975 provides a better framework for the working out of justice in the fields, but does not guarantee that justice will finally prevail. Farm workers in other states are struggling also to bargain as equals with their employers. We call upon the Congress to enact legislation which enables farm workers to organize into unions of their own choosing.

We commit the United Methodist Church to support state legislation similar to the California law in other states when farm workers are pressing for such legislation.

The United Methodist Church will continue to press for better educational opportunity, housing, and welfare services, more adequate minimum wages, and full coverage by all social legislation designed for the protection of workers.

We also call upon the federal government to allocate more attention and resource to the task of retraining and adjustment for those farm workers who are being progressively displaced by mechanization of agricultural operations.

We urge all United Methodists to monitor situations where farm workers have won elections but have not been able to negotiate effective agreements and to use their personal and institutional resources to encourage bargaining in good faith.

We urge the California legislature, without further delay, to appropriate the funds which would allow the provisions of the Farm Labor Act to be carried out.

We urge the support of Farm Workers Week with special bulletin inserts and the invitation by local churches and/or districts to workers to inform the people of the week and the aspirations of these persons.

The United Methodist Church affirms in principle the position of the recently formed National Farm Worker Ministry (a continuation of the Migrant Ministry) that the Church's most significant role must be as advocate and supporter of the efforts of farm workers toward their own responsible self-organization and self-determination.

E. Self-Help Efforts of Poor People

We note with satisfaction the recent upsurge of community-based, cooperative, self-help efforts on the part of groups of low income rural people in all parts of the U.S.A. However, we recognize that such efforts do not offer a total solution to the problem of rural poverty or obviate the necessity for massive efforts on the part of government and private sector to combat rural poverty in other ways.

The Church of Jesus Christ is concerned for the fulfillment of whole persons in community. Economic development which produces human and community development is to be preferred over other forms of economic activity. In the cooperative and other community-based enterprise of poor people we find a combination of economic gain, personal fulfillment and community development.

We applaud and we will support these indigenous and

cooperative, self-help efforts because we see in them social and spiritual as well as economic values of great consequence.

We call upon our general boards, jurisdictions, area offices, annual conferences, districts, local churches and members to seek ways to become acquainted with the self-help efforts of poor people in rural areas and to help them with grants, credit, technical assistance and training facilities.

We call upon federal and state governments, private industry, banks, colleges and universities, foundations and all other public and private agencies to provide massive resources, both financial and technical, to assist the valiant efforts of low income rural people to solve their own problems through self-help.

F. Justice For Commercial Agriculture

In the last half century, American farmers have been, in a peculiar way, victims of their own success. The technological revolution in agriculture has indeed been one of the great success stories of modern science. It has released millions of people and families for the non-agricultural pursuits which have constituted our modern urban industrial economy. It has fed the American people with a consistent abundance unknown elsewhere in the world or in history.

There are human values at stake in the changing agricultural situation which should be conserved as well as the goal of the efficient production of food and fiber.

Unfortunately, by their very productivity, the commercial family farmers of the U.S.A. have undermined their own economic stability. High and rising levels of production in a relatively inelastic market have meant constant downward pressure on prices for farm communities. Except in war time, American commercial farmers have suffered ever since the early 1920's from below parity prices and incomes. At present, the parity relationship is more favorable than it was during the 60's and early 70's, but the future is uncertain. Government programs have provided some insulation from the harshest winds of the free market, but have by no means solved the problem.

Many nonfarm people, deeply disturbed by huge subsidies paid a few large farm operators in recent years, are calling for complete abolition of governmental price and income support programs. We would support reforms in the farm program to eliminate excessive payments and to spread farm subsidy more equitably. We favor a federal farm program whose goal is adequate production as well as adequate incomes for persons rather than price supports for commodities.

We recognize that the continued use of large amounts of

chemicals for agricultural purposes may constitute a threat to the environment as well as to the over-all health of our people. We call upon the United States Department of Agriculture and our land grant colleges to begin research now on the possibility of establishing a number of organic farms large enough to sustain a family. In this way, research could develop a rational land use policy that takes the needs of the world into account along with the effects of present farming methods.

Basically, we believe that families producing farm commodities commercially on well organized family farms are entitled as a matter of right to incomes comparable to those enjoyed by other entrepreneurs investing similar labor and capital in other economic pursuits. We will support both governmental programs and the organized bargaining efforts of farmers designed to achieve that goal of income parity.

G. The Rural Environment

Rural areas are peculiarly the scene of the major extractive industries. By agriculture, mining, fishing and forestry, persons utilize the God-given bounty of the planet for human sustenance and the material aspects of civilization. These are all primarily rural enterprises.

For centuries the resources of earth seemed boundless as measured against the limited demands of a relatively small human population. Today we are forced to come to terms with a drastically different understanding of our relationship to our environment.

The ecologists are helping us to grasp the concept of "spaceship earth." The capability of the earth to respond to the demands of a burgeoning population, a technological and materialistic civilization and an ever-mounting scale of per capita energy consumption is seen to be sharply limited. Exploitation must give way to both conservation and restoration of ecological balance if humanity is to survive.

One of the oldest forms of human abuse of the earth is the excessive and careless use of the land for agricultural purposes leading to soil erosion and depletion. Considerable progress has been made in recent years through the efforts of farmers, farm organizations and governmental agencies toward overcoming such destructive practices. Such limited progress offers hope for reversing practices that destroy the earth's resources. However, during this same period of time the total ecological balance has continued to deteriorate.

Pressures of demand from growing population, rising standards of living and a consumer-oriented economy, coupled with

the selfishness of many who carelessly exploit the earth's resources for profit, have given rise to many new forms of abuse in rural areas.

Open pit and surface mining of coal and other minerals; contamination of soil and water by heavy use of agricultural chemicals and pesticides; contamination and air pollution associated with concentrated livestock feeding operations; destruction of whole species of fish and game; denuding of vast stretches of forest land; careless dumping of solid wastes on land, in water courses and in the sea; uglification of areas of great natural beauty and scenic value—the catalogue can be extended to terrifying lengths of the ways in which persons have violated their trust as stewards of God's good gifts of earth, water and air.

Blame for these many affronts to ecological balance can by no means be assigned exclusively to either the rural or the urban sectors of our society. There is ample guilt to be shared by all.

The strategy of tomorrow, however, lies not in assigning blame but in assuming responsibility. The United Methodist Church calls upon its millions of members across America and upon all Americans working both individually and through the structures and institutions of society—both public and private—to dedicate themselves to curbing excessive and unnecessary use and abuse of the resources of the earth, to appropriately conservative uses of land, water, forests and wild life, and to a life style which expresses a spirit and a practice of responsible stewardship on spaceship earth.

H. New Priorities For Agricultural and Rural Life Agencies

The achievement of the goals defined in earlier sections of this Statement will require the cooperative efforts of all Americans working through both private and governmental institutions. A new level of priority must be given to the problems and concerns of rural and non-metropolitan areas. In some cases new laws may be required and the United Methodist Church will advocate and support the passage of carefully considered laws when necessary.

We are convinced, however, that much can be done within the framework of existing legislation and through existing institutions of government and of the private sector, if sufficient will can be focused on these objectives.

To this end, we call upon the United States Department of Agriculture and all other federal and state agencies which deal in any way with the rural sector of the nation to concentrate major effort on two fundamental issues:

1. We urge that much more attention and more massive

resources be focused on programs to deal with the problems of rural poverty.

2. We urge that the widespread and persistent practices of racial and ethnic discrimination be rooted out of the federal and state establishment at every level.

Recognizing that the Church is not without guilt on these same issues, we pledge ourselves to work within the structures of The United Methodist Church and in the hearts and minds of our constituency for policies, practices and programs of rural poverty and of racial-ethnic discrimination in rural areas.

IX. ENERGY

Since October of 1973 the price of oil on the world market quadrupled. This circumstance, for which the American people were unprepared, led to the initial focus of attention on the "energy crisis." During the subsequent period, gasoline prices soared, home heating oil costs skyrocketed, fertilizer expenses rose exorbitantly, and the profits of the major oil companies multiplied. As agricultural and industrial production costs, dependent upon fuel use, climbed astronomically, these costs were often passed on to the consumer resulting in an inflated price structure. As the labor force found itself faced with the pinch of inflation, demands for increased wages abounded.

Although the American public is confused concerning the origin and development of the energy crisis, all citizens are painfully aware of the havoc it has created for our society.

National response has been reflected in lower thermostats, more bicycle usage, lower maximum speed limits, purchase of smaller cars, an increase in domestic oil production, tax credits for insulation, an emphasis on energy independence, stepped-up production of nuclear energy power plants, and an examination of other potential energy sources.

Christians have a special concern regarding energy use and resources. Responsible stewardship of the earth, air, sky and sea stands historically as a religious obligation and opportunity. Thriftiness in the use of God's bounty is not an outworn Christian virtue. And refusing to squander earth's resources to the detriment of future generations calls for Christian restraint.

A concern for the well-being of persons beyond our national borders requires that we recognize the need for sharing our energy supplies rather than pridefully glorying in our independence. Christians have generally promoted trade ties that bind peoples and nations together instead of disclaiming a need for one another.

If sacrifices may be required to conserve earth's energy riches,

Christians should be willing to bear such for the common good. In addition, should the safety and well-being of other human beings lie in jeopardy as a result of the development of new power sources, then Christians will need to reconsider their reliance upon such new energy sources.

The United States is not without substantial non-replaceable forms of energy. With between 50 and 127 billion barrels of undiscovered recoverable oil in the country (U.S. Geological Survey), not including oil shale or tar sands, and an annual U.S. consumption rate of 6.1 billion barrels, the nation is far from desperate in energy potential. Known U.S. reserves of natural gas equals 237.1 trillions of cubic feet with a yearly consumption rate of 21.3 trillions of cubic feet. Beyond this, half of the world's coal deposits lie within the United States and could provide for the country's entire energy requirements for several hundred years.

But the problem for the nation lies not with its energy potential, but in its current shortages, which exist because of dependence over the last few decades upon Middle Eastern oil which, until recently, was extremely inexpensive. With the price of oil quadrupling, the United States has begun to look to its own resources as a means of satisfying its energy needs. But, it will probably take ten years before it will be possible to drill the new oil, tap additional natural gas supplies, and mine the coal which together hold the promise of moving the nation toward some degree of self-sufficiency.

Therefore, the period lying just ahead calls for a particularly scrupulous husbanding of non-replaceable resources. To give appropriate expression to the Christian virtues of thrift, sacrifice and stewardship, church members should consider:

—keeping household thermostats reasonably low for heating and reasonably high for air conditioning.

—purchasing small cars that get better gas mileage.

—doing without the use of some power driven household gadgetry.

—wherever possible, using a direct form of energy, such as natural gas, for operating household appliances.

—walking, cycling, using buses and subways wherever possible in preference over automobiles.

—applying insulation in our homes, where feasible, to reduce heat loss.

Furthermore, our nation needs to give the fullest consideration to alternate sources of energy. We know that our oil and natural gas resources, which are economically recoverable, will not last forever. Some authorities believe they will be exhausted before

the end of this century. As to the abundant supply of coal, environmental problems in connection with its mining should place us under considerable restraint.

In many parts of the nation strip mining has despoiled the landscape, poisoned rivers, and left the land in unproductive condition. Therefore, we hold grave reservations about conducting any further strip mining of coal unless it can be proven—over a number of years—that surface land so mined can ordinarily be returned reasonably close to its previous condition. In the case of farmland, this means that the land will grow crops, the soil has not been chemically altered, and the previous condition of water drainage has been maintained. We are opposed to any strip mining which cannot assure that such environmental standards will be met.

Coal, as an energy source, presents other problems. It is a dirty fuel and much of the remaining U.S. supply contains a high sulphur content. Also, the real threat of accidents in the deep mining of coal should cause our society to hold some reservations over depending upon this fossil fuel to satisfy our energy needs. Only if such problems are overcome and the gasification of coal becomes industrially practical, should coal be depended upon as a major means of producing energy.

One potential source of future power we would like to have explored more exhaustively is solar energy. The source of such energy is free. It is clean and offers no environmental problems such as the disposal of waste that accompanies other resources. The supply is inexhaustible. It can be converted to usable power in a manner which places the energy under the control of the consumer rather than in the hands of large utility companies. While other sources of energy are destined to become increasingly expensive, the cost of sunshine is likely to be the same one hundred years from now.

Less than one percent of the sunlight falling on continental United States holds the potential of supplying all of our current needs, both industrial and domestic. Solar cells were depended upon for most of the power to operate our manned space aircraft. The roof space of an average house in the U.S. intercepts enough solar energy to meet its total power needs.

We, therefore, propose that the United States apply its resources to an intensive program seeking various methods of developing solar energy to the place where it can make a major contribution in the near future to meeting the energy requirements of the nation. We also urge that other non-nuclear forms of energy be systematically explored to determine their practical utility in satisfying future energy needs. Such alternate energy

sources should include: coal gasification, geothermal power, wind power, sea-thermal power, tide power. These research programs should be amply funded by the federal government.

We hold grave reservations concerning the nation's dependence upon nuclear fission power plants as its primary source of energy for the future. We are particularly concerned over the country's focus upon the development of the liquid metal fast-breeder reactor demonstration plant as a means of meeting future energy needs. This concern stems from the fact that the LMFBR creates more plutonium fuel than it uses.

Thomas B. Cochran, staff scientist with the Natural Resources Defense Council, has said:

"The LMFBR with its plutonium fuel offers an inexhaustible source of energy. But in using this energy we will be forced to bear a terrible burden. We must carry into the future an inexhaustible source of high level radioactive waste . . . an inexhaustible supply of nuclear weapons material and safeguards problems . . . and an inexhaustible supply of reactors whose explosive potential is not known."

Plutonium-239 is the basic substance used to fuel nuclear fission power plants. Unfortunately it is also the most poisonous element ever handled in quantity by man. Only one pound of plutonium-239 carries the potential for some nine billion human lung cancer doses. A fully developed nuclear power economy would produce 200,000 pounds of plutonium-239 annually—a substance with a half-life of 24,400 years.

A 1,000 megawatt nuclear power station will generate each year long-lived radioactive fission products representing the equivalent of 23 megatons of nuclear fission bombs. By the turn of the century the U.S. is expected to have 500 such plants which will then be producing the equivalent of 11,500 megatons of nuclear fission bombs. The atmospheric testing programs of all nuclear nations amounted to 250 megatons of nuclear fission. We question the ability, therefore, of our nation to safely manage all of this power, including its wastes, with little threat to the safety of the nation. Since scientists at this point in history have not yet discovered how to store nuclear wastes safely, they are now being stored in temporary facilities. Present plans appear to call for permanent storage in former salt mines or in above-ground heavily-guarded reservoirs. With the future potential for such phenomena as earthquakes, and the human hazards of terrorist activities, such guarantees do not seem to provide adequate levels of assurance for public safety. We find it very difficult to factor in all potential long-range safety threats—airplane accidents, plant malfunction, sabotage, accidental leakage to the

atmosphere or water supply, international strife, hijacking of wastes in transit, revolution, instability of social institutions, etc.

Therefore, we call upon the federal government to discontinue its support of nuclear fission reactor research and development and instead focus its resources upon non-nuclear energy alternatives, such as solar power. In our opinion, no generation has the right to assume risks in its decision making which bear heavily upon the potential destruction of the earth as a habitable place for future generations.

We further call upon the federal government to remove presently existing liability insurance limitations on nuclear accidents and thereby place the cost of such accidents on those who profit from nuclear plant development and expansion.

In all of our efforts to fulfill the energy needs of the nation, we ask that such considerations as safety of human beings, costs to consumers, preservation of the environment, and stewardship of resources be kept paramount. Although the U.S. does not wish to place itself at the mercy of other nations, at the same time we recognize that, in an ever-increasing interrelated world order, we cannot and should not seek to be thoroughly independent in the satisfaction of energy requirements. We affirm our faith in a world in which national economic interdependence enhances international peace.

X. UNEMPLOYMENT

A. Historically, The United Methodist Church has been concerned with the moral issues involved with the social problem of unemployment. Governmental policies have been called for that would insure full employment in order that workers may fully participate in society with dignity, so that families may be economically secure, and so that the nation may achieve coherent high priority goals. These statements have appeared in various versions of The Social Creed, in statements from boards and agencies of the church, and in resolutions from the General Conference.

B. This subject must be addressed once more. Americans are currently experiencing the longest and deepest recession since the Great Depression of the 1930's. The official unemployment rate for the first five months of 1975 was 8.6%. The consumer price index rose 11% in 1974.

From 1946 to 1974, the official unemployment rate averaged 4.7%. By European standards this is a high average and masks an upward drift. In the decade of 1950-59, unemployment in the United States averaged 4.5%; in the decade of 1960-69, the average was 4.78%; in the first five years of the 1970's,

unemployment averaged 5.4%; and, the projected rate made in the Administration's proposed 1976 Budget of the United States—Fiscal Year 1977—for the last three years of the 1970's is 6.4%.¹ Each percentage point currently represents approximately 900,000 workers who are jobless. There is a burdensome psychological, social, and economic cost to the nation for this high level of unemployment.² Unemployment levels among minorities and in our urban centers are significantly higher than these figures. These present and projected high levels of unemployment represent "an acute crisis superimposed on a long-term crisis that stems from the chronic failure of our economy to generate an adequate supply of decent paying jobs."³

C. Various studies have shown that the social costs of unemployment are both immediate and long term. The effects linger for decades. Between 1953 and 1974, the average American family forfeited a total income of \$18,750 due to unemployment.⁴ Income was lost that could have gone into housing, health, education, food, and recreation. A 1969 Labor Department study of young workers showed that "inability to get part-time work meant having to leave school, even below the college level."⁵ Levitan and Taggart concluded, "Careful studies have indicated a significant positive correlation between juvenile delinquency and unemployment."⁶ Frank Furstenberg examined the findings of 46 studies and concluded that "economic uncertainty brought on by unemployment and marginal employment is a principal reason why family relations deteriorate."⁷ When Patrick V. Murphy, President of the Police Foundation, was asked what would he do to help reduce crime, he said he would recommend "reducing the unemployment in the central city."⁸ Professor M. Harvey Brenner of John Hopkins School of Hygiene and Public Health fears that "if the current recession persists, it will bring a dramatic rise in mental illness, alcoholism and suicide."⁹ Professor Brenner studied the relationship between unemployment and mental hospitalization between 1922-1968 and concluded that there is a positive relationship between recessions and mental disorders. "As employment drops, mental hospital admissions rise."¹⁰ Braginsky and Braginsky concluded from their studies: "Regardless of how a person becomes surplus, he or she is socially transformed. Lifestyles, expectations, goals, roles and appearance all change . . . The trauma leaves a permanent scar . . . long after the victim moves out of surplus status and back into the social mainstream."¹¹ One of the primary hindrances to the institutionalization of coherent public full employment policies is callousness to these social facts, both in the private and political sectors.

D. Americans tend to be more tolerant of a high unemployment rate than are the citizens of other developed countries.¹² Furthermore, the size of the unemployment problem is consistently understated in the United States because of the definition used for counting the employed and the unemployed. "Unemployed" is defined as being out of work during the survey week, available for work, and having looked for a job during the past four weeks. An employed person is one who has worked for pay any time during the survey week.¹³ A partial explanation for this tolerance of unemployment may be found in a popular belief system that posits a trade-off of unemployment for lower prices.

A popular misunderstanding of the Phillips Curve holds that full employment leads to rising prices and high unemployment means less inflation. However, since the experience of "stagflation" in the economy (rising unemployment accompanied with rising prices), many former adherents to the trade-off theory have begun to waver. In fact, many economists do not believe there is a proven relationship between employment levels and price levels. "This theory, sometimes called the 'tradeoff,' has been refuted by the overwhelming weight of experience during two decades or longer, and especially during the most recent years."¹⁴ Even *The Economic Report of the President, 1975* concedes that the 'tradeoff' theory is difficult to defend: "Despite considerable empirical work allowing for the role of further variable and lags, it has proved difficult to defend the claim of a long-run Phillips tradeoff (sic) between inflation and unemployment."¹⁵ However, public policies which result in higher joblessness continue to be pursued based upon this tradeoff assumption even though no positive correlation between the level of employment and prices has been clearly demonstrated.

An alternative explanation for inflation can be found in a "multiple causation" theory. Administered prices, the cost of wars, the rising world demand for commodities, the energy shortages, the food shortages, currency devaluations, profits, taxation, interest rates, and monetary and fiscal policies are among the contributing factors to inflationary pressures. There is surely a persistent push toward inflation caused by military expenditures. The *1974 Report of the Joint Economic Committee* summarized:

Defense spending tends to be inflationary. Defense goods and services cannot be consumed by the public, and to the extent that they are employed by the military, they are unavailable for civilian purposes. The removal of goods and services from the civilian economy may create or contribute to shortages. Defense programs inject expenditures into the economy but they do not

produce goods and services to satisfy consumer needs. Arms are not sold to the public.¹⁶

In fact, 68% of all federal purchases were for military expenditures in 1974.¹⁷ Dollars spent for military procurement create fewer jobs than the same dollars spent for civilian needs.¹⁸ This multiple approach to the causes of inflation furnishes a more coherent explanation than does the "trade-off" theory and is suggestive for policy changes to deal both with joblessness and inflation.

E. Following World War II, the Senate passed The Full Employment Bill of 1945 which declared that "all Americans able to work and seeking work have the right to useful, remunerative, regular and full-time employment . . ."¹⁹ This "right to employment" bill was defeated in the House of Representatives. Instead, The Employment Act of 1946, a weaker substitute, was passed. This law states that the federal government has the responsibility to create conditions "under which there will be afforded employment opportunities, including self-employment, for those able, willing, and seeking to work, and to promote maximum employment, production, and purchasing power."²⁰ A more vague concept, "maximum employment," was substituted for the concrete goal of full employment. In fact, however, the promise of "maximum employment" was never realized. Monetary and fiscal policies have been knowingly followed in order to create joblessness. The word "feasible" has crept in as a modifier of "maximum employment." In 1975, "maximum employment" is being defined as at about 5% unemployment by the Administration.²¹ Almost three decades after the 1946 act, it is time to develop public policies that incorporate the following in order to achieve full employment.

1. It should become a recognized public policy that every citizen of the United States has a right to meaningful, useful, rewarding employment contributing to the public good at a wage that is supportive of an adequate standard of living with human dignity.

2. In order to realize this right, the federal, state, and local governments should institute a planning process which develops policies and programs through which a full employment economy is achieved.

3. This planning process should include an analysis of the changing volume and composition of the labor supply in order to develop policies to deal with involuntary unemployment and underemployment; with discrimination in jobs based on sex, age, race, color, religion or national origin; and, with the problems of the work environment, the quality of work, job satisfaction,

labor-management relations, and worker participation in employment decisions.

4. Public policy should be developed to achieve full employment practices along with reductions in annual hours of paid work, flexible work schedules, paid vacation and sabbaticals, and more extensive combinations of education and employment.

5. Public service jobs and sheltered workshops should be created by an office whose function would be to provide useful and rewarding employment for any American, able and willing to work and unable otherwise to obtain work. Consideration should be planned for such individuals and groups as have faced special obstacles in finding and holding useful and rewarding employment, e.g., those suffering discrimination, the physically or mentally handicapped, older workers, youths, veterans, inhabitants of depressed areas, and workers displaced by the relocation, closing, or reduced operations of industrial facilities.

6. Other national economic goals, such as stable prices and a favorable balance of trade, should be sought without limitations or compromising the right to employment.

7. Day-care centers should be created so that working parents may pursue their work in peace of mind that their children are receiving adequate nurture and care.

8. Unemployment insurance coverage should be extended to cover all of the unemployed. Benefits should be adjusted to meet the real economic needs of the jobless.²²

9. Fiscal and monetary policy should be utilized for the goal of creating a vital economy and full employment.²³

10. Production should be geared to meet coherent priority goals of the nation, e.g., mass transit, energy, housing, health, education, rural and urban renaissance, and the environment.

With the realization that no government can forever endure with a fiscal policy based upon expenditures continually exceeding income, and further realizing that the problem is one of extreme complexity requiring in depth planning of the greatest magnitude, we call upon the elected representatives of our Federal government to support those measures leading to a balanced Federal Budget, while concentrating upon the priority of meeting essential human needs.

FOOTNOTES TO X., UNEMPLOYMENT

1. *The 1976 Budget of the U.S.—Fiscal Year 1977*, (Washington, D.C.: U.S. Government Printing Office, 1976), page 26.

2. Leon Keyserling estimates that between 1953 through 1974, we forfeited more than \$2.6 trillion worth of gross national product (1974 dollars) due to unemployment and underproduction. About \$700 billion worth of local, state, and federal revenues were thus lost. These revenues could have been used for both a rural and urban renaissance. See Keyserling, *ibid.*, p. 3.

3. Helen Ginsburg, *Unemployment, Subemployment, and Public Policy* (New York: New York University, School of Social Work; Center for Studies in Income Maintenance Policy, 1975), p. iii.

4. Leon H. Keyserling, *Full Employment Without Inflation* (Washington, D.C.: Conference on Economic Progress, 1975), p. 9.

5. Vera C. Perrella, "Young Workers and Their Earnings," *Monthly Labor Review* (U.S. Government Printing Office, 1971), vol. 94, July 1971, p. 6.

6. The Twentieth Century Fund, *The Job Crisis for Black Youth* (New York: Praeger, 1971), p. 29.

7. Report of a Special Task Force to the Secretary of Health, Education and Welfare, *Work in America* (Washington, D.C.: December 1972), p. 147.

8. *The Washington Post*, August 11, 1975, p. 2.

9. Quoted by Berkeley Rice, "The Worry Epidemic," *Psychology Today*, August 1975, p. 74.

10. *Ibid.*, p. 75.

11. Dorothy D. Braginsky and Benjamin M. Braginsky, "Surplus People: Their Lost Faith in the Self and System," *Psychology Today*, August 1975, p. 70.

12. For example, unemployment in the United States averaged about 4.8% in the years 1960-70. During this same period, unemployment in Germany was %; in Japan, 1.3%; in Sweden, 1.7%; in France, 2.0%; and, in Great Britain, 3.1%. On the average, unemployment in the U.S. was 276% higher than in these developed countries in the same time span. Also, when these developed countries attempted to control inflation by repressing the economic growth of the country, the result was less growth and more inflation. For a discussion, see Keyserling, *op. cit.*, p. 24.

13. See *Monthly Labor Review* (Washington, D.C.: U.S. Government Printing Office, July 1975), p. 75. It follows from the definition that working one hour per week qualifies a person as being employed. Also, the definition excludes from unemployment those persons who become discouraged and do not believe there is work and do not seek work after four weeks of unemployment. In April, 1975, part-time unemployment reached 1.7% of the civilian labor force; concealed unemployment, those who became discouraged, reached 1.2% of the labor force. When these additions are made to the official unemployment rate in April of 8.9%, the result is a rate of approximately 11.7% or more than 10.5 million people. See Keyserling, "To Procrastinate or To Plan," *op. cit.*, p. 2. Nor do the official unemployment statistics take into account the quality of jobs. There are many persons working full-time who still earn less than poverty line wages. In 1966, the Labor Department developed a subemployment index which included five groups: (1) the officially unemployed, (2) involuntary part-time workers, (3) an estimate of the male 'undercount' in the census, assuming half the missing males to be subemployed, (4) an estimate of the number of adult male discouraged workers, (5) full-time workers with wages under the poverty threshold. After conducting ten intensive surveys in inner city poverty areas, the U.S. Department of Labor discovered that subemployment ranged from 24% in Boston to 47% in San Antonio in these impacted areas. The average unemployment rate at the time was 3.7%. In 1970 the unemployment rate was 5%; a subsequent study by a Senate subcommittee discovered subemployment to range from a low of 50% in the poverty areas of St. Paul to a high of 73% in the poverty areas of San Antonio. This is the core of the urban crisis and it is worsening. For further discussion, see Ginsburg, *op. cit.*, pp. 91-114.

14. Keyserling, *Full Employment Without Inflation*, *op. cit.*, p. 4.

15. *The Economic Report of the President, 1975*, *op. cit.*, p. 96.

16. U.S. Congress, Joint Economic Committee, *Joint Economic Report on the 1974 Economic Report of the President*, 93rd Congress, 2nd Session (Washington, D.C.: U.S. Government Printing Office, 1974), p. 64.

17. *Economic Report of the President, 1975*, *op. cit.*, Table C-1, p. 249.

18. One billion dollars spent on defense creates 92,000 jobs; the same amount spent on meeting domestic needs by state and local governments creates 110,000 jobs. Testimony given by Bennett Harrison, "Testimony before Senate Subcommittee on Employment, Manpower, and Poverty, April 26, 1975" in *Comprehensive Manpower Reform, 1972: Hearings part 5* (Washington, D.C.: U.S. Government Printing Office, 1972), p. 1579.

19. Council of Economic Advisers, "The Employment Act: Twenty Years of Experience," in John A. Delehanty (ed.), *Manpower Problems and Policies* (Scranton, Pa.: International Textbook Co., 1969), p. 5.

20. Quoted in Ginsburg, *op. cit.*, p. 5.

21. Ginsburg, *op. cit.*, p. 27.

22. Only 41.4% of those officially unemployed were covered by unemployment insurance in 1974. Those covered received a benefit which averaged 36% of average weekly earnings in covered employment. See *Economic Report of the President, 1975*, *op. cit.*, Table 36, p. 122.

23. The cost of the present recession is astronomical. The Committee on the Budget of the U.S. Senate reported that the present recession is costing \$200 billion in lost product; \$53 billion in lost federal revenues; and a rise of \$15 billion in the cost of programs designed to aid the jobless. See U.S. Senate Committee on the Budget, *First Congressional Resolution on the Budget—Fiscal Year 1976, 94th Congress, 1st Session* (Washington, D.C.: U.S. Government Printing Office, 1975), p. 114.

XI. HUMAN HUNGER AND THE WORLD FOOD CRISIS

A. Introduction

From its beginnings the Christian community, in response to the teachings and example of Jesus Christ, has expressed compassion for hungry people. In recent times the Church has

done this through providing millions of dollars for direct feeding, deploying agricultural missionaries, supporting agricultural training and development, and on some occasions, challenging unjust social and economic systems which condemn people to poverty and hunger.

Yet we dare not claim too much for ourselves. Although "feeding the hungry" has always been an element of our vocation, oftentimes because of our institutional affluence, our role as owner of lands and buildings and institutions, our middle-class mentality and values, and our involvement and identification with social, economic and political establishments, we have lost sight of the Biblical mandate to identify ourselves with the plight of the poor, and to seek bread and justice for all.

B. The Situation

The U.N. world food assessment developed for the World Food Conference in 1974, studies by the U.S. Department of Agriculture, and other authoritative studies have delineated the nature and dimension of the problem. In briefest summary:

—From a global perspective, there was in 1974 enough food to feed the present world population, at least at minimal levels. Yet, by conservative estimate, in that year nearly half a billion people were chronically hungry—40% of them children. Thousands starved to death.

—Even in the United States, with its enormous productive and distributive capacity, there are about 40 million U.S. citizens who do not have the means to provide themselves with a nutritionally adequate diet.

—World population is increasing by 70 million per year. Although the increase in world food output exceeded world population growth in two decades prior to 1972, experts estimate that with current population growth and food consumption patterns, the shortfall in food production in the developing countries by 1985 will be on the order of 85 million tons annually.

—World grain reserves have dropped to the lowest in twenty years, down from reserves sufficient for 95 days of food consumption in 1971 to less than 30 days reserve in mid-1975.

C. Causes of the World Food Crisis

How are we to understand this suddenly visible crisis? What has brought it about? This crisis has both immediate precipitating causes and much deeper root causes.

1. Precipitating Causes. Among the precipitating causes, three are outstanding: weather, political decisions, and soaring inflation. Erratic weather patterns in a wide band across the tropical

regions of Africa, South Asia, and Latin America produced prolonged drought in some areas, floods in others. Further north, two bad crop years created shortages in the U.S.S.R. and cut output in the U.S. After two decades of annual increase, world food production declined in 1972 and again in 1974.

In an unprecedented response to its 1972 grain shortage, the U.S.S.R. made the political decision to purchase 28 million tons of wheat on the world market, 18 million tons of it from the U.S. At the same time, the U.S. pursued policies designed to liquidate long-held government stocks of grain. Moreover, in 1973 the U.S. Government paid farmers over \$2 billion to keep 19.5 million acres out of production.

But the prices of everything else climbed also. Prices of fertilizer shipped from Western nations increased dramatically in June, 1973. Later that year the Organization of Petroleum Exporting Countries (OPEC) boosted the price of petroleum. Because of the soaring cost of these two critical inputs needed for increased food production—fertilizer and fuel—developing nations could not afford a sufficient supply of them, and production fell in lands where it was needed most.

2. Underlying Causes. While bad weather, questionable political judgments, and soaring inflation precipitated the current crisis, they did not cause it. Beyond these factors lie more fundamental disorders of which the food crisis is but a symptom:

a. *Unjust economic systems, a legacy of colonialism.* Much of the acute hunger in the world is concentrated in poor nations which have been dominated for centuries by relatively rich ones. Today, despite the disappearance of political colonialism from most parts of the world, economic colonialism ("neocolonialism") persists. Moreover, in many developing countries, military regimes and wealthy elites, concerned more for the protection of their own interests than for the common good, cooperate with alien neo-colonial powers in resisting the structural changes required for liberation and justice.

b. *Insufficient food production in developing nations.* A principal fruit of colonial and neo-colonial practices has been the distortion or insufficient development of food production in many developing countries. Food production has frequently been distorted through the encouragement by market forces and taxation policies of the cultivation of a single crop for export rather than the balanced production of food for domestic consumption. Capital-intensive rather than labor-intensive systems of agriculture have been introduced, aggravating rather than relieving the plight of the rural poor. The urgent need for land reform and credit reform has been ignored in many places.

In many developing nations, industrial development, tourism, and military needs receive a much higher priority than agricultural development.

c. Rapid population growth. The introduction of modern medical technology and other health measures has caused death rates to drop sharply in developing nations, while in many cases birth rates have remained high. The resultant rapid population growth, particularly in developing nations, constitutes a heavy and growing pressure on natural resources, food supplies and social systems.

For persons in developing countries to have large families represents an understandable, perhaps inevitable, response to economic insecurity and the needs of rural societies. In peasant societies, children quickly become hands to work in the field, and parents see children as their only means of social security for old age. Short life expectancy, particularly among children, reinforces pressure to have many in order that at least a few will survive.

The correlation between high birth rates on the one hand and low income and economic and social insecurity on the other is sufficiently strong to suggest that population growth is at least in part a consequence of injustice within and among nations.

d. Patterns of consumption among the affluent. Rapid population growth is by no means the sole source of pressure on limited resources. As people receive more income, they tend to eat more meat. Per capita consumption of beef in the U.S., for example, more than doubled between 1940 and 1972. The average American's claim on world food resources is nearly five times as great as that of the average Indian. More than half the increase in food output of the 1960's went to affluent countries with 30 percent of the world population, while the rest was spread among the poorer 70 percent of the world.

D. Theological Bases for Hope

As Christians, the central question we must ask ourselves in this situation is: What does God require and enable us individually and corporately to do? Some of our central affirmations of faith provide at least a partial answer.

God is Creator of all, and loves and cares for all that he has made. Because every person is a creature loved of God, every person has a basic human right to food, a necessity for survival. Because all persons are creatures of God, equally subject to God's grace and claim, all are bound together in inseparable ties of solidarity.

In his incarnation, life, death, and resurrection, Jesus Christ

has brought to our sinful and selfish humanity the promise and first-fruits of redemption. We grossly misunderstand and fail to grasp God's grace if we imagine that the Sovereign Lord of all overlooks, condones, or easily tolerates our indifference to the plight of our neighbors, our greed and selfishness, our systems of injustice and oppression.

As Holy Spirit, God is at work in history today, refashioning lives, tearing down unjust structures, restoring community, engendering faith, hope, and love. It is the work of the Holy Spirit which impels us to take action even when perfect solutions are not apparent. Thus, we engage in the struggle for bread and justice for all in the confidence that God goes before us and that God's cause will prevail.

E. Goals for Action by Christians

In faithfulness to our understanding of God's good intentions for all peoples, we can set for ourselves no lesser goals than the abolition of hunger from the earth. Movement toward that ultimate goal requires commitment to such immediate and instrumental goals as the following:

1. The transformation of persons and institutions which create and perpetuate strongholds of power and privilege for some at the expense of many, into new personal, social, economic and political environments which are more conducive to justice, liberation, self-development, and a decrease in population growth.

2. The development and implementation of agricultural and other policies at home and abroad which (1) provide incentives to farmers to produce abundantly, using appropriate technology, those crops needed to feed themselves, their communities and the world's population; (2) protect farmers from the harsh economic consequences which market-oriented economies frequently visit upon producers of abundance; (3) move agricultural practices toward greater harmony with the diverse and fragile eco-systems of the planet; and (4) enable all nations to become self-sufficient in the production or securing of food.

3. The simplification of American life-style to one more congruent with the solidarity of humankind and the limitations of the world's resources.

4. The establishment of urgently needed "interim" measures and long-term distributive systems which, recognizing the unique status of food as a commodity essential for survival, assure to every human being access to food as a matter of right.

With such goals in mind, we turn to the more specific responsibilities of Christians and Christian institutions.

F. Responsibilities of Christians and Christian Institutions

1. We call upon all Christians and other persons of humanitarian concern to join in a renewed commitment to the task of eliminating hunger from the earth. To this end we call for:

a. Re-examination and simplification of personal and family life styles with special attention to ways of reducing consumption and waste of food and other limited resources.

b. Sensitivity to the existence of hunger in our own immediate communities and participation in efforts to correct the conditions which perpetuate that hunger.

c. Increased sharing of our resources with the hungry world through support of church-related and other agencies dedicated to emergency feeding, to agricultural and human development, and to the transformation of unjust systems.

d. Joining with other concerned persons in local community, area, and national covenant fellowships dedicated to increasing awareness and sensitivity about the problem of hunger; mutual commitments to life-style simplification; relevant action in specific situations of hunger locally and around the world; and participation in the political processes necessary to influence national policy in directions indicated in later sections of this Statement.

2. In addition, we call upon United Methodist churches and its boards and agencies to re-examine our respective institutional life styles. Included in such review should be church policies and practices in the following crucial areas:

a. The widespread ownership by churches and church institutions of potentially arable land both in the U.S. and abroad. Could much of this land be utilized for food production, for agricultural demonstration purposes, or made available to the landless poor for farming?

b. The Church's use of its own economic power. Substantial portions of church-owned investments are in food-related industries and in transnational corporations dealing in food and/or food production supplies and equipment. Have the holders of these church investments been sufficiently inquisitive and critical about the policies and practices of such companies in the use of corporate funds and power?

c. The style of church response to hunger appeals. With all respect for the compassionate response by the churches to emergency food needs, are the churches responding adequately to the longer-run issues of agricultural development, population stabilization, institutional reform, economic justice, and human empowerment?

G. Recommended Public Policies

In economic terms, food is a commodity, but it is a unique commodity. Food is the basic necessity of human existence. One of the greatest needs of our time is the development by the world's sovereign states of a mutually-shared *world food policy*.

The United States, as the leading agricultural producer and trader in farm commodities, has a crucial role to play in the implementation of a sound and effective world food policy design. If our nation is responsibly to perform that vital international role, we shall require a much more coherent and humane national food policy than we can claim at present.

We call upon the Congress and the Administration to move promptly and vigorously to develop, adopt and implement a national food policy which will include among its major components the following objectives:

1. For the Transformation of Institutions

a. Increased aid for economic and human development. The United States should increase its response to the requests of developing countries for technical assistance and other forms of aid appropriate to their economic and human development needs. In the agricultural field such aid should primarily support appropriate technologies which would benefit small farmers and increase domestic food supplies. Development assistance by the U.S. should take as a realistic target the U.S.'s goal of .7% of GNP by 1980 as a reasonable contribution of each donor nation to develop. U.S. development assistance should be allocated increasingly through international and voluntary agencies and coordinated with the efforts of international institutions.

b. Justice for small farmers. In many developing countries oppressive systems of landholding, credit and taxation severely limit peasant farmers' incentive and productive capacity. Reform of such systems is a key to increasing food production. Although such reforms are ultimately the responsibility of the governments of these nations, the United States can and should encourage in every legitimate way the transformation of agrarian structures in the interest of justice for the small farmers and peasants.

c. Family planning and population stabilization. Unless the world's rate of population growth is reduced in the very near future, efforts to feed all people may be doomed to frustration. The U.S. Government should project a national goal to reduce population growth. It should also support the efforts of other nations and international agencies toward world population stabilization by early in the 21st century. To be effective, population stabilization programs must include more than direct

techniques and incentives for limiting numbers of new births. Far more importantly, they must provide programs to improve job opportunity and income security; reduce infant mortality; up-grade maternal and child health; advance basic education; elevate the status of women; and generally contribute to raising the standard of living and improving the overall quality of life for the poor and the oppressed.

d. Liberalization of international trade. The United States Government should work at the international level to establish trade policies that encourage food production for their own people in the less developed countries by removing trade barriers and stabilizing world commodity prices at just levels. At the same time such domestic programs should be enacted as may be necessary to guarantee justice to American farmers and other groups in the American economy.

e. Arms limitation/and reduction of military spending. The enormous military establishment of the world, which consumes more than \$250 billion annually, is a major competitor with agricultural production for world-scarce natural resources and money. The United States Government should reduce its own military expenditures and curtail its sale of arms abroad and also press vigorously for international arms control, thereby reducing the inhuman waste of war and war preparedness, and releasing vast funds needed to eradicate hunger through economic development in every nation.

2. For the Increase of Food Production

a. Increased U.S. farm production. A critical part of the solution to the world food crisis lies in increasing production in the developing countries themselves. However, some countries cannot, at least at present, produce enough for all their needs. The United States, and other major food producing countries, will need to continue to fill that production gap. Production levels in this country should be planned high enough to meet those needs and to maintain buffer stocks to meet emergencies. Such plans should not jeopardize the increasing of production in food-deficient countries nor violate sound ecological principles. Such plans should include the participation of the United States in creating international institutions for distributing food to those hungry persons who cannot meet their food needs in world markets. The sharing of U. S. produced food with the world's hungry should not be used as a bargaining tool for political purposes.

b. Increased production and better distribution of fertilizer. Fertilizer, both chemical and organic, is a key element in increased food production. The United States should encourage

increased fertilizer production at home and abroad and should discontinue non-food uses of scarce fertilizer. While additional fertilizer can be used even on our already well-fertilized fields, far greater yield increases may be obtained from the same amount of fertilizer when applied to under-fertilized land in developing countries. The U.S. therefore should encourage a sharp increase in the export of fertilizer to these countries on terms they can afford.

c. Expansion of agricultural research. Scientific research and technology appropriate to conditions in the developing countries are essential to the expansion of their food production. The U.S. should continue and increase the provision of both financial resources and skilled personnel for the pursuit of such research and technology. To the maximum extent feasible, this form of assistance should be deployed through international institutions and those of the developing countries.

d. Protection of the environment. Humankind has the capacity and indeed the tendency to abuse, misuse and overuse the earth, the air, and the sea and their resources in violation of the fragile ecological fabric of the planet. The U.S. Government should increase research on ecological problems and should support programs which keep food production practices in harmony with ecosystems. Also, the United States government should increase funding of agricultural conservation practices and technical assistance.

3. For Changing Patterns of Consumption by the Affluent

a. Reduction of food waste. In the United States, government and private agencies at all levels should campaign against household, restaurant and institutional waste of food. Energy waste through over-processing, packaging and transporting of food-stuffs should be minimized.

b. Reduction of U.S. food consumption. Medical testimony indicates that nutritional diseases of abundance affect many Americans. Many are induced to overconsume nutritionally unsound products by advertising and the mass media. Government agencies should mount educational campaigns to encourage more modest and healthful levels of diet and to discourage excessive use of grain-based alcoholic beverages. The government should also encourage greater reliance on range feeding in place of grain feeding of livestock.

4. For Meeting Immediate Needs

a. Increased food aid. The U.S. should reverse the recent shrinkage in the volume of U.S. food aid in comparison with total U.S. agricultural exports. A reasonable goal for U.S. food aid in our view would be ten percent of such exports each year. (In

1974, the U.S. food aid program represented less than four percent). Food aid should be used to aid self-reliance and not to perpetuate or increase dependency.

In addition to its own increased commitment, our government should take the lead in pressing for an annual flow of food aid, jointly funded by all affluent nations sufficient to meet the emergency needs of hungry people around the world. To use food or any resource needed to procure food as a political weapon is unconscionable in a hungry world. Food aid allocations should be based on the incidence of hunger *without regard to political or ideological considerations*.

b. Establishment of an international system of food reserves. Our country must become a major partner in a responsible international system of food reserves and an early warning system to alert the world community to impending famine in any country or region. To this end the U.S. should cooperate fully with the world food reserve and warning system recommendations of the World Food Conference. U.S. food reserves should be administered in accord with an internationally agreed upon plan.

c. Reform and expansion of U.S. domestic food assistance program. The urgent and legitimate appeals to meet needs abroad should not obscure the responsibility of the government to assure an adequate diet for every resident of the U.S. and of territories under U.S. jurisdiction. In the short term this calls for expansion of the coverage, liberalization of the provisions, and more adequate implementation of the federal food stamp program and other food aid programs.

*H. Conclusion**

We call upon all Americans and our national government to join us in examining our attitudes and institutions, and in making those changes which must come if our nation is to make its maximum contribution to the achievement of a world free from poverty and hunger.

Furthermore, we request that the United Methodist Church act:

1. To identify other elements in society who are concerned about, and/or affected by, a national food policy (i.e., food processors, food retailers, national farm organizations, consumers, farmers, educators, theologians, legislators, organized labor, and persons in government).

2. To enlist the support and active cooperation of other religious bodies.

*See note at beginning of report, page 1206.

3. To sponsor in cooperation with other interested groups, a conference of representatives of these various elements of society with the responsibility for identifying essential components of a national food policy.

4. To stimulate and support the development of congressional legislation that will establish and implement a national food policy.

5. And be it further resolved, that responsibility for implementing action be lodged with the General Board of Church and Society of the United Methodist Church.

XII. A JUST WORLD ORDER IN AN AGE OF INTERDEPENDENCE

One of the most important reasons for the lack of support in United States governmental offices for undertaking the systemic changes necessary for narrowing the gap between the rich and poor nations is the absence of a constituency in the American public committed to justice for all people.

There is an anomaly in American attitudes toward development. On the one hand, Americans support development on humanitarian grounds. At the same time, Americans tend to be negative concerning governmental aid programs because they feel they are inefficient, primarily benefit a rich elite, are tied to short-term political gains, and are integrated with wasteful military expenditures. At the governmental level, these mixed feelings are interpreted as being opposed to development programs in general.

What is missing is a strong constituency that is sensitive to the ethical values in development issues, knows the facts, and is committed to action for narrowing the gap between the rich and the poor. Within the United Methodist Church, the nucleus of such a constituency already exists. Programs designed to broaden this constituency into every local parish are required if the grounds for peace and a greater social justice are to be achieved.

In order to develop such a constituency, the various boards and agencies of The United Methodist Church with facilitation supplied by the Board of Church and Society are authorized to develop cooperatively a program of action designed to aid in the resolution of the problem of a just world order in an age of interdependency¹ by undertaking to build a constituency favoring immediate action in meeting global development needs.

A. Background

One of the persistent themes in the Old Testament is the value of foregoing what may contribute to one's own comfort for the sake of a neighbor in need. Isaiah noted the grinding of the face of the poor with more indignity and called for justice against those who were crushing the people. In his vision of the great judgment, Jesus observed that the criteria for the inheritance of the Kingdom were the deeds of feeding the hungry, giving drink to the thirsty, welcoming the stranger, clothing the naked, and visiting the sick and those in prison. The early church continued this emphasis on ministering to the needs of the poor. In the *Preaching of Peter* we read: "Rich is the man who pities many, and in imitation of God bestows from what he hath: for God giveth all things to all from his own creatures. Understand, then, ye rich, that ye are in duty bound to do service, having received more than ye yourselves need. Learn that to others is lacking what wherein you superabound. Be ashamed of holding fast what belongs to others. Imitate God's equity, and none shall be poor."² It is this rich tradition that focuses the church's attention in the last quarter of the 20th century upon the widening gap between the rich and the poor.

In the 1960's, "The Decade of Development," the gap between the rich nations and the poor nations grew wider. The ratio between incomes in the industrialized societies and in the rest of the world was about 10 to 1 in 1950, 15 to 1 in 1960, and about 20 to 1 in 1975.³ Since the developed nations are located primarily in the northern hemisphere, the gap between the rich and poor has been called a North-South gap.

The southern tier of nations is composed of 105 countries with a population of approximately 2.5 billion. These countries are often described as developing nations or as Third World and Fourth World nations. The Fourth World nations have the lowest standard of living and are comprised of some 42 countries with an average per capita gross national product of \$145 annually and with a life expectancy of 46 years.

The dissatisfactions growing out of the experience of the 1960's and continuing into the 1970's has led the developing nations to reappraise the functioning of the international economic system. In the spring of 1974 the United Nations took the initiative in declaring the need for the establishment of a new international economic order. The demands of the developing countries grew out of their new perception of their bargaining strength as a result of the experience of the oil exporting countries in achieving a remarkable change in the relative power and wealth between the developed and the developing nations. In September 1975,

these demands were countered with a proposal by the United States that included an openness to considering a greater participation by the developing nations in the decision-making process affecting their interests.

The relative decrease in the standard of living of approximately 2.5 billion persons and their demand for redress through equitable treatment constitutes a strain on the socio-economic and political fabric of the world. Control and guidance of this strain into channels which will correct the inequities present a challenge to the moral conscience of humankind. Lester Brown has observed that economists have been able to provide useful advice in creating more economic goods and services, "but for help on this new problem society must turn to theologians, social philosophers, and ultimately politicians."⁴ This issue is fairly placed on the agenda of the churches. The response of the churches in the next twenty-five years will be crucial for the welfare of all humankind.

B. What is Development?

The gap between the North and South can be narrowed by an informed set of policies and action to achieve a just global development. In recent years, numerous volumes have been written on this concept and a great amount of misunderstanding concerning the components of development have actually divided persons who should have been natural allies. Professor Samuel L. Parmar of India's Allahabad University has furnished a balanced definition of development: "The central goal of development should consist of three interrelated objectives: economic growth, self-reliance, and social justice, of which social justice should be accorded primacy."⁵ Andre van Dam, a Dutch corporate planner, has defined global development "as the process of man's legitimate aspiration to the basic amenities of life with a minimum equity in their distribution. This is a long and deep mutation, that comes inevitably at a price: change into the unknown, perhaps accelerated change in the beginning."⁶ Both definitions carry within them an emphasis on material sufficiency and distributive justice. It is because of the question of justice that many social planners look to the church for leadership and guidance. James P. Grant thinks, "The role of the churches in these new and different times is particularly important . . . The really difficult issues for the future are posed by the needs to improve the *distribution* (author's emphasis) of increasingly scarce resources and to change life-styles and values."⁷

C. How Serious is the Development Gap?

The global economic growth rate approached 5 percent

annually during the 1960's. Ordinarily, this would have resulted in a marked improvement in the world standard of living. But this was not so. World population increased by 700 million and the amenities of life provided by nature declined at a rapid rate at the same time. Lester R. Brown suggests that for everyone "there was nearly one fifth less fresh water, mineral reserves, arable land, energy fuels, living space, waste absorptive capacity, marine protein and natural recreation areas in 1970 than in 1960."⁸ During this same period, over one-half of the human family was living on less than \$100 per year per capita.

The most populous of the Fourth World countries are India, Bangladesh, Pakistan, Ethiopia, Afghanistan, Sudan, Tanzania, Sri Lanka, Kenya, Nepal, and Uganda. The birth rate averages about 45 per 1,000 and the death rate about 20 per 1,000. In the developed world the birth rate is 18 per 1,000 and the death rate is 9.7 per 1,000. The Fourth World represents one-fourth of the earth's population and consumes about 6 percent of the world's goods and services. The United States is about 6 percent of the earth's population and consumes almost 35 percent of the world's goods and services. The developed market economies and the centrally planned economies consume 86 percent of the world's goods and services leaving 14 percent for two and one-half billion people.⁹

The result of this disparity in income is poverty for the Third and Fourth World countries which is ever widening. The symptoms are malnutrition, hunger, disease, illiteracy, and population increase. The social consequences are the instability of governments, the seeking of armaments at the expense of the poor, desperate behavior such as air piracy, the kidnapping of diplomats, sabotage, strained relationship between nation-states, and threats of violence and economic revenge. At a time when nuclear capability is spreading among smaller nations (some of them Third and Fourth World nations), the issue has become one of distributive justice or chaos.

For many years, United Nations studies have revealed that despite substantial private investment in and governmental aid to Latin American nations, there has been a steady net flow of dollars from those countries to the United States and other developed countries. This has been accompanied by an enormous growth in the debt burden of these developing countries. It seems clear that the problem will not be solved by increasing the amount of intergovernmental aid and private investment. The essential ingredients must include substantial changes in the nature and terms of international economic relationships, freedom for developing nations to chart their own future, and the

emergence of self-reliance in place of dependency as the chief characteristic of their economies.

In order for the poor countries to reach the standard of living of the rich countries, the gross world product would have to rise from 3 trillion dollars to 18 trillion annually. This would place such an overload on the ecosystem that the fragile fabric of life would be threatened. We live in a finite world in which the ecosystem has the capacity of supplying limited natural resources for all humankind. A more reasonable solution is for the rich nations to consciously reorder their life styles to demand and consume less while strengthening the economies of the developing nations so that the disparities in life styles would be narrowed. Professor Tinbergen thinks the gap could be narrowed to a ratio of 5 to 1 in some areas of the world and 3 to 1 in other areas. This would require a massive effort by virtually all nations, drastic changes in the present economic relationships between countries, and the creation of new international institutions.¹⁰

D. What is Needed?

The development gap is related to a series of interacting global problems: the activities of unregulated multi-national corporations, population, malnutrition, hunger, environment, military spending, energy, inflation, recession, depletion of natural resources, and unjust economic patterns. Any one of these problems overwhelms the institutional responses that have been generated in the voluntary groups or by unilateral or multi-lateral governmental action. If the historical pattern of aid to developing countries continues for the next fifty years, The Second Report to the Club of Rome concludes, "Trying to close this gap might as well be forgotten . . . The crises inherent in the economic gap are clearly not only persistent but even worsening."

Solution must be sought at two levels. First, there is the need to ameliorate the conditions of malnutrition and starvation. Christian justice and love demand it. A recent report estimates that the average caloric intake of two-thirds of the world's population is insufficient for normal growth and activity. Over one-half of the earth's population has little or no medical care. These are problems that the church has faced historically and has attempted to meet through various voluntary programs. There is need for the continuance of these programs. These efforts, however, have never adequately met the need nor dealt with the systemic causes of world poverty within a framework of justice.

Secondly, there is the need for a long-term attack on the systemic causes of underdevelopment. Underdevelopment grows

out of powerlessness and a colonial heritage and is marked, in part, by low endowment of presently known resources, rudimentary transportation and communication systems, dependency on trade for manufactured goods, a large proportion of population living outside the monetary system, dependence on agricultural products for trading, migration from country to towns creating concentrated unemployment, and a wide gap between the incomes of a rich elite and the rest of the population. Without power to control their own resources, their own labor, their own capital, poor nations or the poor majority within nations cannot move toward genuine development. Without that basic power, the poor will be drawn into networks of interdependence only to be exploited by nations or groups with far greater resources of technology, capital, political control and military might. Only when the poor gain some measure of control over their own human gifts and natural resources will economic and technical aid, from governments, international agencies or voluntary associations, be used to create, in terms of a basic definition of development, "economic growth, self-reliance, and social justice." As the richest nation in the world, the United States has the moral responsibility both to provide economic and technical aid and to encourage those factors which develop power among the powerless. This will require new international institutions, more equitable systems for distributing world resources, and, above all, a new vision of a world where all peoples have the power to bring to fruition the full possibilities of their humanity.

A missing factor, however, is a strong American constituency that favors the sharing of power and the transfer of resources to the developing world. American political leaders are often frank to admit that they do not think their constituencies favor such actions. The Overseas Development Council in 1975 conducted a survey to discover what Americans thought about international poverty and development. Only a few Americans said that they looked to their churches or synagogues for information on the subjects of world-wide poverty and underdevelopment. Those with little or no religious affiliation were just as sympathetic to the problems as those who were practicing Christians or Jews. In Europe this is not so. There is a higher correlation between belief and interest or practice. This survey has identified a weakness in the American churches. Greater emphasis is needed in liturgy, education, sermons, the church media on the conditions of poverty in the developing world in order to organize a constituency whose voices would be heard by the government.

To delay is to raise the costs in dollars and to multiply the costs in human suffering. The Second Report to the Club of Rome

summarizes these costs: the dollar cost of early action, beginning with an adequate response in 1975, is less than one fifth of the dollar cost if the action is delayed by proceeding at historic levels of funding followed by a greater effort in the year 2000. By immediate action, the developing nations could be self-sustaining by the year 2000.¹² More importantly, the sooner we begin the sooner the hungry are fed, the naked are clothed, the ill are healed, and the thirsty are given drink.

E. The Timeliness of the Issue

Some specialists in world economies fear that recent experience with soaring prices and scarcities, especially for fuel, in the rich countries and the success of the OPEC nations in gaining better terms of trade has weakened the political will to allow genuine development to take place among the poor countries. This is particularly true when development is seen in terms of "self-reliance and social justice," not only "economic growth."

It is true that studies made just prior to the recent experience with scarcity in the United States indicated a majority of American people were willing to continue development support for the poor countries. But the real test will come when, like the rich young ruler, we are asked to share not just our marginal gifts but our basic power, when justice will require us not only to give from our surplus but to cut back our affluent life-style and wasteful economic growth. Then we will need informed and committed leadership, particularly from those who live out of the freedom and hope of the Gospel, if the powerful nations are to be on the side of genuine development in the poor countries.

Such leadership will enable us to share in the new visions discernible in some development thinking and to move away from the policies of the 1960's when growth in the rate of gross national product was the primary goal of development policies. The poor were not always helped by such growth; a narrow elite was often the beneficiary.

There is a growing consensus that both the immediate needs of poor nations can be met and long-term systemic growth achieved by increasing the power of the poor to participate in development. This recent experience suggests that developmental policies which strengthen social equity may accelerate social and economic growth rather than acting as a deterrent. This is a message which must be sent from the voluntary agencies if a strong constituency favoring immediate action in meeting global development needs is to be created.

F. A Program of Action for The United Methodist Church

In order to encourage the development of a constituency favoring a greater justice in international social and economic

development, the boards and agencies of The United Methodist Church with initiative supplied by the Board of Church and Society in regard to public policy/advocacy issues, are authorized to develop programs in the following areas:

1. Education and Public Information

The United Methodist Church has a history of effort in striving to educate its members on various social issues. This experience ranges from nursery school through graduate schools; from the very young to the very old; and it includes educating through the various media: books, newspapers, journals, curriculum materials, radio, television, and the classroom.

The coordination of all of these resources is required if a coherent national program designed to help The United Methodist Church and the nation to understand and to play an appropriate role in achieving a greater equity in the production and distribution of the earth's resources to meet all humankind's needs is to be achieved.

At the heart of this educational approach is a fundamental premise: the primary goal in achieving a just world order is the production and equitable distribution of goods and services in the face of dwindling non-renewable world resources. The equities will become more clear as biblical scholars, ethicists, theologians, and pastors examine the empirical facts in the context of religious history, teaching, and beliefs. The religious community can make its greatest contribution to development thought and practice through sharing its insights concerning the justice questions.

The key concept in understanding the future relationships between rich and poor countries is interdependence. In 1950, the United States was virtually self-sufficient in terms of natural resources needed for industrial production. The National Materials Policy Commission has estimated that by the year 2000 the United States will depend on imports for 80 percent of these materials. From independency to interdependency in less than 50 years. At the same time, some of these resource rich nations will be trading their resources and goods for food. Even self-interest requires coherent development policies and programs that will ultimately be mutually beneficial.

A varied approach to education is proposed which is sensitive to the fact that different persons with The United Methodist Church tradition perceive the problem of world development from different perspectives. This educational approach includes:

a. *Mutual discovery* through exploratory groups of the primary causes of world poverty at home and abroad with particular emphasis on those world problems which impinge on the local community.

b. The *defining of "action-goals"* for achieving the resolution of identified and agreed upon problems.

c. A *decentralized style* which emphasizes the role of the local church in supporting, stimulating, and resourcing such explorations and for generating a significant mass of public opinion to be linked through coalitions to impact local, state, and federal policy makers.

d. A *summarization of findings and activities* which can be directed toward the public media.

2. Public Policy and Legislation

As solutions are sought to the problems generated by scarcity and a shift in political balances, a central issue arises as to whether the approach will be based on a narrow ad hoc unilateral strategy or on one based on a comprehensive response grounded on a more global approach. The problems are international in scope; solutions tend to be national.

Offices of The United Methodist Church are strategically located for researching and monitoring United States developmental policies in both Washington and in New York City at the United Nations. When these policies are analyzed and communicated through the educational network, they become information for moral and theological reflection and Christian response. This response, when legitimated through the regular channels of the Church become the basis for legislative testimony and political action. Again, there are likely to be differences of opinion as to what public policy should be in regard to development. However, this model carefully takes these differences into account as a consensus is sought. Only legitimated policy statements are reflected by this program to the Congress and the Administration. These legitimizing processes are composed of official actions taken by the General Conference and policy statements taken by the boards and agencies.

Seminars developed around legislative matters would be a resource for the educational network and could be used as the basis for regional briefings or in Annual Conferences. The circuit would not be complete until this information was part of the factual material considered in the local church where the meaningful response is generated.

3. Pastoral Care

The pastoral ministry provides the most direct and universal contact of the church with its people. The new forms of ministry call for:

a. *Worship and liturgy* which make real through historic religious symbols the message of justice and equity in dealing with the needs of the poor. The themes of interdependency,

community life, bread, the good earth, and Christian responsibility can be woven into worshipping, prayer, and teaching which address the fundamental facts within the context of hope and expectation. Days of Simplicity could lead to less consumption and offerings for the poor which will be channeled through the fourth emphasis of the program.

b. *Lifestyle*. One of the major pressures upon the ecosystem is lifestyles of the affluent. Covenant groups are being organized interdenominationally around the theme of hunger. Participation in such groups would create a fellowship in the local community where psychological reinforcement for a lifestyle of austerity could be generated. The revival of fasting, not primarily as a means for raising funds, but as a means of internalizing the needs of the poor would result in better health for the participant and deeper motivation for social justice. The change in life-style, however, may mean the acceptance of new market realities which limit our control of natural resources.

c. *Feeding the Hungry*. There is a close relationship between world hunger and underdevelopment. Malnutrition and starvation must be dealt with directly as we seek longer term solutions by helping to develop an adequate agricultural economy in underdeveloped nations. The United Methodist Church Committee on Relief and other voluntary agencies have done much to express Christian love by dealing directly with the hunger problem. Giving should become a learning experience in the broader causes of hunger, looking to the need for basic changes in the world's economy. Included in this program is a concern for domestic hunger, especially among the young and the elderly. Since the local parish is closest to these problems, special programs identifying the need and seeking solutions through public policy will be emphasized.

d. *Community Action*. The development of true community at the local and regional levels is basic for realizing the potential of the Christian community in world social and economic development. This would include participation in and support for local people's organizations functioning to widen participation in the decision-making processes that affect their lives. Richard Dickenson reminds us in his *To Set at Liberty the Oppressed* that "preoccupation with international aspects of the problems of development should not obscure the fundamental importance of changes at the local and regional levels. Change at these levels can be more strategic and have a long-lasting effect. Real development can no longer be conceived apart from a people's movement for liberation and social justice."¹³ Pastoral leadership in developing true community and relating to local and regional

development needs is integral to the development of a strong constituency for narrowing the gap between the rich and the poor.

The President of the World Bank recently placed the issue of world development before the American people in these words: "Which is ultimately more in a nation's interest: to funnel national resources into an endlessly spiraling consumer economy, in effect a pursuit of consumer gadgetry with all its senseless byproducts of waste and pollution, or to dedicate a more reasonable share of those same resources to improving the fundamental quality of life, both at home and abroad?"¹⁴

These words of the president of the World Bank are suggestive of the direction of our thinking and living in the last quarter of the twentieth century.

FOOTNOTES TO SECTION XII

1. "The combination of an egalitarian ethic and reciprocal vulnerability within a framework of wider technological and intellectual frontiers provides the essence of mature interdependence." Ali A. Mazrui, "The New Interdependence; From Hierarchy to Symmetry," in *The U.S. and World Development: Agenda for Action 1975* (New York: Praeger Publishers, 1975), p. 119.
2. Quoted in Walter G. Muelder, *Religion and Economic Responsibility* (New York: Charles Scribner's Sons, 1953), p. 146.
3. Lester R. Brown, *World Without Borders* (New York: Vintage Books, 1972), p. 42.
4. *Ibid.*, p. 24.
5. Samuel L. Parmar, "The Limits to Growth Debate in Asian Perspective," *The Ecumenical Review*, January 1974, pp. 33-53.
6. Quoted in Denis A. Goulet, "Ethical Strategies in the Struggle for World Development," *Global Justice and Development* (Report of the Aspen Interreligious Consultation, Aspen, Colorado, June 1974, published by the Overseas Development Council, May 1975), p. 41.
7. James P. Grant, "Development Today: In Search of Global Justice," in *Global Justice and Development* (Report of the Aspen Interreligious Consultation, Aspen, Colorado, June 1974, published by the Overseas Development Council, May 1975), p. 19.
8. Brown, *op. cit.*, p. 5.
9. In *Global Justice and Development. op. cit.*, p. 159.
10. Mihajlo Mesarovic and Edward Pestel, *Mankind at the Turning Point: The Second Report to the Club of Rome* (New York: E. P. Dutton and Co., 1974), p. 58.
11. *Idem.*
12. *Ibid.*, p. 77.
13. Richard D. N. Dickinson, *To Set at Liberty the Oppressed* (Geneva, Switzerland; World Council of Churches, Commission on the Churches' Participation in Development, p. 71, 1975).
14. Brown, *op. cit.*, p. 360.

Report No. 45 (Minority Report)

Subject: Human Relations.

Date: May 3, 1976.

Petitions: A-5034.

Calendar No. 525, No action taken, Journal pages 554-557.

Resolved that, with respect to the Omnibus Human Relations Resolution, Report No. 44, we—

1. Express our appreciation for the careful preparation, examination and review thereof,

2. State our general concurrence with the principles and goals contained therein without specific approval of all the detailed statements set forth in it, and

3. Refer and commend the concerns and positions included to the Church at large, as a study document.

Franklin Blackstone, Jr., Sponsor, William B. Grove, Ralph J. O'Day, Thomas Reavley, Eldon B. Mahon, Roy T. Sublette, H. Dan Rile, David L. Seamands, Prentiss M. Gordon, Sr., Floyd M. Ford, Janet Luciani.

Report No. 46

Subject: Resolution on Ministries in Crime Prevention, Criminal Justice and Conflict Resolution.

Date: May 3, 1976.

Petitions: A-4911, A-4745.

Membership 98; Present 78; For 76; Against 1; Not Voting 1.

Calendar No. 894, Adopted May 7, 1976, Journal page 557.

The committee concurs with the following resolution:

The criminal justice system functions at every level of government in the American society and affects every citizen of the United States in one form or another—sooner or later. The system functions through a division of responsibilities among the general public, the police, the courts, and correctional institutions and agencies. The system is complex and it is confused to such an extent that some federal commissions have called it a non-system. The administration of justice is not equal in our society. However, although the criminal justice system has been surveyed, studied, analyzed, and investigated repeatedly, the recommendations which are regularly made are not substantially effected.

We express deep concern over the increasingly serious problem of crime in our society. The rate of increase of crime continues to far exceed the growth of the population from one year to the next. We recognize that the problem of crime is a highly complex one with many diverse causes. We believe, however, that the solutions to the problem of crime in our society will not be found only with those who are the professionals in the criminal justice field. A greater involvement of citizens is required. The problems in the criminal justice system itself are great and they contribute greatly to the increase of crime in the society. Citizens have been largely uninformed about the policies and operations of the police, the courts, and the correctional institutions. Being uninformed and uninvolved, the average citizen has added to the abnormally serious crime problem.

We call upon United Methodists, as they share the concern for the justice system, to join others in creating a more modern and effective system for the prevention and the control of crime. We also call upon United Methodists to study more carefully the

social conditions in their communities and in the nation which breed those crimes that are victimizing ever-increasing numbers of people and which tax the criminal justice system.

Particular crimes are often symptoms of greater injustices. The responsibility for these conditions and the crimes that emerge from them cannot be placed upon the criminal justice system alone. That responsibility must be taken by every agency of government, by every organization in the society, and by each citizen. The Church especially, with its mandate to love and its commission to share redemption, must point to those just changes that must be made in the society and individuals and which would serve in the real prevention of crime. Pointing toward them will not be enough, however. Sacrificial efforts to achieve them must be given.

We call upon United Methodists to examine carefully the seemingly simplistic answers which, with political motivation, are given to the highly complex problems of crime. We urge United Methodists to move beyond the shallow examinations and the easy analyses, and to work with faith for a just society and an effective system through which that justice can be administered.

We call upon United Methodists in their ministries and involvements in the criminal justice system to have as their objectives:

1. The fullest effecting of the concept of equal justice under law.
2. The placing of an emphasis in law enforcement upon peacekeeping, the protection of citizens, and the fulfillment of life.
3. A practical concern for the victims of crimes.
4. An awareness of the unique factors involved in juvenile justice.
5. The continuing community responsibility for those convicted of crimes, and the giving of support to those correctional programs which respect human dignity and utilize the wider resources of the community in rehabilitation.
6. A strengthening of the moral resistance to the use of capital punishment.

Section I: Resolution on Equal Justice

A. The Police

In our democratic society, the police fill a position of extraordinary trust and power. Usually the decision of whether a citizen is to be taken into custody rests solely with the police. For these reasons law enforcement officers must be persons who possess good judgment, sound discretion, proper temperament

and are physically and mentally alert. Unusual care must be exercised in the selection of those persons to serve as police officers. We recommend psychological testing prior to employment of police officers and periodically thereafter. During the period of training and continually thereafter, police must be instilled with the knowledge that the rights of many will never be secured if the government through its police powers is permitted to prefer some of its citizens over others and the practice of citizen preference in the enforcement of our criminal laws must not be tolerated. Our laws must be fairly enforced and impartially administered. No one is immune from the requirements of the law because of power, position or economic station in life. Further, the power of the police shall never be used to harass and provoke the young, the poor, the unpopular and members of racial and cultural minorities.

Where there is heavy pressure upon police officers by police departments to regularly make a large number of arrests as a demonstration of their initiative and professional performance, that such practice be discontinued.

In a democratic society, however, the large majority of police work encompasses peacekeeping and social services rather than crime control functions. Police routinely use more than 85 percent of their duty time in giving assistance to citizens and making referrals to other governmental agencies. It is important for police to be recognized and promoted for their effectiveness in such roles as diverting youth from disorderly activities, peacefully intervening in domestic quarrels, anticipating disturbances through the channeling of grievances and the building of good community relationships.

The United Methodist Church recommends that police departments publicly establish standards of police conduct and policies for promotion. To this end congregations should encourage the police to conduct public hearings among all classes of citizens, giving adequate weight to peacekeeping, life-protecting and other service roles, as well as the bringing of criminal offenders to justice. The standards must include strict limits on the police use of guns.

We further recommend that police officers live within the jurisdiction in which they are employed.

We make these recommendations not only in concern about the frequent abuses of people by the police, but also because we are concerned for more effective control of crime. We observe that only about one half the victims of serious crime and a far smaller proportion of witnesses report to the police. If offenders are to be apprehended and convicted, police and law abiding citizens must

work closely together. Such cooperation can occur only when the police are fair and humane and when they are publicly known to be sensitive and considerate.

For such work, The United Methodist Church urges that communities establish adequate salary scales for police officers and develop high standards for recruiting both men and women, and members of all ethnic groups. Recruitment must be followed by adequate training in law and social relations, as well as in the skills of crime detection investigation, and the apprehension of offenders. As police officers continue to meet those improved qualifications, we recognize law enforcement as a profession with status and respect.

B. The Courts

The United Methodist Church supports the general proposition that negotiated pleas of guilty (plea bargaining) be abolished. While the law recognizes and permits plea bargaining, such practice has resulted in many of our citizens losing confidence in our judicial system. In those instances where the ends of justice dictate that a negotiated plea be considered, we recommend it should be permitted and approved only after full disclosure in open court of the terms and conditions of such plea bargaining agreement. Equal justice requires that all trials and the sentencing of those convicted under our criminal laws must be conducted in the public court room.

Since at present, 90 percent of all criminal convictions are by guilty pleas—an unknown but large proportion of those by plea bargaining—this recommendation would mean a large increase in the work of the criminal courts. However, that work should be correspondingly eased by changes in the law such as the moving of most traffic offenses out of criminal court to administrative procedures, and by relieving the court of great numbers of civil cases through the adoption of genuine no-fault motor vehicle insurance laws. The courts must also organize their work efficiently, employing modern management procedures.

Other changes needed to secure equal justice in the courts include:

1. The adoption of systematic new penal codes prescribing penalties proportionate to the predictable damage done by the various kinds of crime, without regard to the class of the offender;

2. The development of appropriate jury selection procedures which would insure more inclusive representation, including representatives of the socio-economic class and ethnic group of the defendant.

3. The adoption by all courts of: (a) speedy trial provisions

which the constitution guarantees and (b) that degree of personal recognizance and supervision which each defendant's situation warrants, in place of the present inherently discriminatory bail bond pre-trial release process that exists in some courts.

4. Statement by the sentencing judge of the reason or reasons why he or she is selecting from the range permitted by the law the particular sentence being pronounced;

5. When fines are assessed they should be scaled to the magnitude of the crime and the ability of the offender to pay. In suitable cases fines should be made payable in installments.

Section II: Resolution on Police Firearms Policies

We deplore the killing and injuring of police officers by citizens and the unnecessary and unwarranted killing of persons by police. We, therefore, not only call for the tightening of legal control over citizen ownership of firearms or of guns, but we also call for the formulation of more clearly defined written firearms policies by every agency of law enforcement in the country.

Section III: Resolution on Penal Reform

There is not one, but many, correctional systems in the United States which bear the responsibility for the confinement or supervision of persons convicted of crimes. For the most part the systems are capable neither of rehabilitating criminals nor of protecting the society. They are, in fact, institutions where persons are further conditioned in criminal conduct and where advanced skills in crime are taught. More often than not correctional institutions have created crime rather than deterred criminals. They represent an indescribable failure and have been subjected to a gross neglect by the rest of society.

The church has participated in the neglect of the correctional system by being blind to the inhumanities which the system perpetuates and being silent about the social ills that it intensifies. The church has challenged neither the society nor itself to an acceptance of responsibility for making those critically needed changes in the penal system which would permit it to motivate improvement and offer hope to those detained within it.

Major changes are needed in the nation's correctional systems in order for them to become positive factors in the restoration of persons and the stabilization of society. Support needs to be given to alternatives to incarceration to reduce mounting costs, by using additional rehabilitative resources.

The United Methodist Church calls upon its members to express a practical faith in redemptive love through the supporting of:

1. The greater use of alternatives to pre-trial detention for persons accused of crimes, such as: (a) release on recognizance; (b) the setting of reasonable and equitable bail; (c) the payment of a modest percentage in cash of the designated bail.

2. The use of alternatives to prosecution such as: (a) the diverting from a processing through the formal criminal justice system of those persons accused of illegal acts (such as drunkenness, vagrancy, and juvenile "status offenses") into those organized programs which furnish noncriminal justice services; (b) the de-criminalizing of certain acts which do not injure the innocent or endanger the public safety.

3. The use of alternatives to incarceration for those convicted of crimes, such as: fines, payments of restitution to victims of offender's crimes, social service sentences, and probation.

The United Methodist Church further urges its congregations and members to support those penal policies which:

1. Promote social rehabilitation of convicted persons in preference to punitive confinement.

2. Develop and support a range of community-based alternatives to institutional incarceration.

3. Establish a moratorium on the construction of pretrial detention facilities until adequate studies have been made to assess real needs.

4. Maintain for incarcerated offenders healthful surroundings and a climate conducive to human growth and development.

5. Guarantee and maintain the rights of offenders to legal and medical services. Guarantee the freedom of expression, association and religion, protect the lives and persons of offenders from abuse from staff and other inmates, and furnish effective procedures for the redress of grievances.

6. Establish uniform disciplinary procedures within correctional institutions.

7. Furnish correctional cooperation with community agencies.

8. Allow an optimal maintenance of relationships, including conjugal visits, between offenders and their families and friends.

9. Develop maximum interaction between citizens of the community and offenders who are incarcerated.

10. Encourage the involvement of volunteers in correctional programs.

11. Are responsive to citizen inspection of jails and prisons.

12. Recruit correctional personnel from minority groups and among women and ex-offenders.

13. Establish professional standards for correctional personnel and furnish substantial human relations training for them.

14. Work toward the full restoration of civil rights of ex-offenders.

The United Methodist Church urges its congregations and members furthermore to:

1. Establish and develop programs which involve congregations and members in ministries to persons charged with crimes, offenders and ex-offenders.

2. Provide assistance to families of offenders in order to facilitate visitation and maintenance of family relationships.

3. Organize jail and prison visitations and inspections.

4. Establish and give support to community based correctional programs.

Section IV: Resolution on The Local Church and the Local Jail

Citizens pay millions of dollars for the support of jails in their local communities each year; yet, for the individuals who are detained in them, jail life is a particularly dehumanizing experience accompanied by the loss of freedom, the loss of contact with family and friends, and the loss of self-determination.

According to recent studies, most local jails provide inadequate food services, minimal medical care, no libraries or recreational facilities, no educational programs, and only a limited religious ministry. These conditions are physically injurious, mentally deteriorating, and spiritually destructive to those who are confined.

Most of the persons detained in local jails are being held for trial and actually are serving sentences prior to their conviction.

Since incarceration is by its very nature dehumanizing and destructive, The United Methodist Church states its belief that every responsible means should be used to reduce the present jail population and to use methods (such as release on recognizance, bail, probation, etc.) to keep persons out of jails.

All citizens have a fundamental right and obligation to know how the jails in their communities are being administered, and how prisoners are being treated and under what conditions they are being confined.

They should have a further concern for the losses in human relationships and personal welfare which are suffered by those who are held in local jails.

The United Methodist Church urges its members to inform themselves about local jails through the support of regular visitation and inspection programs and to support chaplaincy programs within jails; and to diligently seek the alleviation of the present inhumane conditions while working for the eventual

elimination of jails, except as necessary places of detention for dangerous criminals; and to establish, support and fund Judicial Process commissions to be advocates in our communities to protect the rights of all citizens.

Section V: Resolution on Juvenile Justice

In many states children are arrested and incarcerated for truancy, incorrigibility, stubborn altercations with parents and other conduct which would not be criminal if performed by an adult. Such status offenses should not be considered as grounds for relating a juvenile to processes of criminal procedure or even of delinquency procedures. Rather, a child in trouble should be helped by agencies for domestic assistance.

There is considerable evidence that the methods of dealing with the child have a major part in developing such criminal tendencies. Most violent, persistently repeating adults began their conflict with law and order as children, 10-14 years old. If treatment by the state or local agencies lead the child to think of himself or herself as a tough or young criminal, he is likely to act out that role.

The United Methodist Church urges that all status offenses be eliminated from the juvenile codes and from the processes for determining juvenile delinquency. We urge further that all offenses by children and youth be handled with extreme reluctance to incarcerate the offender. Institutions where juveniles classified as delinquent are segregated from the general population often become schools of crime. As an alternative, we encourage greater use of supportive services for parents and children in their home settings; foster child care; neighborhood group homes; Parents Anonymous and other alternatives.

Section VI: Resolution on Capital Punishment

There have been new calls for the use of the death penalty in the United States. Although there has been a moratorium on executions for the past several years, a rapidly rising rate of crime in the American society has generated support for the use of the death penalty for certain serious crimes. It is now being asserted, as it was often in the past, that capital punishment would deter criminals and would protect law-abiding citizens.

The United Methodist Church is convinced that the rising crime rate is largely an outgrowth of unstable social conditions which stem from an increasingly urbanized and mobile population, from a long period of economic recession, from an unpopular and disruptive war, a history of unequal opportunities for a large segment of the nation's citizenry and from inadequate diagnosis

and treatment of criminal behavior. The studies of the social causes of crime continue to give no substantiation to the conclusion that capital punishment has a deterrent value.

The United Methodist Church is convinced that the nation's leaders should direct attention to the improvement of the total criminal justice system and to the elimination of the social conditions which breed crime and cause disorder, rather than fostering a false confidence in the effectiveness of the death penalty.

The United Methodist Church declares its opposition to the retention and use of capital punishment and urges its abolition. The use of the death penalty gives official sanction to a climate of violence.

Section VII: Policy Statement on Gun Control

With the mounting proliferation of firearms in American society, the safety of our citizens cannot be guaranteed. Crime in city streets climbs, accidents abound and suicides soar.

Christians concerned about reverence for life care about what is happening to many victims of gun murders and assaults. In the name of Christ who came that persons might know abundant life, we call upon the Church to affirm its faith through vigorous efforts to curb gun violence.

In 1974, the last year for which complete figures are available, there were some 32,000 firearms deaths in the United States. Of these approximately 15,000¹ were murders, 14,000 suicides² and about 3,000 accidents.³ The handgun was used in the largest proportion of these deaths. We know, for example, that 54 percent of the murders occurring in 1974 were by handguns.⁴

Behind the statistics often lies great tragedy: children and teachers are being shot in school; depressed persons are taking their lives with a gun left around the house; householders purchasing guns to protect their homes often end up using them to kill a loved one; police officers are being gunned down in increasing numbers in the course of duty.

As Christians who are deeply concerned about human life, we intend to do something about the unregulated access to guns in this shooting gallery called America.

We do not believe there is any constitutional personal right to bear arms. As the U.S. Supreme Court has ruled a number of times, the Second Amendment has to do with the militia, currently comparable to the national guard.

The United States might well learn from the experience of other societies where stringent gun control laws are enforced. The U.S. gun murder rate per 100,000 population is 100 times

greater than in England and Wales where strict gun laws prevail; it is 200 times greater than in Japan where it is impossible for the public to secure a handgun legally. We believe that the time has come when the United States should move toward a less violent and more civilized society.

Therefore, the United Methodist Church declares its support for the licensing of all gun owners and the registration of all firearms. Licensing provisions should require adequate identification of gun owners and provide basic standards with respect to age, absence of mental illness, and lack of a serious criminal record. These and other objective standards should be applied in determining the granting or denial of any license.

In addition, special controls should be applied to the handgun—for it is the most deadly and least utilitarian weapon in American society. Because the handgun is concealable, it is the weapon of crime; because the handgun is available, it is the instrument used in suicides and crimes of passion.

Therefore, we call upon the United States government to establish a national ban on the importation, manufacture, sale and possession of handguns and handgun ammunition with reasonable limited exceptions. Such exceptions should be restricted to: the police, the military, licensed security guards, antique dealers who maintain guns in unfireable condition, and licensed pistol clubs where firearms are kept on the premises under secure conditions.

In fairness to handgun owners, we propose that those who comply with the law and turn in their guns be compensated at fair value through a cash payment or tax credit.

FOOTNOTES TO SECTION VII

1. *Crime in the United States, 1973*. Issued by Clarence M. Kelley, Director, F.B.I. September 6, 1974, p. 6.
2. Yet to be published figures from the National Center for Health Statistics, Division of Vital Statistics.
3. *Ibid.*
4. *Crime in the United States, 1973*, p. 9.

Section VIII: Resolution on Repression and the Right of Privacy

Repression

We live in a time when the accumulated hopes of racial and cultural minorities combined with a growing political dissent in the United States are being met by mounting fears and rising anxieties of the dominant group within the population. Seized with apprehension, many are becoming obsessed with establishing a climate of security—even at the sacrifice of creating and maintaining justice and protecting the rights and liberties of individuals.

The institutions of this society have begun to reflect the fears of the majority population and are establishing policies and procedures that will *in the short range* provide expedient control. These policies however, are seen as repressive measures by those who seek legitimate rights and new opportunities.

We sound this call to concern because a society can become repressive in nature with hardly a trace of consciousness by the mass of the people, particularly if that people is feverishly fearful and has developed the readiness to accept any measure that *seems to* offer a new form of protection.

It is our conviction that there are signs that the society which is democratic in theory and structure is becoming increasingly repressive in policy and practice. The trend can be seen in local police departments, courts of law, school and college administrations, in the state and federal legislatures, executive branches of government, in the military forces, and even within the Church itself.

Examples of such policies and practice are dragnet arrests, police and the intelligence community's harassment of minority leaders, charges of conspiracy, automatic acquittals of police accused of brutality, rising militance of rank and file police, support for preventive detention, the utilization of wiretaps, censorship of journalism in educational institutions, heavy punitive actions against dissidents, the confining of those who protest within the military forces, and the possible use of police action by churches. We note particularly the abuse of the grand jury by government prosecutors in several recent cases which have resulted primarily in harassment of minority persons, women and even legal counsel for such persons, rather than resulting in indictments. Further examples of repressive policies and practices have surfaced in use of church members, clergy and missionaries for secret intelligence purposes by local police departments, the Federal Bureau of Investigation and the Central Intelligence Agency.

Therefore, we urge that all church members and leadership be sensitive to the situation in their local community and in the nation by:

1. Seeking to understand and undergird responsible institutions and agencies of the community and being supportive of measurements that will improve them and upgrade their personnel.

2. Establishing programs in the community sponsored by local churches to: (a) educate church members and their wider community about the increasingly repressive tendencies of our institutions; (b) *study and affirm the Biblical and Constitutional*

basis for justice under law; (c) work in state and federal legislatures to: (1) bring about just and responsible criminal code revisions which do not reinforce repressive elements in our nation's life; (2) oppose forms of legislation which would legalize repression; (3) support those forms of legislation which monitor and prevent abuse of intelligence-gathering operations; (d) develop an awareness of the rights and protection citizens should expect; (e) work for institutional change in situations where rights are not respected and protection is not furnished.

The Right to Privacy

The Christian faith stresses the dignity of and respect for human personality. Invasion of the privacy of an ordinary citizen of society negates this dignity and respect. Further, the Christian faith is supportive of a society which elicits hope and trust, not a society that foments fear and threatens oppression.

The revelation that the U.S. army has over a number of years developed a domestic espionage apparatus involving millions of civilians is cause for concern.

Also, the Constitutional Rights Subcommittee of the Senate has, as a result of hearings, produced substantial information which demonstrates that privacy lies in jeopardy as a result of census procedures and the use of long, personal government questionnaires. Much government data is collected under the threat of jail or fine. As useful as such information may be to the government, data banks storing personal information may be used by various government and private agencies for good or for ill, depending on those in charge.

In addition, an increased amount of government wiretapping and electronic surveillance has taken place in recent years. According to the Safe Streets Act of 1968, it is possible for federal officials (who under the law can be assisted by state and local officials in certain criminal cases) to engage in wiretapping or electronic surveillance.

Further, the sanctity of the home is placed in jeopardy by the no-knock entry provisions of the Omnibus Crime Control Act of 1970.

The Fourth Amendment to the Constitution reads: The right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures, shall not be violated. Those instances outlined above contribute to the insecurity of ordinary law abiding American citizens.

Therefore, we respectfully request the U.S. Congress:

1. To insist that no branch of the Armed Services be permitted to engage in surveillance of and data collections of U.S. civilians;

2. To place strict reasonable limitations upon the mandatory demand by governmental bureaus and agencies for personal information about any citizen or family for statistical purposes. Also, when such demands or requests by agencies are for information not required by law, the respondent should be told that compliance is voluntary;

3. To oppose the use of wiretapping and electronic surveillance without a specific court order, as an unwarranted invasion of privacy;

4. To eliminate no-knock entry provisions from crime bills as destructive of rights guaranteed by the Constitution.

Section IX: Resolution on Ministries in Social Conflict

The laity and the clergy of The United Methodist Church are called to ministries in the midst of social conflict as expressions of the reconciling love of God in Christ. We are called to the moderation of social conflict by the offering of ministries of mediation and conflict resolution. We are called to be actively present in those settings where the grievances of the powerless are thrust before those who have influence, authority and control. We are called to an identification with those whose voices are unheard and whose hurts are unfelt, and into communication with those whose official responsibilities are often overwhelming and whose ability to respond frequently is limited. We are called to help in opening alternative channels of communication, furnishing acceptable options for action, and working conscientiously toward establishing a climate of trust between the parties in conflict.

This call is made with the understanding that when intolerable social conditions and immovable resistance to change cause potentially violent frustration, there must be a demand by the church for a redress of grievances rather than a repression of those who point to the injustices. It is a call to peace within our society, based neither upon the pacification of those who suffer nor the condemnation of those who serve. It is a call to peace based on justice, which we pray will emerge from arousing the public conscience, creating responsible discussion, and encouraging good faith negotiations in conflict through the use of the church's resources, both human and material.

Report No. 47

Subject: Health Care Resolution.

Date: May 3, 1976.

Petitions: A-5145.

Membership 98; Present 63; For 39; Against 22; Not Voting 2.

Calendar No. 895, See Report No. 31 for record of Conference action, Journal pages 516-523, 1158-1162.

Report No. 48

Subject: Responsible Conduct by U.S. Citizens and Multinational Corporations.

Date: May 3, 1976.

Petitions: A-4947.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 896, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs and refers to the General Board of Church and Society the following:

That the General Conference of The United Methodist Church emphasizes the need for responsible and lawful conduct by all United States citizens and corporations which do business or travel in other countries. Multinational corporations have a great opportunity and responsibility to assist the development of citizens of the countries where they do business.

Report No. 49

Subject: Use of Funds by General Boards.

Date: May 3, 1976.

Petitions: A-1038.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 897, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence with this petition and asks that it be referred to the General Board of Global Ministries for reply to the petitioner.

Report No. 50

Subject: World Peace.

Date: May 3, 1976.

Petitions: A-4965, A-4964, A-4943, A-4724.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 898, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with these petitions as supportive of Church and Society Report No. 16, Calendar Item 238 (Journal page 1133).

Report No. 51

Subject: The Establishment of a World Peace Tax Fund as an Alternative for a Person Opposed to Military Expenditures.

Date: May 1, 1976.

Petitions: A-4835, A-4834, A-4832, A-4831, A-4833, A-4838, A-4837.

Membership 98; Present 63; For 57; Against 6; Not Voting 0.

Calendar No. 899, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 52

Subject: Resolutions Relating to World Peace.

Date: May 3, 1976.

Petitions: A-5007, A-5016, A-4984, A-4991, A-4987, A-4973, A-4940, A-4977, A-4976.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 900, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency because either the subject was cared for in another petition or it was in opposition to action already taken by the committee.

Report No. 53

Subject: Department of Peace in the President's Cabinet.

Date: May 3, 1976.

Petitions: A-5080.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 901, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs in this petition and refers to it to the General Board of Church and Society.

Report No. 54

Subject: Opposing Spread of Militarism in Public Schools.

Date: May 3, 1976.

Petitions: A-4842, A-4843, A-4939.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 902, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs and requests this petition be referred to the General Board of Church and Society.

Report No. 55

Subject: Oppose Government Subsidy of Multinational Corporations.

Date: May 3, 1976.

Petitions: A-4881.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 903, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with this petition and requests that it be referred to the General Board of Church and Society.

Report No. 56

Subject: Implementation of Plan for Promoting World Peace.

Date: May 3, 1976.

Petitions: A-5012.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 904, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs and asks that this petition be referred to the General Board of Church and Society.

Report No. 57

Subject: Stop Development of the B-1 Bomber.

Date: May 3, 1976.

Petitions: A-4970.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 905, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted to concur and refer to the General Board of Church and Society.

Report No. 58

Subject: Health Care.

Date: May 3, 1976.

Petitions: A-4717, A-4718, A-5148, A-5152, A-5149, A-5150, A-5151.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 906, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with these resolutions in principle and requests they be related to Church and Society Report No. 32.

Report No. 59

Subject: Boston School Crisis.

Date: May 3, 1976.

Petitions: Referred from the floor.

(Membership and committee vote not reported.—Editor)

Calendar No. 907, Adopted May 6, 1976, Journal pages 451-452.

The committee recommends adoption of the following:

Whereas:

1. The Boston school crisis has remained unresolved for at least the past 12 years, despite affirmative rulings by the United States Supreme Court, the United States Circuit Court of Appeals, the Federal District Court and the Commonwealth's Superior Court of Appeals, and

2. Children are being denied an education because of vandalism and assault on school property as well as teachers, parents and students, and

3. The Governor of Massachusetts has employed the National Guard and approved the use of Federal Marshals to protect the Constitutional rights of children and adults in Boston; so too, has the Commissioner of the Boston Police Department, and

4. Although United Methodism is a numerical minority Church in the Boston Area, nevertheless the resident Bishop Edward G. Carroll as well as leaders of laity and clergy have exerted influence far beyond Methodism's numerical strength and

5. U.S. District Justice W. Arthur Garrity has demonstrated unusual patience, moderation and yet heroic firmness in complying with decisions of the U.S. Supreme Court as well as the clear mandates of the Constitution and

6. The members of the Southern New England Annual Conference delegation present at this General Conference are deeply concerned and indignant inasmuch as the crisis in Boston is not improving, but gives evidence of becoming more acute and, therefore of dangerous proportions in a region known historically for its commitment to law, freedom and justice.

Therefore Be It Resolved:

The General Conference condemns and deplors this breakdown of law, freedom, justice, personal and public security in the metropolitan Boston area and specifically the Boston Public Schools, and further, using the communications personnel present at this General Conference, proclaims to the mayor and City Council of Boston, the nation, and the world, our Christian concern for our brothers and sisters in the Metropolitan Boston area.

Report No. 60**Subject: Disciplinary Changes.**

Date: May 3, 1976.

Petitions: A-1001 through A-1003, A-1026, A-1032, A-1893, A-1895, A-3359, A-4100, A-4372, A-5023, A-5024, A-5025, A-5125, A-5137 through A-5141, A-5013.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 972, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency because either the subject was cared for in another report or it was in opposition to action already taken by the committee.

Report No. 61**Subject: General Welfare and Related Topics.**

Date: May 3, 1976.

Petitions: A-4485, A-4613-A-4616, A-4619-A-4659, A-4662-A-4674, A-4676, A-4678, A-4679, A-4685, A-4680, A-4684, A-4885, A-4889, A-5051, A-5135, A-4906, A-1039, A-4762, A-4791, A-4866, A-4869, A-4877, A-5143-A-5146, A-3276, A-3317, A-3678, A-1007, A-1023, A-1029, A-1040, A-1046, A-1047, A-1081, A-1851, A-1879, A-1880, A-1887, A-1892, A-1897, A-2250, A-2307, A-2488, A-2862, A-4433-A-4440, A-4442, A-4444, A-4447-A-4449, A-4455, A-4456, A-4459, A-4466, A-4467, A-4469, A-4471, A-4473-A-4476, A-4480, A-4482, A-4484, A-4486-4489, A-4491, A-4492, A-4497, A-4494, A-4498, A-4500, A-4501, A-4503-4505, A-4507, A-4508, A-4512-4524, A-4526, A-4527, A-4529, A-4532, A-4533, A-4541-4546, A-4550, A-4553, A-4554, A-4572, A-4575, A-4578, A-4593, A-4594, A-4599-4612, A-4696-4702, A-4704-A-4708, A-4710-A-4716, A-4720, A-4722, A-4723, A-4733, A-4734, A-4744, A-4746, A-4749, A-4751-A-4757, A-4759-A-4761, A-4763-4768, A-4771-A-4779, A-4780-4790, A-4792-A-4803, A-4805-A-4818, A-4820, A-4821, A-4824, A-4848-A-4865, A-4867, A-4868, A-4870-A-4876, A-4878-A-4880, A-4882, A-4887, A-4888, A-4890, A-4893-A-4896, A-4898-A-4903, A-4907, A-4909, A-5037, A-5117-5124, A-5159.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 973, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on the above named petitions because either the subject was cared for in another report or it was in opposition to action already taken by the committee.

Report No. 62

Subject: Human Relations.

Date: May 3, 1976.

Petitions: A-1053, A-1056, A-1059, A-1061, A-1063, A-1064, A-1065, A-4557, A-4562, A-4563, A-4566, A-4582, A-4585, A-4586, A-4588, A-4590, A-4689, A-4692, A-4693, A-4694, A-4727, A-4732, A-4748, A-4827, A-4828, A-4829, A-4840, A-4844, A-4845, A-5133.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 974, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence because either the subject was cared for in another report or it was in opposition to action already taken by the committee.

Report No. 63

Subject: Resolution on Human Relations.

Date: May 3, 1976.

Petitions: A-5034, A-1055, A-1057, A-1058, A-1060, A-1062, A-1070, A-1071, A-4559, A-4562 through A-4566, A-4573.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 975, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee votes concurrence and asks that these petitions be related to Church and Society Report on Human Relations.

Report No. 64

Subject: Resolution on Israel and the P.L.O.

Date: May 3, 1976.

Petitions: A-4950.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 976, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee votes nonconcurrence on this resolution as the matter is dealt with in another report.

Report No. 65

Subject: Disciplinary Changes in Social Principles.

Date: May 3, 1976.

Petitions: A-1054, A-1035, A-1068, A-1072 through A-1074, A-1080, A-1094, A-1105, A-1111 through A-1114, A-1125, A-1127, A-1132, A-1138, A-1140, A-1147 through A-1152, A-1155, A-1156, A-1164, A-1165, A-1168, A-1177, A-1184, A-1185, A-1191, A-1194, A-1196, A-1197, A-1173, A-1200, A-1206, A-1207, A-1218, A-1220, A-1224 through A-1226, A-1228

through A-1231, A-1233, A-1238, A-1239, A-1245, A-1250, A-1251, A-1255, A-1260, A-1261, A-1262, A-1265, A-1269, A-1270, A-1272, A-1277 through A-1281, A-1285, A-1288, A-1293, A-1297, A-1299, A-1300, A-1302, A-1305, A-1306, A-1311, A-1312, A-1315, A-1317, A-1321, A-1324, A-1327, A-1329 through A-1333, A-1343, A-1345, A-1349, A-1350, A-1352, A-1356, A-1363, A-1364, A-1367, A-1369, A-1370 through A-1375, A-1381 through A-1398, A-1400 through A-1450, A-1455, A-1469, A-1474 through A-1487, A-1492 through A-1495, A-1505 through A-1508, A-1511, A-1526, A-1539, A-1546, A-1554, A-1556 through A-1558, A-1573, A-1575, A-1577, A-1582, A-1585, A-1594, A-1598, A-1599, A-1601, A-1610 through A-1612, A-1617, A-1621 through A-1623, A-1627, A-1629, A-1630, A-1636, A-1649, A-1654, A-1658 through A-1662, A-1664 through A-1666, A-1668, A-1674, A-1683, A-1687, A-1701, A-1703, A-1704, A-1707, A-1709, A-1710, A-1712 through A-1720, A-1724, A-1725, A-1726, A-1729 through A-1731, A-1733 through A-1742, A-1744, A-1745, A-1747, A-1749, A-1751 through A-1758, A-1760, A-1761, A-1763, A-1771, A-1772, A-1773, A-1775, A-1777, A-1781, A-1796, A-1804, A-1810, A-1812 through A-1815, A-1817, A-1821, A-1826, A-1827, A-1831, A-1832, A-1833, A-1841 through A-1845, A-1876, A-1882, A-1883, A-1885, A-1886, A-1888, A-1889, A-1891, A-1898, A-1899, A-1907, A-1909, A-1916, A-1919, A-1922, A-1924, A-1936, A-1947, A-1950, A-1952, A-1959, A-1975, A-1978, A-1983, A-1993, A-1994, A-1998, A-2002, A-2011, A-2022, A-2031, A-2032, A-2034, A-2035, A-2039, A-2040, A-2042, A-2046, A-2048 through A-2051, A-2053, A-2057-58, A-2060, A-2063, A-2066, A-2085, A-2086, A-2088, A-2104, A-2110, A-2113, A-2120, A-2126, A-2135, A-2139, A-2141, A-2142, A-2159, A-2165, A-2176, A-2193, A-2202, A-2205, A-2207, A-2214 through A-2216, A-2225, A-2238, A-2240, A-2245, A-2249, A-2255, A-2257, A-2262, A-2267 through A-2269, A-2274, A-2280, A-2286, A-2287, A-2292, A-2294, A-2297, A-2298, A-2300, A-2301, A-2310, A-2332, A-2338, A-2341, A-2349, A-2361, A-2366, A-2369, A-2371, A-2378, A-2393, A-2400, A-2405, A-2406, A-2420, A-2421, A-2423 through A-2426, A-2433, A-2459, A-2462, A-2474, A-2475, A-2480, A-2492, A-2519, A-2521, A-2531, A-2536, A-2548, A-2550, A-2551, A-2565, A-2596, A-2609, A-2628, A-2678, A-2681, A-2702, A-2705, A-2708, A-2716, A-2723, A-2735, A-2741, A-2753, A-2802, A-2805, A-2811, A-2813 through A-2815, A-2822, A-2823, A-2829, A-2830, A-2834, A-2838, A-2863, A-2869, A-2871, A-2888, A-2907, A-2913, A-2916, A-2921, A-2925, A-2927, A-2929, A-2938, A-2954, A-2959 through A-2963, A-2966, A-2972 through

A-2975, A-2977, A-2978, A-2982, A-2990, A-2996, A-2999, A-3025, A-3027, A-3029 through A-3032, A-3036, A-3053, A-3064, A-3066, A-3072, A-3077, A-3090, A-3106, A-3124, A-3126 through A-3128, A-3150, A-3158, A-3159, A-3171, A-3185, A-3202, A-3209, A-3211, A-3224, A-3444, A-3625, A-4425 through A-4432, A-4441, A-4443, A-4445, A-4446, A-4450 through A-4454, A-4457, A-4460 through A-4465, A-4468, A-4470, A-4472, A-4477, A-4478, A-4479, A-4481, A-4483, A-4490, A-4493, A-4495, A-4496, A-4499, A-4502, A-4506, A-4509 through A-4511, A-4525, A-4528, A-4530, A-4531, A-4534 through A-4540, A-4570, A-4571, A-4574, A-4577, A-4581, A-4595, A-4618, A-4683, A-4686, A-4687, A-4731, A-4740 through A-4743, A-4836, A-4839, A-4886, A-4912, A-4913, A-4920, A-4921, A-4942, A-4966, A-4974, A-4975, A-5005, A-5006, A-5009, A-5011, A-5017 through A-5020, A-5022, A-5026 through A-5029, A-5032, A-5033, A-5044, A-5046 through A-5049, A-5051, A-5053, A-5058, A-5068, A-5154 through A-5157.

Membership 98; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 1033, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The Committee voted nonconcurrency because either the subject matter was cared for in another report or it was in opposition to action already taken by the committee.

Report No. 66

Subject: Disciplinary Changes in Social Principles.

Date: May 3, 1976.

Petitions: A-1086, A-1090, A-1093, A-1097 through A-1102, A-1108, A-1109, A-1112, A-1116, A-1117, A-1119, A-1121, A-1123, A-1124, A-1126, A-1129 through A-1131, A-1134 through A-1137, A-1139, A-1141 through A-1144, A-1149, A-1153, A-1154, A-1157 through A-1159, A-1161 through A-1163, A-1166, A-1167, A-1170, A-1172, A-1187, A-1188, A-1190, A-1198, A-1201, A-1203, A-1205, A-1211, A-1212, A-1219, A-1221, A-1235, A-1248, A-1249, A-1252, A-1254, A-1256, A-1257, A-1258, A-1266, A-1268, A-1271, A-1273 through A-1276, A-1282 through A-1284, A-1286, A-1287, A-1289 through A-1291, A-1294 through A-1296, A-1298, A-1303, A-1304, A-1307, A-1308, A-1309, A-1320, A-1325, A-1326, A-1328, A-1373, A-1379, A-1382, A-1392, A-1404 through A-1406, A-1439, A-1446, A-1452, A-1460, A-1470, A-1473, A-1475, A-1476, A-1488, A-1489, A-1491, A-1497, A-1500, A-1507, A-1509, A-1512, A-1513, A-1515 through A-1525, A-1532, A-1534, A-1537, A-1538, A-1540, A-1541, A-1545, A-1547, A-1549, A-1553,

A-1555, A-1559 through A-1563, A-1568 through A-1570, A-1576, A-1587, A-1589, A-1590, A-1593, A-1595 through A-1597, A-1600, A-1602 through A-1604, A-1606 through A-1608, A-1614, A-1616, A-1618, A-1619, A-1624, A-1631 through A-1635, A-1637 through A-1648, A-1650 through A-1653, A-1655 through A-1657, A-1663, A-1667, A-1678, A-1681, A-1682, A-1684, A-1685, A-1686, A-1688, A-1689, A-1692 through A-1694, A-1696, A-1698, A-1699, A-1705, A-1706, A-1708, A-1723, A-1727, A-1728, A-1743, A-1764, A-1766, A-1774, A-1779, A-1783, A-1785, A-1786, A-1788, A-1789, A-1793, A-1811, A-1820, A-1890, A-1894, A-1896, A-1902 through A-1906, A-1908, A-1910, A-1912 through A-1915, A-1917, A-1920, A-1921, A-1923, A-1926, A-1928 through A-1932, A-1935, A-1937, A-1938, A-1940 through A-1946, A-1949, A-1951, A-1953 through A-1958, A-1960 through A-1974, A-1976, A-1977, A-1979, A-1981, A-1982, A-1984, A-1985, A-1987, A-1988, A-1990, A-1992, A-1996, A-1997, A-1999, A-2000, A-2001, A-2003 through A-2010, A-2012, A-2014 through A-2019, A-2023, A-2024, A-2026, A-2036, A-2043, A-2046, A-2052, A-2055, A-2056, A-2059, A-2061, A-2062, A-2064, A-2067 through A-2084, A-2089 through A-2099, A-2101, A-2105 through A-2109, A-2111, A-2112, A-2114 through A-2118, A-2121 through A-2124, A-2127, A-2129 through A-2134, A-2136, A-2137, A-2140, A-2143 through A-2145, A-2147 through A-2149, A-2151, A-2152, A-2154, A-2156 through A-2158, A-2160, A-2162 through A-2164, A-2166 through A-2170, A-2172, A-2174, A-2175, A-2177, A-2178, A-2180, A-2182 through A-2184, A-2186 through A-2189, A-2191, A-2192, A-2194 through A-2201, A-2203, A-2204, A-2206, A-2208 through A-2213, A-2217 through A-2219, A-2221, A-2222, A-2224, A-2227, A-2228, A-2230 through A-2237, A-2239, A-2241, A-2242, A-2243, A-2246, A-2247, A-2248, A-2251, A-2253, A-2254, A-2256, A-2258, A-2261, A-2264, A-2265, A-2266, A-2270, A-2275 through A-2278, A-2283 through A-2285, A-2288 through A-2291, A-2293, A-2295, A-2302 through A-2306, A-2308, A-2309, A-2311 through A-2325, A-2327 through A-2331, A-2333 through A-2337, A-2339, A-2342 through A-2348, A-2350 through A-2357, A-2360, A-2362, A-2363, A-2373 through A-2377, A-2379, A-2381, A-2383 through A-2388, A-2390, A-2394 through A-2398, A-2402, A-2403, A-2407 through A-2409, A-2422, A-2430, A-2431, A-2432, A-2434 through A-2438, A-2440 through A-2454, A-2456 through A-2458, A-2460, A-2461, A-2463 through A-2466, A-2468 through A-2473, A-2476 through A-2479, A-2482 through A-2487, A-2490, A-2491, A-2493 through A-2496, A-2498, A-2499, A-2500, A-2502 through A-2508, A-2511, A-2512, A-2513, A-2516 through A-2518, A-2520, A-2522 through

A-2524, A-2527 through A-2530, A-2532 through A-2535, A-2537 through A-2542, A-2544 through A-2546, A-2550 through A-2556, A-2559 through A-2562, A-2566 through A-2608, A-2611 through A-2616, A-2618, A-2619, A-2620, A-2622 through A-2627, A-2631 through A-2677, A-2680, A-2682 through A-2685, A-2687, A-2689 through A-2692, A-2694, A-2697, A-2698, A-2700, A-2704, A-2706, A-2707, A-2709, A-2710, A-2712 through A-2715, A-2717 through A-2719, A-2721, A-2722, A-2724 through A-2734, A-2736 through A-2740, A-2742 through A-2748, A-2750 through A-2752, A-2754, A-2755, A-2759 through A-2766, A-2768 through A-2801, A-2803, A-2804, A-2806 through A-2810, A-2812, A-2816 through A-2819, A-2821, A-2826 through A-2828, A-2831 through A-2833, A-2837, A-2839, A-2840, A-2842 through A-2861, A-2865 through A-2870, A-2873 through A-2887, A-2889 through A-2897, A-2899 through A-2906, A-2908 through A-2910, A-2914, A-2915, A-2917, A-2919, A-2920, A-2924 through A-2926, A-2928, A-2930, A-2933, A-2936, A-2939 through A-2949, A-2951, A-2952, A-2953, A-2955 through A-2958, A-2964, A-2965, A-2967 through A-2969, A-2971, A-2973, A-2988, A-2989, A-2991, A-2994, A-2995, A-2997, A-3000 through A-3003, A-3005 through A-3019, A-3021, A-3024, A-3026, A-3028, A-3033, A-3034, A-3037, A-3038, A-3040, A-3041, A-3045, A-3047, A-3050 through A-3052, A-3054 through A-3058, A-3060 through A-3063, A-3065, A-3067 through A-3069, A-3071, A-3073 through A-3076, A-3078 through A-3089, A-3091, A-3093 through A-3097, A-3099 through A-3105, A-3007, A-3009 through A-3014, A-3016 through A-3023, A-3125, A-3129 through A-3146, A-3148, A-3149, A-3152 through A-3157, A-3162, A-3164 through A-3168, A-3170, A-3172 through A-3176, A-3179 through A-3184, A-3186 through A-3194, A-3196 through A-3198, A-3200 through A-3202, A-3204 through A-3208, A-3210, A-3227, A-3255, A-3256, A-3279, A-3358, A-3586, A-3626, A-3651, A-3680, A-3716, A-3721, A-3799, A-4216, A-4580, A-4661, A-4681, A-4682, A-4703, A-4721, A-5038 through A-5043, A-5045, A-5050, A-5052, A-5054 through A-5057, A-5059 through A-5067, A-5069 through A-5080, A-5126 through A-5132, A-5134, A-5153, A-5156.

(Committee Membership and Vote not reported.—Editor)

Calendar No. 1034, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence.

**COMMITTEE NO. 2
CONFERENCES**

Bruce Blake, Chairperson—Floyd H. Coffman, Secretary
(Committee duties and personnel are listed on page 138.)

Report No. 1

Subject: Membership on Annual Conference Commission (Council).

Date: April 29, 1976.

Petitions: B-1176.

Membership 116; Present 85; For 84; Against 1; Not Voting 0.
Calendar No. 1, Adopted May 3, 1976, Journal Pages 305-306, 318-319.

Recommend approval of revision of Par. 831 of the Discipline, as follows:

¶ 715. Present ¶ 831 amended as follows:

Introductory Paragraph—no change.

1. Purpose—no change.

Amend the first paragraph of ¶ 831.2 by adding the words **two representatives of the conference United Methodist men, one of whom shall be the president or his designate; two young adults**"; after the words "United Methodist women, one of whom shall be the president." The amended section would then read.

2. Membership—The membership of the Annual Conference Council on Ministries shall consist of the presiding bishop; the district superintendents; representatives of conference agencies as determined by the conference; the conference secretary; two representatives of the conference youth organization; two representatives of the conference United Methodist Women, one of whom shall be the president; **two representatives of the conference United Methodist men, one of whom shall be the president or his designate; two young adults**; the conference lay leader; one lay person from each district; chairpersons of age-level and family departments; and such additional members as the Annual Conference may determine.

The remainder of ¶ 831.2 would remain unchanged.

Amend the first sentence of ¶ 831.3, which now reads: The officers of the council shall be a chairperson, a vice-chairperson, a secretary, and a treasurer.

Amend by deleting the word "*treasurer*" and substituting the words "**such other officers as the council shall determine.**" The amended paragraph would then read:

3. Officers.—The officers of the council shall be a chairperson,

a vice-chairperson, a secretary and **such other officers as the council shall determine.**

Amend the first sentence of ¶ 831.4 by substituting the word “**council**” for the words “*Annual Conference*,” and by adding the words, “**the elected representatives of the General Council on Ministries**” after “director of the Council” in the first sentence. The amended paragraph would then read:

4. Executive Committee.—There may be an executive committee consisting of the officers, the bishop, at least one district superintendent chosen by the Cabinet, the director of the council, **the elected representatives of the General Council on Ministries**, and other members as the **council** may determine.

Present ¶ 831.5 would be amended by incorporating material now found in ¶¶ 832, 833 and 834 into the present ¶ 831.5. Reference to a “Committee on Interpretation” would be deleted on line 2 of ¶ 831.5. A new a) would be added to describe the functions of the Committee on Communications. A new b) would incorporate the material now found in ¶ 834. The new paragraph would read:

5. Committees, Task Forces, and Consultations.—The council may appoint a Committee on Communication and a Committee on Planning and Research. It may appoint such other committees, task forces, and consultations as may be deemed essential to effective discharging of its responsibilities.

a) Committee on Communication.—In each Annual Conference Council on Ministries, chosen by it and amenable to it, there may be a Committee on Communication. **It may assist the Council in the performance of the functions listed in ¶ 707.10g), h), i) and may perform such other functions as are assigned to it by the Council.**

b) Committee on Planning and Research.—It should not be deemed necessary for all members of this committee to be members of the conference council. Due consideration should be given to the inclusion in the membership of the committee persons with expertise in planning and research. Its function shall be:

1) To engage in planning and research on behalf of the council in the continuing ministry of The United Methodist Church within the conference.

2) To serve as an advisory group in planning and research for the Annual Conference and its agencies.

3) To serve as the clearing house for all planning and research projects under the sponsorship of the Annual Conference and its agencies.

4) To relate to and cooperate with the planning and research projects of the General Council on Ministries.

6. Present ¶ 831.6 edited by substituting the word “**Councils**” for “*Departments*” in the heading and text.

Present ¶ 831.7 edited to substitute the words “**The director**” for the word “*He*” at the beginning of the second sentence. Also amend by deleting the word “*and*” before the word “*administration*” in the last line of the paragraph and add the words “**and other matters as the cabinet may determine.**” Add a new sentence as indicated below.

The amended paragraph would then read:

7. The Council shall elect, upon nomination by the bishop and district superintendents, an executive officer to be known as the Conference Council Director. The **director** shall be in a consultative relationship to the Conference cabinet on matters relating to coordination, implementation, administration of the Conference program, **and other matters as the Cabinet may determine. The director shall not participate in the cabinet consultation on matters related to the making of appointments.**

Amend ¶ 831.8 by adding the words “**Insofar as possible, employees of the conference shall be inclusive of women and minorities, lay and clergy, at every level.**” The amended paragraph would then read:

8. Staff—All Annual Conference council staff may be employed by, directed by and amenable to the Annual Conference Council on Ministries. **Insofar as possible, employees of the conference shall be inclusive of women and minorities, lay and clergy, at every level.** Ordained ministers on the staff are subject to being appointed by the presiding bishop.

9. Relationships—¶ 831.9 without change.

10. Functions. Present ¶ 831.10.a-f. unchanged. Delete ¶ 831.10.g. which now reads “*To provide channels of communication between annual conference agencies and local church.*”

Insert new subparagraphs “g, h, & i.” They would read:

g) **To promote principles of good communication within the conference to provide two-way channels of communications between annual conference agencies, district Councils on Ministries, and local churches, and to lead the conference in making creative use of communications and opportunities offered by modern mass media, including conference and general church periodicals and resources.**

h) **To provide communications training opportunities for leaders in the annual conference and the local churches.**

i) To interpret the programs of the general church and the Annual Conference to the local churches and to promote all general and conference benevolent causes in cooperation with United Methodist Communications.

j) present ¶ 831.h

k) present ¶ 831.i

l) Present ¶ 831.10.j, amended by the deletion of the following, which would be rewritten and relocated in GCF A legislation:

“understanding that an Annual Conference may direct that the accounting service for the conference treasurer shall be provided by a centralized office under the direction of a business manager.”

The amended ¶ 831.10.1 would then read:

1) To study and coordinate the budget askings of the conference agencies as they relate to the conference program and to make recommendations regarding the same to the Council on Finance and Administration.

m) present ¶ 831.10.k.

Report No. 2

Subject: Editorial Revision in Par. 892.1.

Date: April 29, 1976.

Petitions: B-1101.

Membership 116; Present 69; For 69; Against 0; Not Voting 0.
Calendar No. 2, Adopted May 3, 1976, Journal Page 325.

The committee recommends concurrence as follows:

Amend Par. 892.1 by deleting the term *manpower* and substituting the term **personnel** so that the paragraph will read:

892.1 It shall be the purpose of . . . conference ministerial **personnel** and financial resources within the framework . . . Each Annual Conference . . . for the effective deployment of ministerial **personnel**.

Report No. 3

Subject: Prohibition on Voting on Items Pertaining to Ministerial Support.

Date: April 29, 1976.

Petitions: B-1162.

Membership 116; Present 81; For 81; Against 0; Not Voting 0.

Calendar No. 3, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 4**Subject: Benevolence Budget Responsibility.**

Date: April 29, 1976.

Petitions: B-1163.

Membership 116; Present 82; For 81; Against 1; Not Voting 0.

Calendar No. 4, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 5**Subject: Commission to Study Churches Unable to Support a Minister.**

Date: April 29, 1976.

Petitions: B-1168.

Membership 116; Present 84; For 82; Against 2; Not Voting 0.

Calendar No. 5, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 6**Subject: Open Hearings by Cabinets.**

Date: April 29, 1976.

Petitions: B-1172.

Membership 116; Present 85; For 84; Against 1; Not Voting 0.

Calendar No. 6, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 7**Subject: Priority for Spiritual Concerns.**

Date: April 29, 1976.

Petitions: B-1312.

Membership 116; Present 78; For 78; Against 0; Not Voting 0.

Calendar No. 7, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 8**Subject: Change of Area, Names and Boundaries.**

Date: April 29, 1976.

Petitions: B-1027, B-1044, B-1059, B-1354.

Membership 116; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 8, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. (Jurisdictional matter—See Article IV, Par. 45, Discipline, page 29.)

Report No. 9

Subject: Assignment of Bishops.

Date: April 29, 1976.

Petitions: B-1021, 1022, 1023.

Membership 116; Present 69; For 68; Against 1; Not Voting 0.

Calendar No. 9, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 10

Subject: Membership on Program Boards.

Date: April 29, 1976.

Petitions: B-1103.

Membership 116; Present 70; For 68; Against 2; Not Voting 0.

Calendar No. 10, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 11

Subject: Eliminate Requirement for More Than Simple Majority Vote.

Date: April 29, 1976.

Petitions: B-1102.

Membership 116; Present 69; For 67; Against 2; Not Voting 0.

Calendar No. 11, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 12

Subject: Computation of Lay Membership of Annual Conferences.

Date: April 29, 1976.

Petitions: B-1157.

Membership 116; Present 71; For 70; Against 1; Not Voting 0.

Calendar No. 42, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 13

Subject: Elimination of Age Restriction.

Date: April 29, 1976.

Petitions: B-1009.

Membership 116; Present 71; For 61; Against 5; Not Voting 5.

Calendar No. 43, No action taken.

The committee recommends nonconcurrency.

Report No. 14**Subject: Youth Delegate to General Conference.**

Date: April 29, 1976.

Petitions: B-1008.

Membership 116; Present 71; For 68; Against 2; Not Voting 1.

Calendar No. 44, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 15**Subject: Election of Jurisdictional Conference Delegates.**

Date: April 29, 1976.

Petitions: B-1061.

Membership 116; Present 70; For 70; Against 0; Not Voting 0.

Calendar No. 45, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 16**Subject: Election of Lay Delegates to General and Jurisdictional Conference.**

Date: April 29, 1976.

Petitions: B-1049.

Membership 116; Present 70; For 68; Against 0; Not Voting 2.

Calendar No. 46, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 17**Subject: Elections of Delegates to the General and Jurisdictional Conferences.**

Date: April 29, 1976.

Petitions: B-1050.

Membership 116; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 47, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 18**Subject: Definitive Policies for Election of Delegates.**

Date: April 29, 1976.

Petitions: B-1062.

Membership 116; Present 69; For 67; Against 1; Not Voting 1.

Calendar No. 48, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 19

Subject: Composition of General Conference.

Date: April 29, 1976.

Petitions: B-1065.

Membership 116; Present 67; For 56; Against 11; Not Voting 0.

Calendar No. 49, Adopted May 3, 1976, Journal page 325.

The committee recommends nonconcurrency.

Report No. 20

Subject: Composition of General Conference.

Date: April 29, 1976.

Petitions: B-1064.

Membership 116; Present 67; For 63; Against 2; Not Voting 2.

Calendar No. 50, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 21

Subject: Seating of President of National Fellowship of Associate and Lay Pastors.

Date: April 29, 1976.

Petitions: B-1063.

Membership 116; Present 68; For 66; Against 2; Not Voting 0.

Calendar No. 51, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 22

Subject: Commendation for Bishop Kearns.

Date: April 29, 1976.

Petitions: B-1058.

Membership 116; Present 65; For 63; Against 0; Not Voting 2.

Calendar No. 52, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 23

Subject: Permission for Flexibility in Western Jurisdiction.

Date: April 29, 1976.

Petitions: B-1060.

Membership 116; Present 66; For 65; Against 0; Not Voting 1.

Calendar No. 53, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 24**Subject: Membership In the Annual Conferences.**

Date: April 29, 1976.

Petitions: B-1066.

Membership 116; Present 67; For 55; Against 12; Not Voting 0.

Calendar No. 54, Adopted May 3, 1976, Journal pages 325-326.

The committee recommends nonconcurrency.

Report No. 25**Subject: Fifty Percent Women in Membership of Conference Agencies.**

Date: April 29, 1976.

Petitions: B-1183.

Membership 116; Present 80; For 75; Against 3; Not Voting 2.

Calendar No. 55, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 26**Subject: Roll of Deceased Lay Pastors in Annual Conference.**

Date: April 29, 1976.

Petitions: B-1329.

Membership 116; Present 88; For 87; Against 1; Not Voting 0.

Calendar No. 56, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 27**Subject: Election of General Conference Delegates.**

Date: April 29, 1976.

Petitions: B-1352.

Membership 116; Present 87; For 87; Against 0; Not Voting 0.

Calendar No. 57, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 28**Subject: Deacons to be Members of Conference Credit Unions.**

Date: April 29, 1976.

Petitions: B-1160.

Membership 116; Present 87; For 87; Against 0; Not Voting 0.

Calendar No. 58, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 29

Subject: Disallow Vote of Ministerial Members on Ministerial Support Matters.

Date: April 29, 1976.

Petitions: B-1161, B-1159.

Membership 116; Present 87; For 84; Against 2; Not Voting 1.

Calendar No. 59, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 30

Subject: Term of Employment for Council on Ministries Staff.

Date: April 29, 1976.

Petitions: B-1194.

Membership 116; Present 83; For 61; Against 21; Not Voting 1.

Calendar No. 60, Adopted May 3, 1976, Journal page 326.

The committee recommends nonconcurrency.

Report No. 31

Subject: Term of Employment for Council on Ministries Staff.

Date: April 29, 1976.

Petitions: B-1195.

Membership 116; Present 88; For 87; Against 1; Not Voting 0.

Calendar No. 61, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 32

Subject: Conference Lay Leader to Preside over Annual Conference.

Date: April 29, 1976.

Petitions: B-1347.

Membership 116; Present 87; For 87; Against 0; Not Voting 0.

Calendar No. 62, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 33**Subject: Responsibilities of Lay and Ministerial Members of Annual Conferences.**

Date: April 29, 1976.

Petitions: B-1348.

Membership 116; Present 87; For 86; Against 1; Not Voting 0.

Calendar No. 63, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 34**Subject: Petition Plan for Annual Conference.**

Date: April 29, 1976.

Petitions: D-1325.

Membership 116; Present 87; For 87; Against 0; Not Voting 0.

Calendar No. 64, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 35**Subject: Reduced Attendance at Annual Conference.**

Date: April 29, 1976.

Petitions: B-1327.

Membership 116; Present 87; For 87; Against 0; Not Voting 0.

Calendar No. 65, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 36**Subject: Preacher's Book Exchange.**

Date: April 29, 1976.

Petitions: B-1320.

Membership 116; Present 86; For 86; Against 0; Not Voting 0.

Calendar No. 66, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 37**Subject: Conference Cemeteries and Mausoleums.**

Date: April 29, 1976.

Petitions: B-1105.

Membership 116; Present 85; For 82; Against 2; Not Voting 1.

Calendar No. 67, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 38

Subject: Area or Conference Director of Higher Education and Campus Ministry.

Date: April 29, 1976.

Petitions: B-1227.

Membership 116; Present 84; For 84; Against 0; Not Voting 0.

Calendar No. 68, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 39

Subject: Remove Quota Requirement for Membership in Council on Youth Ministry.

Date: April 29, 1976.

Petitions: B-1224.

Membership 116; Present 84; For 79; Against 1; Not Voting 4.

Calendar No. 69, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 40

Subject: Business of District Conference.

Date: April 29, 1976.

Petitions: B-1207.

Membership 116; Present 82; For 81; Against 1; Not Voting 0.

Calendar No. 70, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 41

Subject: District Director of Higher Education and Campus Ministry.

Date: April 29, 1976.

Petitions: B-1206.

Membership 116; Present 81; For 81; Against 0; Not Voting 0.

Calendar No. 71, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 42

Subject: Change Annual Conference to Biennial Conference.

Date: April 29, 1976.

Petitions: B-1108.

Membership 116; Present 81; For 79; Against 1; Not Voting 1.

Calendar No. 72, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 43

Subject: Collection of Ministers' Obituaries.

Date: April 29, 1976.

Petitions: B-1089.

Membership 116; Present 80; For 80; Against 0; Not Voting 0.

Calendar No. 73, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 44

Subject: Annual Conference Lay Membership.

Date: April 29, 1976.

Petitions: B-1351.

Membership 116; Present 79; For 79; Against 0; Not Voting 0.

Calendar No. 74, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 45

Subject: One Lay Member of Annual Conference for Each Parish Minister.

Date: April 29, 1976.

Petitions: B-1349.

Membership 116; Present 78; For 78; Against 0; Not Voting 0.

Calendar No. 75, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 46

Subject: Voting Rights of Lay Members.

Date: April 29, 1976.

Petitions: B-1073.

Membership 116; Present 80; For 80; Against 0; Not Voting 0.

Calendar No. 76, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 47

Subject: Qualifications for Voting Rights to Annual Conferences.

Date: April 29, 1976.

Petitions: B-1333.

Membership 116; Present 80; For 77; Against 2; Not Voting 1.
Calendar No. 77, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 48

Subject: Lay Member of Annual Conferences for Each Church.

Date: April 29, 1976.

Petitions: B-1334.

Membership 116; Present 78; For 76; Against 0; Not Voting 2.
Calendar No. 78, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 49

Subject: Small Church Voice.

Date: April 29, 1976.

Petitions: B-1335.

Membership 116; Present 71; For 69; Against 1; Not Voting 1.
Calendar No. 79, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 50

Subject: Commission to Study the Jurisdictional Structure of UMC.

Date: April 29, 1976.

Petitions: B-1026.

Membership 116; Present 71; For 56; Against 15; Not Voting 0.
Calendar No. 80, No action taken.

The committee recommends nonconcurrency.

Report No. 51

Subject: Conference/District Coordinators for Christian Social Involvement. Conference/District Boards of Church and Society.

Date: April 29, 1976.

Petitions: B-1222.

Membership 116; Present 80; For 77; Against 2; Not Voting 1.
Calendar No. 137, Adopted May 3, 1976, Journal page 326.

The committee recommends concurrence in amending Par. 978.1 to read in the first paragraph as follows:

“Par. 978. Annual Conference Boards.—1. The Annual Conference shall determine the necessity for a conference Board of

Church and Society to include as an ex-officio member the mission coordinator for Christian Social Involvement of the Conference United Methodist Women. Should the conference determine not to create such a board, it shall be the responsibility of the Annual Conference Council on Ministries to provide for the connectional relationship between the general board and conference, district and local church organizations.”

And amend Par. 979 of the Discipline to read as follows:

“Par. 979. District Committees.—The district superintendent, after consultation with the conference board, may appoint a district director of Christian social concerns and, if desired, a district Committee on Church and Society of lay persons and ministers, to include as ex-officio the District Mission Coordinator for Christian Social Involvement, to work with the district superintendent to further the purposes of the conference board. If the Annual Conference so orders, three district directors shall be appointed, each to represent the interests of one of the divisions within the general board.

Report No. 52

Subject: Composition of Annual Conference Committee on Education.

Date: April 29, 1976.

Petitions: B-1223.

Membership 116; Present 80; For 80; Against 0; Not Voting 0.
Calendar No. 138, Adopted May 3, 1976, Journal page 326.

The committee recommends concurrence in amending Par. 1034.2 of the Discipline in the first sentence by making *thirty* read **thirty-one** to read as follows:

Par. 1034.2. On recommendation of the committee and in cooperation with other conference agencies, the Annual Conference may constitute a conference Subcommittee on Camps and Conferences, composed of the director of education and three or more members of the conference Board of Discipleship; the conference directors of camps and conferences; the conference coordinators of children's ministry, youth ministry, adult ministry, and family ministry; one or more district superintendents elected by the Cabinet; the chairperson of district Committees on Camps and Conferences (Par. 1042.1); a representative of the trustees of any camp or conference properties of the conference Board of Discipleship (see 1 above); one representative each from the conference Board of Trustees and any other incorporated trustees holding title to properties used extensively in the Christian education program of camping, conference, and related enterprises of the Annual Conference or of the districts; one

representative from the conference United Methodist Women and the conference Committee on Lay Life and Work; two young adult laypersons under **thirty-one** years of age at the time of election; two college or university students; and two youth members of the conference Council on Youth Ministry or other youth chosen by that council. The Cabinet or the subcommittee may appoint other members on the basis of qualifications to meet specific needs.

Report No. 53

Subject: Composition of Annual Conference Sub-committee on Family Life.

Date: April 29, 1976.

Petitions: B-1228.

Membership 116; Present 82; For 80; Against 0; Not Voting 2.

Calendar No. 139, Adopted May 3, 1976, Journal page 326.

The committee recommends concurrence on the following:

Amend Par. 1036 in the first sentence by changing *Young Adult Fellowship* to read **conference young adult organization** so the paragraph reads:

“Par. 1036. The committee may constitute a conference Sub-committee on Family Life, composed of . . . and **conference young adult organization** and from the conference Committee on Lay Life and Work and Evangelism; . . . and shall report annually.”

Report No. 54

Subject: Representation of Smaller Churches on Conference Boards and Agencies.

Date: April 30, 1976.

Petitions: B-1074, B-1100, B-1356, B-1357, B-1361, B-1076, B-1350, B-1112, B-1179, B-1180, B-1181, B-1182, B-1230.

Membership 116; Present 78; For 76; Against 1; Not Voting 1.

Calendar No. 140, Adopted May 3, 1976, Journal page 326.

The committee recommends concurrence in amendment of Par. 665.3 “Conference Agencies” to read as follows:

“3. In the appointment or election of Annual Conference Boards, councils, commissions, and committees the provisions of the Discipline concerning membership requirements shall be held to be minimum requirements, except as provided in section 1 above. Each Annual Conference may make its agencies of such size as its work may require, **provided that consideration shall be given to the inclusion of lay and clergy persons from small membership churches.** Full-time lay pastors serving

churches are eligible for election or appointment to such agencies, except those dealing with qualifications, orders and status of ministers and lay pastors.”

The purposes of this major amendment: (1) in order to utilize the resources of the small membership churches and be sensitive to their opportunities for ministry; and (2) because of the unique relationship of the agencies to the small membership church.

Report No. 55

Subject: Change Wording in Par. 606.

Date: April 29, 1976.

Petitions: B-1092.

Membership 116; Present 71; For 70; Against 0; Not Voting 1.

Calendar No. 141, Adopted May 3, 1976, Journal page 326.

The committee recommends concurrence in the following:

Amend Par. 606, which now reads as follows: “606. The secretary-designate shall assume the responsibilities of the office of secretary as soon after the adjournment of the General Conference as all work in connection with the session, including the preparation, printing and mailing of the *Journal*, has been completed. The exact date of the transfer of responsibility to the secretary-designate shall be determined by the Commission on Entertainment and Program, but shall not be later than twelve months after the adjournment of the General Conference.”

by substituting the words, **the General Conference** for the words, *Entertainment and Program*. The last sentence of the paragraph will then read as follows:

“The exact date of the transfer of responsibility to the secretary-designate shall be determined by the Commission on **the General Conference**, but shall not be later than twelve months after the adjournment of the General Conference.”

Report No. 56

Subject: Eliminate Word ‘Resident’ in Par. 601 as Relating of Delegates to General Conference.

Date: April 29, 1976.

Petitions: B-1091.

Membership 116; Present 71; For 70; Against 1; Not Voting 0.

Calendar No. 142, Adopted May 3, 1976, Journal page 327.

The committee recommends concurrence in the following:

1. Eliminate the five uses of the word *resident* in Par. 601 since The United Methodist Church no longer identifies its members as resident and non-resident.

2. Change the concluding sentence of Par. 601 by deleting *preceding* before “General Conference” to conform to the 1972

action changing the procedure of electing the secretary-designate of the General Conference as now in Par. 605 and 606.

Report No. 57

Subject: Eliminate Jurisdictional Structure.

Date: April 30, 1976.

Petitions: B-1052.

Membership 116; Present 82; For 73; Against 9; Not Voting 0.

Calendar No. 143, Adopted May 3, 1976, Journal pages 326-327.

The committee recommends referral to General Council on Ministries for study and report to the next General Conference.

Report No. 58

Subject: Privilege of Floor for President of National Fellowship of Associate and Lay Pastors.

Date: April 30, 1976.

Petitions: B-1046.

Membership 116; Present 85; For 85; Against 0; Not Voting 0.

Calendar No. 144, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 59

Subject: Hold General Conference Every Eight Years.

Date: April 30, 1976.

Petitions: B-1055.

Membership 116; Present 84; For 83; Against 1; Not Voting 0.

Calendar No. 145, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 60

Subject: Meetings and Powers of Jurisdictional Conferences.

Date: April 30, 1976.

Petitions: B-1353.

Membership 116; Present 84; For 73; Against 10; Not Voting 1.

Calendar No. 146, No action taken.

The committee recommends nonconcurrency.

Report No. 61

Subject: Qualifications for Lay Delegates.

Date: April 30, 1976.

Petitions: B-1067, B-1068.

Membership 116; Present 82; For 81; Against 1; Not Voting 0.
Calendar No. 147, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 62

Subject: Requirements for Lay Delegates.

Date: April 30, 1976.

Petitions: B-1078.

Membership 116; Present 82; For 81; Against 1; Not Voting 0.
Calendar No. 148, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 63

Subject: Reduce the Size of the General Conference.

Date: April 30, 1976.

Petitions: B-1054.

Membership 116; Present 85; For 73; Against 7; Not Voting 5.
Calendar No. 149, No action taken.

The committee recommends nonconcurrency.

Report No. 64

Subject: Composition of General Conference.

Date: April 30, 1976.

Petitions: B-1053, B-1056, B-1057.

Membership 116; Present 84; For 81; Against 3; Not Voting 0.
Calendar No. 150, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 65

Subject: Lay Members of General Conference.

Date: April 30, 1976.

Petitions: B-1007.

Membership 116; Present 83; For 61; Against 21; Not Voting 1.
Calendar No. 151, Adopted May 3, 1976, Journal pages 327-329. (The Chair ruled that this report was adopted by more than a two-thirds majority.)

Concurrence in amending Division Two, Section VII, Article V (Par. 40—as previously amended see Amendment No. 1972-11) by changing the word *four* to *two*, and by adding, after the words “next preceding their election”, the phrase **and shall have been an active participant in The United Methodist Church for at least four years next preceding their election**, and by deleting the words *of one of the constituent churches forming this union or*, so that the entire new paragraph will read:

Article V.—The lay delegates to the General Conference and to the Jurisdictional or Central Conferences shall be elected by the lay members of the Annual Conference or Provisional Annual Conference, without regard to age, provided such delegates shall have been members of The United Methodist Church for at least two years next preceding their election, and **shall have been active participants in The United Methodist Church for at least four years next preceding their election**, and are members thereof within the Annual Conference electing them at the time of holding the General and Jurisdictional or Central Conferences.

Report No. 66

Subject: Qualifications for Lay Members.

Date: April 30, 1976.

Petitions: B-1069, B-1158.

Membership 116; Present 83; For 70; Against 12; Not Voting 1.

Calendar No. 152, Adopted May 3, 1976, Journal page 329.

(The Chair ruled that this report was adopted by more than a two-thirds majority.)

Committee recommends concurrence in amending Division 2, Section VII, Article 1 of the Constitution (Par. 36 of Discipline) by changing it to read as follows:

Par. 36. Article I—The Annual Conference . . . The lay members shall have been for the **two years next preceding their election** members of a local church of The United Methodist Church, and **shall have been active participants in The United Methodist Church for at least four years next preceding their election**.

Report No. 67

Subject: Voting Rights for Mission Conference.

Date: April 30, 1976.

Petitions: B-1296, B-1080, B-1284, B-1295, B-1298, B-1300, B-1301, B-1302, B-1303, B-1304.

Membership 116; Present 80; For 64; Against 11; Not Voting 5.

Calendar No. 153, Adopted May 4, 1976, Journal page 391.

(The Chair ruled that this report was adopted by more than a two-thirds majority.)

Concur in amendment of the Constitution to give voting rights to General and Jurisdictional Conference delegates elected by the Missionary Conferences by adding at the end of Par. 12, Article I—Page 19 and at the end of Par. 22, Article I—Page 23 of the 1972 Book of Discipline:

The Missionary Conferences shall be considered as Annual Conferences for the purpose of this article.

Par. 12, Article I will then read:

The General Conference shall be composed of not less than 600 nor more than 1,000 delegates, one half of whom shall be ministers and one half lay members, to be elected by the Annual Conferences. **The Missionary Conferences shall be considered as Annual Conferences for the purpose of this article.**

Par. 22—Article I will then read:

The Jurisdictional Conferences shall be composed of as many representatives from the Annual Conferences as shall be determined by a uniform basis established by the General Conference. **The Missionary Conferences shall be considered as Annual Conferences for the purpose of this article.**

Par. 53—Article IV—Page 31 of the 1972 Book of Discipline; and

For consistency change *Mission* to **Missionary**. The paragraph will read:

The bishops of each Jurisdictional and Central Conference shall constitute a College of Bishops and such College of Bishops shall arrange the plan of episcopal supervision of the Annual Conferences, **Missionary** Conferences, and Missions within their respective territories.

Report No. 68

Subject: Redefinition of a Missionary Conference.

Date: April 30, 1976.

Petitions: B-1282.

Membership 116; Present 75; For 56; Against 16; Not Voting 3.

Calendar No. 183, Adopted May 4, 1976, Journal pages 392-393.

Committee recommends concurrence in amending Par. 654 as follows:

“Par. 654. Definition—A *missionary* Conference is a **missionary** Conference *which* because of its **uniqueness**, limited membership, and ministry. **Because of its** financial strength and property, **it** requires administrative guidance and large financial aid from the Board of Global Ministries.

Report No. 69

Subject: Responsibility for Oriental-American and Spanish-speaking Congregations.

Date: April 30, 1976.

Petitions: B-1280, B-1286, B-1292.

Membership 116; Present 77; For 73; Against 4; Not Voting 0.

Calendar No. 184, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

Recommend referral to Board of Global Ministries for study.

Report No. 70

Subject: Legislative Proposals Concerning Voting Rights.

Date: April 30, 1976.

Petitions: B-1281, B-1299, B-1306, B-1308, B-1297.

Membership 116; Present 82; For 77; Against 0; Not Voting 5.

Calendar No. 185, Adopted May 4, 1976, Journal page 392.

(Note: See also Report No. 72, 73, below.—Editor)

Recommend adoption of the following material, under the heading "Section VII, The Missionary Conference," proposed Pars. 691, 692, and 693.

Section VII. The Missionary Conference

¶ 690. Renumber ¶ 654 as in 1972 Book of Discipline

¶ 691. Renumber ¶ 655

¶ 691.1 Renumber ¶ 655.1 as in 1972 Book of Discipline

¶ 691.2 Renumber ¶ 655.2 as in 1972 Book of Discipline

¶ 691.3 Add between the first and second sentences the words: **"Provided that subject to the passage of a constitutional amendment the delegates from the Oklahoma Indian Missionary Conference shall have such vote."**

¶ 691.3 will then read:

Mission and Missionary Conferences shall elect one minister and one lay person as delegates to the General and Jurisdictional Conferences, with voice but not vote, **provided that subject to the passage of a constitutional amendment the delegates from the Oklahoma Indian Missionary Conference shall have such vote.** Such conferences may not grant ministerial orders.

¶ 691.4 Renumber ¶ 655.4 as in 1972 Book of Discipline

¶ 692. Renumber ¶ 656 as in 1972 Book of Discipline

¶ 693. Renumber ¶ 657 and amend by deletion in order that orders received in the Oklahoma Indian Missionary Conference would be acceptable for the itineration in The United Methodist Church.

Delete last sentence of paragraph.

¶ 693 will then read:

The Oklahoma Indian Missionary Conference shall have the same right as that given to Central Conferences in ¶ 652.9-10 to make such changes and adaptations regarding the ministry and ordination of ministers as the effective use of indigenous

leadership in the Missionary Conference may require; provided that no action shall be taken which is contrary to the Constitution and the General Rules of The United Methodist Church.

Report No. 71

Subject: Study and Consultation of B.G.M. with Missionary Conferences.

Date: April 30, 1976.

Petitions: B-1281.

Membership 116; Present 81; For 67; Against 12; Not Voting 2.

Calendar No. 186, Adopted May 4, 1976, Journal page 393.

The committee further recommends a detailed study be made by Board of Global Ministries in consultation with the Missionary Conferences in the next quadrennium to discover common elements applicable to all which can be enacted into law. It is suggested the recommendations be reported to the 1980 General Conference.

Report No. 72

Subject: Ordination Within Oklahoma Mission Conferences.

Date: April 30, 1976.

Petitions: B-1297, B-1299, B-1306, B-1308.

Membership 116; Present 65; For 61; Against 0; Not Voting 4.

Calendar No. 187, Adopted May 4, 1976, Journal page 392.

Committee concurs in amending the last sentence from Par. 657 to read as follows:

“The Oklahoma Indian Missionary Conference shall have the same right as that given to Central Conferences in Par. 631.9-10 to make such changes and adaptations regarding the ministry and ordination of ministers as the effective use of indigenous leadership in the Missionary Conference may require; provided **there is approval by the Division of Ordained Ministry of General Board of Higher Education and Ministry; and further provided** that no action shall be taken which is contrary to the Constitution and the General Rules of The United Methodist Church.”

Report No. 73

Subject: Removal of Restriction on Granting Ministerial Orders (Missions and Missionary Conferences).

Date: April 30, 1976.

Petitions: B-1093.

Membership 116; Present 76; For 73; Against 0; Not Voting 3.

Calendar No. 188, Adopted May 4, 1976, Journal page 392.

The committee concurs in deleting the sentence in Par. 655.3

which reads: *Such Conferences may not grant ministerial orders.*

Par. 655.3 as amended would then read as follows: "Missions and Missionary Conferences shall elect one minister and one lay person as delegates to the General and Jurisdictional Conference, with voice but not vote.

Report No. 74

Subject: Affiliated Autonomous Churches.

Date: April 30, 1976.

Petitions: B-1276.

Membership 116; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 189, Withdrawn, May 7, 1976, Journal page 534.

Recommend concurrence in adoption of material printed in right column of page E-31 in Advance Edition, *Daily Christian Advocate*, under "Section V, Affiliated Autonomous Churches"; proposed Pars. 670 through 676.

Report No. 75

Subject: Annual Conference Boards and Agencies.

Date: May 1, 1976.

Petitions: B-1369 (Partial).

Membership 116; Present 73; For 72; Against 0; Not Voting 1.

Calendar No. 251, Adopted May 3, 1976, Journal pages 347-348.

The Committee concurs with proposed ¶ 705.1 as follows:

¶ 705. General provisions

Amend ¶ 665 of the 1972 Discipline by creating a new number 1, which would read as follows:

1. The Annual Conference shall determine the desirability of Conference Boards of Church and Society, Discipleship, Higher Education and Ministry, and Global Ministries with appropriate divisions to have liaison with and responsibility for the functions and concerns of the divisions of all of the respective general boards. If a conference should determine not to create any one of the boards or divisions thereof, it shall specifically assign the liaison functions and responsibilities of each such board or division to an agency in the conference. (see ¶ 1201ff, ¶ 1301ff, ¶ 1501ff, and ¶ 1601ff).

Report No. 76

Subject: Delete Obsolete References in Par. 15.

Date: May 1, 1976.

Petitions: B-1003.

Membership 116; Present 71; For 71; Against 0; Not Voting 0.

Calendar No. 331, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the amendments of Division Two, Section II, by removing *and Canada* and *Province of Ontario*:

1. Division Two, Section II, Article IV:4 (Discipline ¶ 15.4) delete the words *and Canada* at the end of the sentence. The amended Article IV:4 will then read:

To provide for the organization, promotion, and administration of the work of the Church outside the United States of America.

2. Division Two, Section V, Article I (Discipline ¶ 27) delete the words *and Canada* in line two. The first sentence of Article I will then read:

There shall be Central Conferences for the work of the Church outside of the United States of America with such duties, powers and privileges as are hereinafter set forth.

3. Division Two, Section VIII, Article I (Discipline ¶ 42) delete the words *Province of Ontario* from the listing of the Northeastern Jurisdiction. The list will then read:

Northeastern—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, Connecticut, Pennsylvania, New Jersey, Maryland, West Virginia, Delaware, District of Columbia, Puerto Rico.

4. Division Two, Section VIII, Article II (Discipline ¶ 43) delete the words *and Canada* in the second line. The amended Article II will then read:

The work of the church outside of the United States of America may be formed into Central Conferences, the number and boundaries of which shall be determined by the uniting conference, the General Conference having authority subsequently to make changes in the number and boundaries.

5. Division Two, Section VIII, Article IV (Discipline ¶ 45) delete the words *and Canada* in both lines three and four. The amended Article IV will then read:

Changes in the number, names and boundaries of the Annual Conferences may be effected by the Jurisdictional Conferences in the United States of America according to the provisions under the respective powers of the Jurisdictional and the Central Conferences.

Report No. 77

Subject: Missionary Conferences.

Date: May 1, 1976.

Petitions: B-1287.

Membership 116; Present 65; For 63; Against 0; Not Voting 2.

*Calendar No. 332, Adopted May 4, 1976, Journal page 392.
(The Chair ruled that this report was adopted by more than a two-thirds majority.)*

Committee recommends amendment of Par. 655 by substituting for subparagraph 3. the following:

3. A minister in full connection with an Annual Conference who is appointed as a missionary to a Missionary Conference shall be considered in affiliated relationship with the Missionary Conference. Affiliated relationship shall entitle the minister to the fellowship of the Conference, to full participation in its activities, including holding office, and representing the Missionary Conference in General and Jurisdictional Conferences. An affiliate member of a Missionary Conference shall not vote in his/her Annual Conference while the minister retains the affiliate relationship to a Missionary Conference. Such affiliate relationship to a Missionary Conference shall be only for the duration of the minister's appointment as a missionary to the Conference.

An affiliate member elected to a General or Jurisdictional Conference from a Missionary Conference shall not be eligible to be elected to such position from the conference where his/her membership is held.

Also, amend the Constitution as follows:

Amend Par. 13, Article II, Par. 2, line 12, by the insertion of the words **or Missionary Conference**. The paragraph will then read—"A special session of the General Conference . . . Such special session of the General Conference shall be composed of the delegates to the preceding General Conference or their lawful successors, except that when a particular Annual Conference **or Missionary Conference** shall prefer to have an election it may do so."

Amend Par. 14, Article III, by the insertion **and Missionary Conference(s)** following the words Annual Conference in lines 3-5, 6 and 7. The amended article will then read—"The General Conference shall fix the ratio of representation in the General, Jurisdictional, and Central Conferences from the Annual Conferences **and Missionary Conferences** and the Provisional Annual Conferences, computed on a two-factor basis: (1) the number of ministerial members of the Annual Conference **or Missionary Conference**, and (2) the number of church members in the Annual Conference **or Missionary Conference**; provided that each Annual Conference, **Missionary Conference** or Provisional Annual Conference, except . . . or Central Conference."

Amend Section IV, Par. 22, Article I, by the insertion of **and Missionary Conferences** after the words "Annual Conferences." The amended Article I will then read—"The Jurisdictional Conferences shall be composed of as many representatives from the Annual Conferences **and Missionary Conferences** as shall be determined by a uniform basis established by the General Conference."

Amend Section IV, Par. 23, Article II, sentence 2, by the insertion of **and Missionary Conferences** after Annual Conferences. The sentence will then read—"The ratio of representation of the Annual Conferences **and Missionary Conferences** in the General Conference shall be the same for all Jurisdictional Conferences."

Amend Section IV, Par. 24, Article III, by the insertion of **Missionary Conferences** after the words "Annual Conferences." The sentence will then read—"The General Conference . . . to be elected by the Annual Conference, **Missionary Conferences** and the Provisional Annual Conferences."

Amend Par 67, Article I.2. by the insertion of **and Missionary Conference** following the words "Annual Conferences." Par. 67, Article I.2 will then read—"Delegates shall be elected by the Annual Conferences **and Missionary Conferences** except that delegates . . ."

Report No. 78

Subject: Election of Delegates from United Churches.

Date: May 1, 1976.

Petitions: B-1001.

Membership 116; Present 76; For 75; Against 0; Not Voting 1.

Calendar No. 333, No action taken.

(Note: This report was listed for inclusion in a motion for adoption of all reports which received no negative votes in the legislative committee. However, inasmuch as it involved a substantive Constitutional amendment and the record failed to show that it had received the required two-thirds majority vote for adoption by the General Conference, it was not submitted to the Annual Conferences for their action.—Editor)

The committee recommends concurrence to amend the Constitution, Division Two, Section II, Article I, (1972 Discipline, see Par. 67, Amendment I, page 35) to add **and United** after "Autonomous Methodist," so that Article I shall read: Article I.—1. (as is) 2. Delegates shall be elected by the Annual Conferences except that delegates may be elected by other autonomous Methodist **and United** Churches if and when the General Conference shall approve concordats with such other

autonomous Methodist and United Churches for mutual legislative conferences. 3. (as is)

Report No. 79

Subject: Editorial Revision of Par. 20.

Date: May 1, 1976.

Petitions: B-1005.

Membership 116; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 334, No action taken.

(Note: This report was listed for inclusion in a motion for adoption of all reports which received no negative votes in the legislative committee. However, inasmuch as it involved a Constitutional amendment and the record failed to show that it had received the required two-thirds majority vote for adoption by the General Conference, it was not submitted to the Annual Conferences for their action.—Editor)

The Committee recommends concurrence to amend Division Two (Organization), Section III, Article VI (Par. 20 of the Discipline, line 4), by dropping the words, *their wives, widows,* and adding **their spouses, widows or widowers**, so that the paragraph will read:

20. Article VI. The General Conference shall not appropriate the net income of the publishing houses, the book concerns, or the Chartered Fund to any purpose other than for the benefit of retired or disabled preachers, **their spouses, widows or widowers**, and children or other beneficiaries of the ministerial pension systems.

Report No. 80

Subject: Amend the Constitution by Deleting Par. 46.

Date: May 1, 1976.

Petitions: B-1006.

Membership 116; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 335, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence to amend the Constitution by deleting Par. 46, inasmuch as there are local churches which are geographically located in more than one Annual Conference.

Report No. 81

Subject: Membership and Procedures of General Conference.

Date: May 1, 1976.

Petitions: B-1029, B-1034, B-1040, B-1104, B-1309, B-1315, B-1318, B-1362, B-1371.

Membership 116; Present 72; For 72; Against 0; Not Voting 0.
Calendar No. 336, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 82

Subject: Declaration of Candidacy for Episcopacy.

Date: May 1, 1976.

Petitions: B-1017.

Membership 116; Present 72; For 72; Against 0; Not Voting 0.
Calendar No. 337, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 83

Subject: Provisions Relating to Jurisdictional Conference.

Date: May 1, 1976.

Petitions: B-1042. B-1025.

Membership 116; Present 71; For 68; Against 3; Not Voting 0.
Calendar No. 338, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 84

Subject: Responsibilities and Election of General and Jurisdictional Conference Delegates.

Date: May 1, 1976.

Petitions: B-1030 through 1033, 1035 through 1039, 1332.

Membership 116; Present 72; For 72; Against 0; Not Voting 0.
Calendar No. 339, No action taken, Journal pages 532-533.

(Note: The General Conference voted to refer the minority report which follows to the General Council on Ministries. It did not, however, vote to substitute the minority report for this report, nor did it take any other action on Calendar No. 339.—Editor).

The committee recommends nonconcurrency.

Report No. 84 (Minority Report)

Subject: Minority Report in Reference to Calendar Item No. 339.

Whereas The United Methodist Church is moving toward a fuller participation of women, young adults, and youth in the General Conference;

Whereas a few small conferences are represented by only one clergy and one lay person, making it impossible to have any

significant input in the Legislative Committees of the General Conference because of the lack of personnel;

Whereas, because the business procedures of General Conference are complex and intricate, it is very difficult for such conferences to possess any culminative (*sic*) wisdom and knowledge of the same for obvious reasons;

Be It Resolved that the General Conference increase the total number of delegates by 14 in order to give one additional lay and clergy delegates to the following Annual Conferences: Maine, South Dakota, North Dakota, New Hampshire, Yellowstone, Puerto Rico, and Rio Grande.

Oscar O. Garza IV, Sponsor, John H. Mikkelsen, J. Irwin Trotter, Andre N. Bahule, Rodney D. Anderson, James F. W. Talley, Rachel Hayward, Michael Watson, Joann Deere, Woodie W. White, Negail R. Riley, Melvin S. Risinger, Marjorie E. Kreager, Mary E. Ryan, Walter Gardner, Olive Watson, David J. Lawson.

Report No. 85

Subject: Method of Considering and Adopting Recommendations of General Agencies.

Date: May 1, 1976.

Petitions: B-1047.

Membership 116; Present 71; For 68; Against 2; Not Voting 1.

Calendar No. 340, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 86

Subject: Delete Provision for Voting by Orders.

Date: April 29, 1976.

Petitions: B-1087, B-1118, B-1367.

Membership 116; Present 70; For 60; Against 8; Not Voting 2.

Calendar No. 341, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence in deleting from the Discipline Par. 610 and elimination of Rule 13.

Report No. 87

Subject: Episcopal Address.

Date:

Petitions: B-1365

Membership 116; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 342, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence as to any necessary action by this committee.

Report No. 88

Subject: Flexibility to Request Autonomy (Council of Bishops).

Date: May 3, 1976.

Petitions: B-1278.

Membership 116; Present 60; For 34; Against 18; Not Voting 8.

Calendar No. 871, Withdrawn, May 7, 1976, Journal page 534.

Committee recommends nonconcurrence.

Report No. 89

Subject: Flexibility to Request Autonomy (Committee on Central Conferences).

Date: May 3, 1976.

Petitions: B-1277.

Membership 116; Present 62; For 34; Against 24; Not Voting 4.

Calendar No. 872, Withdrawn, May 7, 1976, Journal page 534.

The committee recommends nonconcurrence.

Report No. 90

Subject: Revision of Par. 15 of Constitution (Sex).

Date: May 1, 1976.

Petitions: B-1004.

Membership 116; Present 69; For 41; Against 26; Not Voting 2.

Calendar No. 873, Adopted May 7, 1976, Journal pages 533-534.

The committee recommends nonconcurrence.

Report No. 90 (Minority Report)

Subject: Revision of Par. 15 of Constitution (Sex).

Date: May 1, 1976.

Petitions: B-1004.

Calendar No. 988, Defeated May 7, 1976, Journal pages 533-534.

Minority Report (amend Constitution, Par. 15): Insertion of the word **sex** following the word "race" in the Constitution, Article IV (Par. 15), No. 1 and 14, page 21.

Michael C. Watson, Sponsor, Negail Riley, Eben Taylor, Norman R. Lawson, Charles Hefley, Tom Hartman, C. David Lundquist, Merrell Geible, Oscar O. Garza IV, David J. Lawson.

Report No. 91

Subject: Composition of District Conference, etc.

Date: May 1, 1976.

Petitions: B-1208, B-1210, B-1211, B-1212, B-1213.

Membership 116; Present 61; For 58; Against 0; Not Voting 3.
Calendar No. 874, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 92

Subject: Annual Conference.

Date: May 3, 1976.

Petitions: B-1081, B-1083, B-1084, B-1085, B-1086, B-1090, B-1094, B-1098, B-1106, B-1107, B-1109, B-1112, B-1117, B-1177, B-1182, B-1188, B-1190, B-1191, B-1192, B-1193, B-1197, B-1205, B-1230, B-1247, B-1328, B-1330, B-1331, B-1342, B-1350, B-1360, B-1363, B-1370, B-1379, B-1380, B-1381, B-1382.

Membership 116; Present 61; For 59; Against 0; Not Voting 2.

Calendar No. 875, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 93

Subject: Membership of Annual Conferences (Lay Pastor).

Date: May 1, 1976.

Petitions: B-1344, B-1346, B-1120, B-1122, B-1136, B-1153, B-1123, B-1134, B-1133, B-1146, B-1145, B-1152, B-1155, B-1345, B-1126, B-1121, B-1125, B-1137, B-1139, B-1138, B-1143, B-1147, B-1150, B-1151, B-1355, B-1132, B-1129, B-1128, B-1131, B-1127, B-1142, B-1141, B-1124, B-1154, B-1140, B-1149, B-1148, B-1130, B-1135, B-1156, B-1144, B-1339, B-1113, B-1377, B-1378, B-1379, B-1380, B-1381, B-1382, B-1383, B-1384, B-1385, B-1386, B-1387, B-1388, B-1389, B-1390, B-1391, B-1392, B-1341, B-1343, B-1114, B-1115, B-1116, B-1110, B-1111.

Membership 116; Present 61; For 33; Against 26; Not Voting 2.

Calendar No. 876, No action taken.

The committee recommends nonconcurrency.

Report No. 94

Subject: Annual Conferences.

Date: (None Shown).

Petitions: B-1369 (Partial).

Membership 116; Present 64; For 60; Against 2; Not Voting 2.

Calendar No. 989, Adopted May 7, 1976, Journal page 532.

The committee recommends concurrence with proposed 701.8 as follows:

¶ 701.8 Renumber ¶ 661 of the 1972 Discipline without change. Amend by adding a new ¶ 701.8.

¶ 701.8. Delete ¶ 1051 and substitute the following material as new ¶ 701.8.

a. The Conference Lay Leader is the elected leader of conference laity. The Lay Leader will have responsibility for fostering awareness of the role of the laity in achieving the mission of the church, and enabling and supporting lay participation in the planning and decision-making processes of the annual conference, district and local church in cooperation with the Bishop, District Superintendents and pastors. The Conference Lay Leader is a member of the Annual Conference, the Conference Council on Ministries, and may be designated by virtue of office to membership on any conference agency by the Annual Conference.

b. The Conference Lay Leader shall relate to the organized lay groups in the conference such as United Methodist Men, United Methodist Women and United Methodist Youth and support their work and help them coordinate their activities.

c. The Conference Lay Leader shall be elected by the Annual Conference as the Annual Conference may determine. The method of nomination and term of office shall be determined by the Annual Conference.

Report No. 95

Subject: Responsibilities of Conference Council Director.

Date: April 30, 1976.

Petitions: B-1199, B-1196, E-46.

Membership 116; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 990, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 96

Subject: Annual Conference Board of Higher Education and Ministry.

Date: April 30, 1976.

Petitions: B-1369 (Partial) E-51 and E-52.

Membership 116; Present 60; For 56; Against 0; Not Voting 4.

Calendar No. 991, No action taken.

(The report consisted of amendments to proposed legislation dealing with annual conference Higher Education and Ministry functions, as printed in an advance edition of the *Daily Christian Advocate*. Report No. 124, Calendar No. 120 was substituted for this report.)

Report No. 97

Subject: Annual Conference Commission on Status and Role of Woman.

Date: April 30, 1976.

Petitions: B-1272, B-1273, B-1274, B-1275, E-60.

Membership 116; Present 61; For 59; Against 0; Not Voting 2.

Calendar No. 992, No action taken.

(The report dealt with proposed legislation governing Annual Conference Commissions on the Status and Role of Women. Committee on Independent Commissions Report No. 9 also dealt with this subject and was adopted.)

Report No. 98

Subject: Membership of Conference Council on Finance and Administration (Par. 866).

Date: May 1, 1976.

Petitions: B-1369 (Partial) Advance DCA, E-35, E-36.

Membership 116; Present 59; For 57; Against 2; Not Voting 0.

Calendar No. 993, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends amendment of Par. 866, 1972 Discipline, to read as follows:

Each Annual Conference shall elect, at its session next succeeding the General Conference, a conference Council on Finance and Administration. Members shall be elected in such number as the conference may determine, provided that in every case there shall be at least one but not more than two lay persons more than ministerial. Their term of service shall begin . . . (remainder of paragraph as per Discipline)

Report No. 99

Subject: Conference Council Director & Council on Finance and Administration.

Date: April 30, 1976.

Petitions: B-1198, B-1229 (E-36).

Membership 116; Present 59; For 49; Against 9; Not Voting 1.

Calendar No. 994, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence in amendment of Par. 866 in 1972 Discipline as follows:

In last line on p. 282, after "council," change the period to a comma, and add **with the exception of the conference Council on Ministries Director, who shall be an ex officio member without vote.** (The paragraph shall continue as at present.)

Report No. 100**Subject: District Lay Leader.**

Date: May 1, 1976.

Petitions: B-1369 (Partial) E-62.

Membership 116; Present 60; For 59; Against 0; Not Voting 1.

Calendar 995, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with proposed Par. 752 to read as follows:

¶ 752. 1. The District Lay Leader is the elected leader of the district laity. The Lay Leader shall have responsibility for fostering awareness of the role of the laity in achieving the mission of the church, and supporting and enabling lay participation in the planning and decision making processes of the district and the local churches in cooperation with the District Superintendent and pastors. The Lay Leader is a member of the District Conference and shall be a member of the District Council on Ministries and its Executive Committee, and the District Committee on Lay Life and Work, if such is organized.

2. The District Lay Leader shall relate to the organized lay groups in the district such as United Methodist Women, United Methodist Men, and United Methodist Youth and support their work and help them coordinate their activities.

3. The District Lay Leader may designate persons to serve as proxy in any of the above groups except District Conference, District Council on Ministries and the Council on Ministries Executive Committee.

4. The district lay leader shall be elected as determined by the Annual Conference. The method of nomination and term of office shall be determined by the Annual Conference.

Report No. 101**Subject: District Discipleship Functions.**

Date: May 1, 1976.

Petitions: B-1369 (Partial) E-62.

Membership 116; Present 60; For 60; Against 0; Not Voting 0.

Calendar No. 996, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with material printed at E-62 under proposed new paragraph 755 except *and relationships* is deleted as well as the second paragraph.

Proposed paragraph 755 would then read:

755. **District Discipleship Functions.** The District shall make provision for discipleship functions related to the objectives and scope of work of the General Board of Discipleship as set forth in Par. 1301 ff, and related to the Annual Conference discipleship functions as set forth in Par. 667.

Report No. 102

Subject: District Conference.

Date: May 4, 1976.

Petitions: B-1369 (Partial), B-1209, E-61.

Membership 116; Present 59; For 49; Against 8; Not Voting 2.

Calendar No. 997, Adopted May 7, 1976, Journal page 533.

The committee recommends concurrence with amendment of 670.1 to read:

1. **A district conference shall be composed of members as determined and specified by the Annual Conference.**

The same should be renumbered Par. 751 as indicated at E-61, Advance Edition, DCA.

Report No. 102 (Minority)

Subject: District Conference.

Date: (Not given)

Petitions: B-1209.

Calendar No. 998, Defeated May 7, 1976, Journal page 533.

Minority report recommends proposed Par. 751 as follows:

1. A District Conference may be composed of all the preachers—traveling, including retired and supernumerary, and local—the deaconesses, the lay member of the Annual Conference from each charge, the church lay leader, **chairperson of the Council on Ministries**, superintendent of the church school, president of the United Methodist Women, and president of the chartered United Methodist Men from each local church in the district, **a designate of the youth of each local church in the district, a young adult (ages 18 to 30) to be designated by the young adults of each local church**, the district stewards, the district trustees, **chairperson of the District Council on Ministries**, the district lay leader, and associate district lay leaders, **the district president or designate of the District Council on Youth Ministries, the district president of the Young Adult Council or a young adult designated by the Young Adult Council, where organized**, the president of the district United Methodist Women, **the president of the district United Methodist Men**, the district coordinators of children's, youth, adult, and family ministries, and such other persons as the Annual Conference may determine.

Renumber ¶ 670.2-4 as ¶ 751.2-4.

Jerry G. Bray, Jr., sponsor; James F. W. Talley; Marjorie E. Kreager; David L. Severe; Melvin S. Risinger; Betty Clymer; Floyd H. Coffman; W. D. Cotton; R. H. Bond; W. H. Ruff.

Report No. 103

Subject: Repeal of Amendment IX, and other petitions.

Date: May 4, 1976.

Petitions: B-1002, B-1018, B-1041, B-1070, B-1077, B-1079, B-1088, B-1167, B-1203, B-1237, B-1317, B-1321, B-1364, B-1373, B-1393.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 999, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 104

Subject: Youth Membership of Annual Conferences.

Date: May 4, 1976.

Petitions: B-1225, B-1226, B-1375, B-1376.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1000, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 105

Subject: Nomination of Annual Conference Board of the Ministry.

Date: May 4, 1976.

Petitions: B-1214, B-1215, B-1239—B-1246 Incl.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1001, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 106

Subject: Committee on Church and Community Ministry Involved in Planning for Church Extension.

Date: May 4, 1976.

Petitions: B-1217 through B-1220.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1002, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 107

Subject: Council on Professional Ministry.

Date: May 4, 1976.

Petitions: B-1184 through B-1187.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1003, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 108

Subject: Election, Tenure, and Stationing of Bishops.

Date: May 4, 1976.

Petitions: B-1015, B-1016, B-1019, B-1020, B-1024.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1004, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 109

Subject: Composition of Annual Conferences.

Date: May 4, 1976.

Petitions: B-1110, B-1336, B-1337, B-1338, B-1340.

Membership 116; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 1005, No action taken.

(Note: This report was listed for inclusion in a motion for adoption of all reports which received no negative votes in the legislative committee. However, inasmuch as it involved a Constitutional amendment and the record failed to show that it had received the required two-thirds majority vote for adoption by the General Conference, it was not submitted to the Annual Conferences for their action.—Editor)

The committee recommends concurrence with the proposed amendment to Par. 36 of the Constitution (Division 2, Section VII, Article I) as amended in 1970, page 38 of the Discipline, to substitute for the words *and two young persons under twenty-five (25) years of age* the words **the president of the conference young adult organization, two youth and two young adults** to read as follows:

Article I.—The Annual Conference shall be composed of ministerial members as defined by the General Conference, together with a lay member elected by each charge, the conference president of United Methodist Women, the conference president of the conference youth organization, **the president of the conference young adult organization, two youth and two young adults** to be selected in such manner as may be determined by the Annual Conference . . .

Report No. 110**Subject: Funding of Jurisdictional Caucuses or Councils on Youth Ministry.**

Date: May 4, 1976.

Petitions: B-1028, B-1043, B-1045, B-1114.

Membership 116; Present 60; For 58; Against 2; Not Voting 0.
Calendar No. 1006, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 111**Subject: Commission on Parish and Community Development.**

Date: May 4, 1976.

Petitions: B-1231—B-1235, B-1238, B-1239—B-1254, B-1255, B-1359.

Membership 116; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 1007, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence to adding Par. 718.5 to the Discipline as follows:

Par. 718.5. Committee on Parish and Community Development.

718.5. The Annual Conference may establish a Committee on Parish and Community Development. The committee shall be accountable to the Conference Board of Global Ministries, or when the board has not been organized, to such other board or agency as the Conference may determine. The committee may form committees through which it will carry out its responsibilities: Church and Community Ministry, Congregational Development, Town and Country Ministries, Urban Ministries, and other committees as desired. The chairperson of the committee and the chairpersons of the subcommittees shall be members of the Conference Board of Global Ministries or such other body to which the committee shall be amenable.

a) The committee shall include persons involved in significant types of parish and community ministries, representatives of related church agencies and groups, and at-large community representatives.

b) The general responsibilities of the committee shall include: research, evaluation, planning and strategy development, policy formulation, program implementation, local and national liaison related to parish and community development, and such other functions as the conference or board or agency to which the committee is accountable may determine.

c) In Annual Conferences where church and community workers are assigned through the National Division of the General Board of Global Ministries, responsibilities of the sub-committee on Church and Community Ministry shall include reviewing and evaluating projects, serving as liaison between projects and the National Division, and securing consultative and financial support for workers.

d) Responsibilities of the sub-committee on Congregational Development shall include: encouraging and supporting the development of new and established congregations; conducting research studies and community surveys that plan for and assist with developing innovative strategies for mission; and reviewing, evaluating, and making recommendations for loans, donations, and grants from the National Division.

e) Responsibilities of the sub-committee on Town and Country Ministries shall include: working in population areas under 50,000; consulting with the bishop and cabinet, and boards and agencies of the Conference in the development of policies for cooperative parish ministries, and in the initiation and strengthening of these types of ministry; and working with funding sources to provide support for staff personnel who serve in cooperative types of ministries.

f) Responsibilities of the sub-committee on Urban Work shall include: mission development for metropolitan communities over 50,000 population, with special emphasis on such program areas as metropolitan strategy and action, urban parish development, local church community outreach, community organization and development, ministries to specialized constituencies and sectors of metropolitan life, issue-oriented ministries and metropolitan and regional network development; providing special attention to the needs of ethnic and language minorities, churches in transitional communities, and the impact of oppressive systems upon urban people and communities.

Report No. 112

Subject: Annual Conference Journal—Diaconal Ministers.

Date: May 4, 1976.

Petitions: B-1369 (partial) E-34.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1008, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

Proposed Par. 704: Renumber Par. 664 of 1972 Discipline and amend the same by inserting new sub-paragraph 6 after sub-paragraph 5, the following:

704.6. The Annual Conference Journal shall include a

listing of the consecrated Diaconal Ministers and their service record.

Present Par. 664.6 would be renumbered 704.7.

Report No. 113

Subject: Lay Participation in Annual Conference.

Date: May 4, 1976.

Petitions: B-1111, B-1114, B-1116, B-1341, B-1343.

Membership 116; Present 60; For 58; Against 2; Not Voting 0.

Calendar No. 1009, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 114

Subject: Eliminate Provision for Executive Session.

Date: May 4, 1976.

Petitions: B-1099.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1010, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 115

Subject: The Conference Council Director's Relationship to the Cabinet.

Date: May 4, 1976.

Petitions: B-1200, B-1201, B-1202.

Membership 116; Present 60; For 58; Against 2; Not Voting 0.

Calendar No. 1011, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 116

Subject: Lucknow Annual Conference.

Date: May 4, 1976.

Petitions: B-1293.

Membership 116; Present 60; For 58; Against 2; Not Voting 0.

Calendar No. 1012, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because Judicial Council ruled on this matter.

Report No. 117

Subject: Non-Conference Members to Participate in Annual Conference.

Date: May 4, 1976.

Petitions: B-1071, B-1072, B-1178.

Membership 116; Present 60; For 58; Against 2; Not Voting 0.

Calendar No. 1013, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 118

Subject: Purpose of Annual Conference.

Date: May 4, 1976.

Petitions: B-1374.

Membership 116; Present 62; For 58; Against 1; Not Voting 3.

Calendar No. 1014, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 119

Subject: Lay Representation on Conference Board on Ministry.

Date: May 4, 1976.

Petitions: B-1248.

Membership 116; Present 61; For 54; Against 5; Not Voting 2.

Calendar No. 1015, No action taken.

The committee recommends nonconcurrency.

Report No. 120

Subject: Membership on Annual Conference Council on Ministries.

Date: May 4, 1976.

Petitions: B-1189.

Membership 116; Present 60; For 58; Against 2; Not Voting 0.

Calendar No. 1016, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 121

Subject: Jurisdictional Youth Convocation.

Date: May 4, 1976.

Petitions: B-1369 (Partial) E-30 proposed Par. 645.

Membership 116; Present 59; For 57; Against 0; Not Voting 2.

Calendar No. 1017, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends proposed Par. 645, as follows:

¶ 645. Jurisdictional Youth Ministry

The committee recommends the adoption of the following new paragraph:

There shall be a Jurisdictional Youth Ministry Convocation to be held at least every other year in each jurisdiction (alternating years with the National Youth Ministry Convocation). The membership of the convocation shall consist of four voting representatives from each conference: the conference youth coordinator or designate; the conference council on youth ministry chairperson or designate; two youth at-large, to be elected as shall be determined by the Conference Council on Ministries. It is recommended that at least two of the above be racial/ethnic minorities. Other persons may be added by jurisdictions according to their respective operational guidelines provided that the above categories are cared for and the recommended 50/50 racial/ethnic representation observed. In years in which the National Youth Ministry Convocation is not held, a major function of the Jurisdictional Youth Ministry Convocations shall be to elect youth members to the National Youth Ministry Steering Committee (two youth from each jurisdiction). The Youth Ministry of The United Methodist Church shall include all persons from the seventh grade through senior high school (approximately 12 through 18 years of age, taking into consideration the grouping of youth in the public schools), who are currently or potentially associated with the church or any of its activities. Youth elected shall be 17 years of age or younger at the time of election. Two shall be from each jurisdiction, at least one of whom shall be from racial/ethnic minorities, so elected that each minority group will be represented so far as possible. Nominations shall be encouraged from local churches, from subdistricts, and from districts, names being carried to the caucus by the conference representative. As far as possible, members of the National Youth Ministry Steering Committee from each jurisdiction shall be from five (5) annual conferences in that jurisdiction. The expenses of the jurisdictional convocations shall be borne by the participating Annual Conferences.

In addition to enabling the election of its two Steering Committee youth members, the following are suggested functions for the Jurisdictional Youth Ministry:

- 1) to initiate and support jurisdictional events (camps, conferences, workshops, etc.)
- 2) to recommend priorities, concerns, and/or policies to the National Youth Ministry Steering Committee.
- 3) to promote the establishment and awareness of racial/ethnic minority needs, concerns, issues, etc. through caucuses, camps, consultations, etc.

4) to promote the spiritual growth of participants in the Jurisdictional Youth Ministry.

5) to promote an evangelistic outreach to and through youth.

6) to provide training and supportive experiences for conference youth personnel.

7) to enable communication between General and Conference levels of youth ministry.

Report No. 122

Subject: Deliberation in Accordance With Scripture.

Date: May 5, 1976.

Petitions: B-1311.

Membership 120; Present 63; For 61; Against 0; Not Voting 2.

Calendar No. 1018, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with intent that General Conference should deliberate in accordance with Scripture.

Report No. 123

Subject: Persons to be Seated in Annual Conference.

Date: April 30, 1976.

Petitions: B-1075.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1019, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 124

Subject: Annual Conference Responsibility for Program Functions.

Date: May 4, 1976.

Petitions: B-1369 (partial).

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1020, Adopted May 7, 1976, Journal page 532.

The committee recommends concurrence with the following paragraphs: 716, 717, 718, and 719, as indicated below:

Substitute for Par. 978, 1972 *Discipline*, and renumber as Par. 716:

Annual Conference Church and Society Functions:

The Annual Conference shall provide for the connectional relationship between the General Board of Church and Society and the conference, district, and local church, and shall provide for Church and Society functions related to

the objectives and scope of work of the General Board of Church and Society, as set forth in Par. 1201.

1. General Functions. a) To cooperate with the General Board of Church and Society in carrying out the policies and promoting all phases of work as related to the scope of the Board's responsibilities and in particular reference to the implementation of Social Principles as set forth in ¶ 955 (new 1202).

b) To employ a person or persons to further these purposes. Two or more Annual Conferences may cooperate in developing their programs and in employing one or more persons.

c) To provide in collaboration with the Conference Council on Ministries for the connectional relationship between the General Board and Conference, District, and local church organizations,

d) To develop and promote programs on Christian Social Concerns within the bounds of the Conference.

e) To provide adequate financial support for the support of programs and structural units in the area of Church and Society as a benevolent interest of the Church within the Conference.

2. Functions in the Area of General Welfare. a) To develop and implement strategies for social action as related to specific issues identified in ¶ 971 (new 1218) and in relationship to the positions of the Church regarding General Welfare, as stated in the Social Principles.

b) To interpret current priorities of the Annual Conference and of the General Board, which relate to General Welfare concerns, such as Health Care, Alcohol Problems, Police-Community Relations, etc.; and further, to utilize legislative networks in encouraging church members to become politically involved in relation to these priorities at the state and national level.

c) To promote the annual observance of Drug and Alcohol Sunday.

d) To maintain contact with the Districts in the development of programming as related to above objective.

3. Functions in the Area of World Peace. a) To develop and implement strategies for social action as related to the specific issues identified in ¶ 972 (new 1219), and in relationship to the positions of the Church regarding World Peace, as stated in the Social Principles.

b) To interpret current priorities of the Annual Conference and of the General Board, which relate to World Peace

concerns, such as: the role of The United Nations, Disarmament, Foreign Aid, etc., and further, to utilize legislative networks in encouraging church members to become politically involved in relation to these priorities at the state, national and international level.

c) To promote the annual observance of World Order Sunday.

d) To maintain contact with the Districts in the development of programming as related to above objectives.

4. Functions in the Area of Human Relations. a) To develop and implement strategies for social action as related to specific issues identified in ¶ 973 (new 1220) and in relationship to the position of the Church regarding Human Relations, as stated in the Social Principles.

b) To interpret current priorities of the Annual Conference and the General Board which relate to Human Relations concerns, such as Church-State Relations, Economic Policies, Race Relations, Housing, etc.; and, further, to utilize legislative networks in encouraging church members to become politically involved in relation to these priorities at the state and national levels.

c) To promote the annual observance of Labor Sunday and Human Relations Day.

d) To maintain contact with the Districts in development of programming as related to the above objectives.

5. Functions in the Area of Constituency Services. a) To communicate with the Districts and local churches of the Conference on a regular basis regarding social issues and guidelines for action.

b) To develop and distribute resources and to conduct programs which will motivate and train persons in the area of Christian Social Concerns.

c) To provide opportunities for exchange of ideas on strategy and methodology for social change, which will enable Church members to identify and respond to social issues at the community and district level.

d) To promote the resources of the General Board of Church and Society, including the social action magazine, as these may be helpful in alerting the constituency to social issues.

e) To organize and promote seminars on national and international affairs, in consultation with the staff of the General Board.

6. Functions in the Area of Emerging Social Issues. a) To identify and define emerging social issues and to develop

models for education and action related to such issues, as stated in ¶ 970 (new 1217) and in the Social Principles.

b) To work with the other three divisions or committees in referral of new issues for study and action, and in providing learning experiences which will assist church members in relating to such issues.

c) To utilize services and resources of the General Board, as necessary, in fulfilling these responsibilities.

d) To maintain contact with the Districts on development of programming as related to above objectives.

Substitute for Par. 1029-1066, 1972 *Discipline*, and renumber as Par. 717:

Annual Conference Discipleship Functions:

The Annual Conference shall provide for the connectional relationship between the General Board of Discipleship and the conference, district, and local church, and shall provide for Discipleship functions related to the objectives and scope of work of the General Board of Discipleship, as set forth in Par. 1301 ff.

1. General functions. a. To lead and assist the congregations and districts in the conference in their efforts to win persons as disciples of Jesus Christ, to build up the Christian community, and to celebrate and communicate the redeeming and reconciling love of God as revealed in Jesus Christ to persons of every age, ethnic background, and social condition.

b. To foster and promote such ministries as Christian education, camping and outdoor activities, evangelism, stewardship, worship, lay development, devotional life, age-level and family life ministries, leadership education, United Methodist Men, and such other areas of work as the annual conference may determine.

c. To provide guidance and training for related district agencies and for local church administrative boards, officers, and committees, councils on ministries, age-level and family councils, work area chairpersons for evangelism, stewardship, worship, and education, and work area commissions and task groups.

d. To develop a unified and comprehensive program for leadership training to serve all age groups in the home, church, and community.

e. To enable and strengthen the ministry with and to youth at all levels of the church.

f. To determine the necessary directors, coordinators, or designated leaders for discipleship functions at the annual conference level.

2. Functions in the area of education. a. To develop and promote a conference program of Christian education that gives children, youth, young adults, and adults a knowledge of and experience in the Christian faith as motivation for Christian service in the church, the community, and the world. This may include guidance and training for district leaders responsible for Christian education and for local church chairpersons of the work area and commissions on education, superintendents of the church school program, age-level educational directors or church school division superintendents, church school teachers, and other leaders in the educational ministry of local churches.

b. To develop and maintain an organized system for communicating and working with persons responsible for Christian education programs in local churches, districts, jurisdictions, and the Division of Education, Board of Discipleship.

c. To encourage the observance of the first Sunday of Christian Education Week, or some other day designated by the annual conference, in each local church as Christian Education Sunday for the purpose of emphasizing the importance of Christian education and for receiving an offering for the work of Christian education in the conference (see ¶ 253.1 & 266.1c).

d. To develop and recommend to the Annual Conference plans for the acquisition of or disposition of conference camps and/or retreat properties in accordance with standards of camping developed by the general Board of Discipleship (¶ 1311.4).

e. To promote church school extension, the program of Christian education, and the use of church school resources approved by the general Board of Discipleship.

f. To assist local congregations in initiating programs of teacher recruitment, development, training, and retraining in biblical, theological, and ethical thinking, as well as in the procedures and methods of Christian education.

g. To cooperate in the promotion of knowledge about the support for all schools, colleges, universities, and seminaries related to the conference, the campus Christian movement, and the campus ministry of the conference, region, or area through the establishment and support of such programs as may be approved by the annual conference in harmony with the policies and procedures of the general Board of Higher Education and Ministry.

3. Functions in the area of evangelism. a. To plan and

promote an effective program of evangelism throughout the conference.

b. To create an understanding of, interest in, and commitment to evangelism throughout the conference.

c. To provide for the training of ministers and lay persons in evangelism, the distribution of promotional literature, and the encouragement and enlistment of local church participation in a year-round program of evangelism.

d. To give guidance to the groups responsible for the work of evangelism in the districts and to the work area of evangelism in the local church.

e. To give particular emphasis to the promotion of programs of evangelism in order that all persons living in a community where there is a local United Methodist Church, and who are without a church affiliation or who make no profession of faith, will be included within the nurturing and caring responsibility of that local church.

f. To recommend, in consultation with the Board of Ministry, to the conference and to the bishop in charge the appointment of certain effective members of the conference as Approved Conference Evangelists, provided that such persons shall meet the standards set for Approved Evangelists by the general Board of Discipleship, the conference Board of Discipleship, or its equivalent, and the conference Board of Ministry.

4. Functions in the area of worship. a. To be responsible for the concerns of worship within the annual conference.

b. To foster the use of the best resources for worship at conference meetings and in all the churches of the conference, promote the use of the *Book of Worship* and the *Hymnal* in all the churches of the conference, foster creative and regular individual and family worship throughout the conference, plan and promote seminars and demonstrations on forms of worship and the use of music and other arts.

c. To provide exhibits at the conference sessions, cooperate with the Fellowship of United Methodist Musicians of The United Methodist Church, the general Board of Discipleship, and the conference Council on Ministries in promoting seminars and training events in the area of worship, including music and other arts.

5. Functions in the area of stewardship. a. To plan and promote an effective program of stewardship throughout the conference.

b. To interpret the biblical and theological basis for stewardship.

c. To design and schedule training events, to distribute promotional material, and to enlist local church participation in a year-round program of stewardship.

d. To give guidance to the groups responsible for the work of stewardship and finance in the districts and to the work area of stewardship and the committee on finance in the local church.

e. To develop a program which will create concern on the part of every local church for the ecological and environmental problems which confront the world and to motivate them to accept responsibility for aiding in the solution of such problems.

6. Functions in the area of devotional life. a. To promote the development of the devotional life throughout the conference.

b. To conduct seminars and training events in the areas of private and corporate prayer.

c. To encourage and assist with the distribution and use of devotional resources as provided by The Upper Room and the general Board of Discipleship.

7. Functions in the area of lay life and work. a. To develop and promote programs to cultivate an adequate understanding of the theological and biblical basis for lay life and work among the members of the churches of the annual conference. It shall give special emphasis to programs and services which will enable laity to serve more effectively as leaders in both church and community.

b. To provide support and direction for such lay programs as United Methodist Men, lay speaking, the observance of Laity Day, and the work of lay leaders on the local and district levels.

c. To provide support and guidance for district groups responsible for age level and family ministries and for local church coordinators of age-level and family ministries.

d. To give support and direction to the conference and district program for local church officer development, coordinating and developing training experiences that will enable persons to serve more effectively as members of local church councils on ministries, administrative boards and of the committees, commissions and task forces related to these groups.

Delete Pars. 1172-1185 of the 1972 Book of Discipline. Renumber Par. 718 as follows, adding new material and reorganizing functions, relating them to areas of responsibility.

Par. 718.1. Annual Conference Global Ministries Functions:

The Annual Conference shall provide for the connectional relationship between the General Board of Global Ministries and the Conference, district, and local church, and shall provide for Global Ministries functions related to the objectives and scope of work of the General Board of Global Ministries as set forth in Par. 1502.

2. The conference Board of Global Ministries, if organized, shall be composed of those persons as determined by the Annual Conference and shall fulfill those functions as assigned (Par. 705).

3. The Board of Global Ministries or other conference agency assigned responsibility may assign persons to serve as official liaison with the General Board of Global Ministries and its divisions. Special consideration should be given to the tasks previously assigned to the Conference missionary secretary and to the areas of Health and Welfare Ministries, Ecumenical and Interreligious Concerns, UMCOR Disaster Coordinator, noting particularly the responsibilities pertaining to National Division-related ministries.

4. The Annual Conference and the General Board of Global Ministries shall cooperate in carrying out the policies and promoting all phases of the work as related to the scope of the board as set forth in Par. 1502. These functions shall be:

a) General Functions—(1) To designate the necessary committees, sections or commissions and individual secretaries, coordinators or other leaders for global ministries' responsibilities at the Annual Conference level.

(2) To interpret to the Annual Conference the programs, plans and policies of the General Board of Global Ministries and to plan and promote emphases on global ministries.

(3) To undergird with education, communication and cultivation the total program of the General Board of Global Ministries.

(4) To plan and promote various kinds of meetings and experiences throughout the conference for the purpose of developing a spirit of mission and participation in global ministries for training, education and leadership development of mission leaders and persons in the field of health and social welfare ministries.

(5) To cooperate with the General Board of Global Ministries in its program outside the United States.

(6) To identify with all who are alienated and dispossessed and to assist them in achieving their full human development—body, mind and spirit.

(7) To engage in direct ministries to human need, both emergency and continuing institutional and noninstitutional, however caused.

(8) To cooperate with the conference organization of United Methodist Women and help equip all women for full participation in the mission of the church.

(9) To cultivate, through the channels of the Church other than United Methodist Women, the Advance Special gift for national and overseas ministries administered by the National, World and United Methodist Committee on Relief Divisions.

(10) To encourage, maintain and strengthen the relationships between the Annual Conference and agencies related to the General Board of Global Ministries and provide a channel through which these agencies shall report to the Annual Conference.

(11) To develop and implement church financial support of conference mission projects and programs, health and welfare ministries with particular emphasis on benevolent care and Golden Cross, education and social service ministries and Crusade Scholarships.

(12) To enable, encourage and support the development of congregations, cooperative parishes, community centers, health, education and social welfare ministries so that they may be units of mission in urban and rural areas, and partners with others in the worldwide mission of the Christian Church.

(13) To assist districts and local churches in exploring and developing new methods and direct service ministries as changing conditions and societal forms demand.

(14) To cooperate with church and secular leaders at all levels in strategic planning, developing programs and advocating legislation which impacts community and national issues.

(15) To envision and engage in imaginative new forms of mission appropriate to changing needs and to share the results of experimentation.

(16) To develop strategies in response to critical community issues, with special attention to the need of ethnic and language minorities, people in transitional relationships and those living under repression systems.

(17) To cooperate with the General Board of Global

Ministries in the recruitment of missionary personnel, and to cooperate with the appropriate conference units in the promotion and recruitment of persons for health and welfare service careers and other church-related occupations.

(18) To relate to Goodwill Industries.

(19) To review and certify applications to the General Board of Global Ministries for loans, donations, and grants; to administer such funds for their designated purposes in accordance with the established guidelines, and to participate with the General Board of Global Ministries in planning and evaluation processes related to these funds.

(20) To cultivate gifts for those special day offerings which are administered through the General Board of Global Ministries.

b) Functions in the Area of Ecumenism and Interfaith Relationship.—(1) To interpret, advocate and work for manifest unity of the Christian Church in every aspect of the life of the conference and its churches, and to encourage dialogue and cooperation with those of other living faiths.

(2) To interpret the nature of the ecumenical movement, its history and direction, and its implications for United Methodists, and to promote and interpret the work of local, regional, national and world ecumenical bodies.

(3) To assist the conference in the development of ecumenical relationships and planning with judicatories of other Christian churches.

(4) To provide leadership for specific ecumenical experiences, and to stimulate conference participation in ecumenical missional programs.

(5) To nominate, in cooperation with the conference nominating processes for conference election, the delegates to state councils or conferences of churches; to select representatives to district, area, and regional ecumenical task groups and workshops; and to be the agency of accountability for such representation.

c) Functions in the Area of Health and Social Welfare.—(1) To work with the health and social welfare agencies of the Annual Conference to improve the quality and extent of services rendered.

(2) To review and make recommendations to the Annual Conference with regard to the establishment of new agencies, and the expansion or change in existing agencies. Such review shall include corporate structure, funding, and means to insure good quality.

(3) To provide for representation from the Annual Conference unit assigned on Health and Welfare Ministries responsibilities to each Health and Welfare agency and institution related to the Annual Conference.

(4) To participate in, support, and implement the Certification Council program in relationship to health and social welfare agencies of the Annual Conference.

(5) To assist the Annual Conference in development of health and welfare services to meet local needs.

(6) To work with the National Association of United Methodist Health and Welfare Ministries in leadership development programs and the promotion of United Methodist health and social welfare ministries.

(7) To help lift Christian, financial and professional standards in all United Methodist health and social welfare ministries in the Annual Conference.

(8) To aid in planning and developing a religious ministry in United Methodist-related hospitals and homes and, wherever practical, in state and non-United Methodist hospitals and homes where there is a need.

(9) To serve in an advisory capacity to the nominating processes of the Annual Conference in the selection of trustees for health and social welfare agencies related to the Annual Conference.

(10) To provide the channel through which health and welfare agencies report to the Annual Conference.

719. Annual Conference Higher Education and Ministry Functions:

1. The Annual Conference shall provide for the connectional relationship between the General Board of Higher Education and Ministry and the conference, district, and local church, and shall provide for higher education and ministry functions related to the objectives and scope of work of the General Board of Higher Education and Ministry as set forth in Par. 1603.

719.2. There may be an Area or Annual Conference coordinator on Higher Education and Campus Ministry who may be a member of the Conference Council on Ministries if the Annual Conference so determines.

Delete Pars. 1249-1253, 1972 *Discipline*, and substitute the following:

719.3. The specific functions of Higher Education and Campus Ministry include:

a) General Functions.

1) To provide the connectional relationship between the

Board of Higher Education and Ministry and conference, district and local church organizations;

2) To provide counsel, guidance and assistance to institutions in their relationships with the state;

3) To interact with public education as it reflects on the wholeness of persons and the meaning of life;

4) To guard property and endowments entrusted to the institutions and to maintain and enforce trust and reverent clauses in accordance with the provisions of the Division of Higher Education under ¶ 1634.3.c.

b) Planning/Fiscal Functions.

1) To evaluate higher education and professional campus ministries with concern for the quality of their performance and the integrity of their mission;

2) To present to the Council on Ministries and then to the Council on Finance and Administration of the annual conference the financial needs for adequate support of the schools, colleges, universities, seminaries, campus Christian movements, Wesley Foundation and other campus ministries related to the conference for allocation of apportionments to the churches within the conference;

3) To determine the distribution of the funds received from undesignated gifts, returns from special days and receipts from missionary offerings in the church school;

4) To work with the Annual Conference Council on Ministries to promote special days and funds: Black College Fund; Hispanic, Asian, Native Americans Fund; Ministerial Education Fund, United Methodist Student Day; Ministry Sunday; Student Recognition Day; World Communion Sunday; Human Relations Day; and other funds and special days ordered by the General Conference;

5) To maintain adequate fiduciary and legal relationships with institutions and ministries and to assist annual conferences and other judicatories in their responsibilities in these matters;

6) To confer at once in the event of any institutional change of status with appropriate representatives of the general Board of Higher Education and Ministry to determine what resources and aid the board may be able to provide and to permit the Division of Higher Education to carry out its responsibilities under ¶ 1634.3. This is only in the event any educational institution, Wesley Foundation or other campus ministry moves to sever or modify its connection with the church or violate the rules adopted by the division in accordance with ¶ 1634.3.;

7) To hold the Wesley Foundation Board of Directors responsible for the direction and administration of the foundation in accordance with the policies and standards established by the conference committee or committees and the Board of Higher Education and Ministry. The foundation shall be related functionally and cooperatively through its Board of Directors to the United Methodist local church or churches in the immediate vicinity of the college or university. If or when incorporated, the Board of Directors may hold property according to the laws of The United Methodist Church and the state in which the foundation is located.

(Above items replace Committee on Conferences Report No. 96 and Committee on Global Ministries Report No. 5.)

Report No. 125

Subject: (New) Chapter Six: The Conferences.

Date: May 1, 1976.

Petitions: B-1369 (omnibus).

Membership 116; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 1021, Adopted May 7, 1976, Journal page 532.

Committee recommends concurrence with all materials on E-27 through E-63, *Daily Christian Advocate*, Pars. 601-612, 620-642, 650-652, 660-667, 680-683, 702-704, 726, 754, 756, 757 (Chapter VI), that has not been otherwise amended or deleted.

Section I. The General Conference

¶ 601. ¶ 601 of the 1972 Discipline unchanged.

¶ 602. The Council of Bishops has asked the Judicial Council to rule on the length of time that the relative representation of former Methodists and Evangelical United Brethren to the General Conference remains effective. If it rules that this requirement expires in 1976, then ¶ 602 of the 1972 Discipline should be deleted and the remaining paragraphs in this section renumbered. If the Judicial Council should rule that this provision remains in effect through the 1980 General Conference, then the paragraph must be revised in keeping with Judicial Council Decision 388. In the event that the Judicial Council rules that this legislation remains in effect, the GCOM is prepared to offer a revision of this paragraph which is in harmony with Judicial Council Decision 388.

¶ 603. ¶ 603 of the 1972 Discipline unchanged.

¶ 604. ¶ 604 of the 1972 Discipline unchanged.

¶ 605. ¶ 605 of the 1972 Discipline unchanged.

¶ 606. ¶ 606 of the 1972 Discipline unchanged.

¶ 607. ¶ 607 of the 1972 Discipline unchanged.

¶ 608. ¶ 608 of the 1972 Discipline unchanged.

¶ 609. ¶ 609 of the 1972 Discipline unchanged.

¶ 610. ¶ 610 of the 1972 Discipline unchanged.

¶ 611. Add a paragraph to include material now found in ¶ 631.21. This paragraph contains the only reference on the effective date of General Conference legislation and it is located in the chapter on Central Conferences. The relocation of this material in this section places it in the proper setting.

The relocated material would read:

611. *Effective Date of Legislation*

Legislation passed by the 1976 General Conference becomes effective immediately throughout the entire church except as otherwise provided (¶ 652). **Legislation passed by the 1980 General Conference and all following General Conferences becomes effective January 1 following the adjournment of each General Conference throughout the entire church, except as otherwise provided.**

612. Speaking for the Church.

Renumber ¶ 611 of the 1972 Discipline and amend the paragraph by adding a new 612.2. Renumber 611.2 of the 1972 Discipline to 612.3. The revised paragraph would then read.

612. Speaking for the Church

1. Same as 611.1, 1972 Discipline

2. a) **Resolutions and positions adopted by the General Conference of The United Methodist Church are valid until they are specifically rescinded, amended or superseded by action of subsequent sessions of the General Conference. All valid resolutions and positions of the General Conference of The United Methodist Church beginning with those adopted by the 1968 Uniting Conference shall be indexed in each edition of the Book of Resolutions.**

b) **The General Council on Ministries and the program boards and agencies shall review all valid resolutions and recommend to the General Conference the removal of time-dated material.**

c) **The Joint Committee on Communications shall have responsibility for the editing of the Book of Resolutions. The Book shall contain only those resolutions and/or study documents which the most recent General Conference approved and authorized for printing in the Book of Resolutions.**

Section II. The Jurisdictional Conference

¶ 620. Renumber ¶ 612 of the 1972 Discipline without change.
 ¶ 621. Renumber ¶ 613 of the 1972 Discipline without change.
 ¶ 622. Renumber ¶ 614 of the 1972 Discipline without change.
 ¶ 623. ¶ 615 of the 1972 Discipline. The same conditions apply to this paragraph as for ¶ 602 (see above). If this paragraph is deleted subsequent paragraphs in this section should be renumbered.

¶ 624. Renumber ¶ 616 of the 1972 Discipline without change.
 ¶ 625. Renumber ¶ 617 of the 1972 Discipline without change.
 ¶ 626. Renumber ¶ 618 of the 1972 Discipline without change.
 ¶ 627. Renumber ¶ 619 of the 1972 Discipline without change.
 ¶ 628. Renumber ¶ 620 of the 1972 Discipline without change.
 ¶ 629. Renumber ¶ 621 of the 1972 Discipline without change.
 ¶ 630. Renumber ¶ 622 of the 1972 Discipline without change.
 ¶ 631. Renumber ¶ 623 of the 1972 Discipline without change.
 ¶ 632. Renumber ¶ 624 of the 1972 Discipline and amend 624.3 by deleting the obsolete words "*not counting the years served before 1960*" at the end of the paragraph.

The amended paragraph would then read:

632.1. Same as 624.1 in 1972 Discipline

2. Same as 624.2 in 1972 Discipline

3. The committee shall recommend the boundaries of the episcopal areas, after consultation with the College of Bishops, and the assignment of the bishops of their respective residences for final action by the Jurisdictional Conference; provided, however, that it shall not reach any conclusion concerning residential assignments until all elections of bishops for that session are completed, except in the case of a bishop's being transferred into the jurisdiction, and provided further that no bishop shall be recommended for assignment to the same residence for more than twelve consecutive years.

4. Same as 624.4 in 1972 Discipline

¶ 633. Renumber ¶ 625 of the 1972 Discipline without change.

¶ 634. Renumber ¶ 626 of the 1972 Discipline without change.

¶ 635. Renumber ¶ 627 of the 1972 Discipline without change.

¶ 636. Renumber ¶ 628 of the 1972 Discipline without change.

Insert new heading:

Jurisdictional Agencies

¶ 637. Add a new paragraph which would read as follows:

637—The Jurisdictional Conference shall have the authority to appoint or elect such agencies as the General Conference may direct or as it deems necessary for its work.

¶ 638. Jurisdictional Council on Ministries. Renumber ¶ 830 of the 1972 Discipline without change.

¶ 639. Jurisdictional Board of Church and Society. Renumber ¶ 977 of the 1972 Discipline without change.

¶ 640. Jurisdictional Board of Discipleship. Renumber ¶ 1028 of the 1972 Discipline without change.

¶ 641. Jurisdictional Board of Global Ministries. Renumber ¶ 1171 of the 1972 Discipline without change.

¶ 642. Jurisdictional Board of Higher Education and Ministry. Renumber ¶ 1248 of the 1972 Discipline without change.

Section III. The Central Conference

¶ 650. Renumber ¶ 629 of the 1972 Discipline without change.

¶ 651. Renumber ¶ 630 of the 1972 Discipline without change.

¶ 652. Renumber ¶ 631 in the 1972 Discipline and amend 631.21 by deleting the words "*with the understanding that legislation passed by the General Conference becomes effective immediately throughout the entire church except as provided in ¶ 22.*" This material is to be transferred to ¶ 611.

The remaining part of ¶ 652.21 would read:

652.21 A Central Conference shall have authority to edit and publish a Central Conference Discipline which shall contain, in addition to the Constitution of the Church, such sections from the general Discipline of The United Methodist Church as may be pertinent to the entire Church and also such revised, adapted, or new sections as shall have been enacted by the Central Conference concerned under the powers given by the General Conference.

The balance of ¶ 652 remains as printed in ¶ 631 of the 1972 Discipline.

Section IV. Provisional Central Conferences

¶ 660. Renumber ¶ 632 of the 1972 Discipline without change.

¶ 661. Renumber ¶ 633 of the 1972 Discipline without change.

¶ 662. Renumber ¶ 634 of the 1972 Discipline without change.

¶ 663. Renumber ¶ 635 of the 1972 Discipline without change.

¶ 664. Renumber ¶ 636 of the 1972 Discipline without change.

¶ 665. Renumber ¶ 637 of the 1972 Discipline without change.

¶ 666. Renumber ¶ 638 of the 1972 Discipline without change.

¶ 667. Renumber ¶ 639 of the 1972 Discipline without change.

Section VI. Provisional Annual Conferences.

¶ 680. To define a Provisional Annual Conference—new material.

Definition: A Provisional Annual Conference is a

conference which, because of its limited membership, requires administrative consultation and financial aid from the General Board of Global Ministries.

¶ 681. To describe how a Provisional Annual Conference is established. ¶ 647 of 1972 Book of Discipline amended as indicated by material in dark type.

Any Missionary Conference or Mission established under the provisions of the Discipline may be constituted as a Provisional Annual Conference by the General Conference in consultation with the Central Conference, Provisional Central Conference or Jurisdictional Conference within which the **Missionary Conference or mission** is located: provided that

1) No provisional Annual Conference shall be organized with fewer than ten ministerial members, . . . or be continued with fewer than six ministerial members.

2) **The total financial support from the General Board of Global Ministries, including the Advance, shall not exceed an appropriate percentage as determined in consultation with the Division to which the Conference relates.**

3) **The membership and contributions of the Conference have shown a reasonable increase during the previous quadrennium and give evidence of an aggressive program for continued progress in both areas.**

¶ 682. Describes the organizational structure of a Provisional Annual Conference, indicating its limitations. Renumbering of ¶ 649-652, edited and new wording added. New material appears in bold face type.

Organization: A Provisional Annual Conference shall be organized in the same manner and have the same powers and functions of an Annual Conference, subject to the approval of the presiding bishop; and its members shall share pro rata in the **proceeds** of the United Methodist Publishing House with members of the Annual Conferences, **with the following exceptions:**

1) The bishop having episcopal supervision of a Provisional Annual Conference shall appoint, **in consultation with the associate general secretary of the appropriate Division of the General Board of Global Ministries a conference superintendent who shall have specific responsibilities for representation of the General Board of Global Ministries in its relation to the conference and shall cooperate** with other recognized evangelical missions. Such duties shall be exercised so as not to interfere with the work of the district superintendent provided **he or she** is a member of the conference. The

superintendent shall be responsible directly to the bishop appointed to administer the work in that episcopal area, and shall make adequate reports of the work and needs of the field to the bishop and to the **assigned staff** of the General Board of Global Ministries immediately concerned.

2) **A Provisional Annual Conference shall meet annually at the time appointed by the bishop.** If there is no bishop present, the superintendent shall preside. **In the absence of both, the presidency shall be determined as in an Annual Conference (§ 701.5). The Conference or a committee thereof shall select the place for holding the Conference.**

3) **The General Board of Global Ministries, through the assigned staff of the appropriate Division, shall provide consultation and guidance in setting up the annual budget and Advance projects within the Conference and in the promotion of new mission projects. The Conference, in making requests for appropriations for support, including grants and loans for building projects, shall submit to the General Board of Global Ministries a statement of the proposed annual budget and proposed financial plan for new mission and building plans. Items involving increased appropriations from the General Board of Global Ministries, or increased askings from The Advance, shall be subject to modifications by the General Board of Global Ministries.**

4) **A Provisional Annual Conference related to the National Division shall elect one minister and one lay person as delegates to the General Conference and to the Jurisdictional Conference.**

¶ 683. The intent of this paragraph is to define the geographical areas in which the National Division works. A renumbering of ¶ 653 of the *1972 Book of Discipline* with deletion of "*in the home fields*" and addition of "**in the United States, Puerto Rico, or the Virgin Islands.**" ¶ 683 will then read:

In a Provisional Annual Conference **in the United States, Puerto Rico or the Virgin Islands**, there shall be a Conference Board of Global Ministries constituted as in an Annual Conference and having the same duties and powers.

¶ 702. Renumber ¶ 662 of the 1972 Discipline without change.

¶ 703. Renumber ¶ 663 of the 1972 Discipline without change.

¶ 704. Renumber ¶ 664 of the 1972 Discipline without change.

¶ 726. Council on Youth Ministry

The following material is present ¶ 836. Renumber as 726. Amend ¶ 836.2 as indicated. The balance of the material remains as in the 1972 Discipline.

**Annual Conference Council on
Youth Ministry**

¶ 836.1. In each Annual Conference there shall be a conference Council on Youth Ministry composed of both youth and adults. Its purpose shall be to strengthen the youth ministry in the local churches and districts of the Annual Conference. For administrative purposes the council shall be related to the Annual Conference Council on Ministries. (*See also ¶¶ 1401-1407 for the general agency of United Methodist Council on Youth Ministry.*)

¶ 836.2 presently reads: "Membership—No more than one-third of the membership of the council shall be adults. It is recommended that the council be composed of 50 percent minority members. Where ethnic or language conferences overlap nonethnic conferences, provision shall be made for the inclusion of members of the ethnic or language conferences and vice-versa." Amend it to read: "Membership—No more than one-third . . . 50 percent minority members. **(It is suggested that members at large may be added toward achieving 50/50 ethnic-minority/white membership in a manner to be determined by the Conference Council on Youth Ministry.)** Where ethnic or language conferences . . . and vice-versa.

3. Functions—*a)* To initiate and support plans and activities and projects that are of particular interest to youth.

b) To be an advocate for the free expression of the convictions of youth on issues vital to them.

c) To support and facilitate, where deemed needed, the formation of youth caucuses.

d) To cooperate with the boards and agencies of the Annual Conference, receiving recommendations from and making recommendations to the same.

e) To recommend to the Annual Conference Committee on Nominations qualified youth for membership on boards and agencies.

f) To receive and set the policy and criteria for its portion of the Youth Service Fund (¶ 1405). No more than one-third shall be used for administrative purposes; at least one-third shall be used for projects within the geographic bounds of the Annual Conference; and at least one-third shall be used for projects outside the geographic bounds of the Annual Conference.

g) To establish the policy for the Youth Service Fund education and be responsible for its promotion throughout the Annual Conference, in cooperation with the United Methodist Council on Youth Ministry.

h) To establish a Project Review Committee as an advisory

committee with regard to the use of the Youth Service Fund receipts for projects. It is recommended to be composed of at least 50 percent minority group persons.

i) To choose jointly with the conference Council on Ministries the conference coordinator of youth ministry to serve as its advisor.

¶ 754. "The District Superintendent, after consultation with the Conference Board, may appoint a District Director of **Church and Society**. Also, if desirable, a District may create a Committee on Church and Society of laypersons and ministers to work with the District Superintendent to further the purposes of the Conference Board. The **Coordinator of the Area of Christian Social Involvement of the District United Methodist Women** shall be an ex-officio member."

¶ 756. District Global Ministries Functions.

1. **The district shall determine the necessity for a district Board of Global Ministries. Should the district determine not to create such a board, the group responsible for designated connectional relationships shall identify one of its members as liaison person with each of the divisions of the General Board of Global Ministries which may have occasion to communicate with the district Board of Global Ministries.**

2. **The district Board of Global Ministries if organized shall be composed of those persons as determined by the district and shall fulfill those functions assigned.**

(Par. 757 was among the paragraphs included for adoption in this report; however, it was amended by action on Committee on Higher Education and Ministry Report No. 178. It is printed as amended in connection with that report.—Editor)

Report No. 126

Subject: District COM May include Dist. Dir./Pres. UMM.

Date: May 1, 1976.

Petitions: B-1358.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1022, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence. Par. 835.2 dealing with the membership of the District Council on Ministries, in the fifth line, following the word "Ministries," that a new sentence be inserted to read: **It may include the district director/president of United Methodist Men.** Then continue with the rest of the paragraph as written in Discipline.

Report No. 127

Subject: Reporting the Current Salaries of Pastors.

Date: May 1, 1976.

Petitions: B-1165.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No 1023, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 128

Subject: To Modify the Election of Conference Laity Officers.

Date: May 1, 1976.

Petitions: B-1175.

Membership 116; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 1024, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 129

Subject: Equal Pay for Equal Work.

Date: May 1, 1976.

Petitions: B-1166.

Membership 116; Present 62; For 59; Against 0; Not Voting 3.

Calendar No. 1025, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

Committee recommends reference to Board of Higher Education and Ministry.

Report No. 130

Subject: Submission of Petitions to General Conferences (609).

Date: May 4, 1976.

Petitions: B-1317.

Membership 116; Present 62; For 59; Against 0; Not Voting 3.

Calendar No. 1047, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence in amending par. 609 to read as follows:

Par. 609. Petitions to General Conference.—Any organization, minister or lay member of The United Methodist Church may petition the General Conference by sending to the secretary a signed petition in duplicate indicating that the petitioner is a member of a local church, a member of an Annual Conference or is a United Methodist-elected agency or organization.

Petitions shall be in the hands of the secretary of the General Conference no later than *thirty forty-five* days prior to the opening day of the Conference session; provided that this shall not apply in the case of Annual Conferences outside the United States nor to any Annual Conference which meets within the forty-five-day period. All petitions secured by the above deadline shall be processed by the secretary in order that they may be in the hands of the appropriate legislative committees of the Conference on its opening day. **Petitions received after the forty-five-day deadline shall be processed only by direction of the Committee on Reference of Petitions of the General Conference.**

Each petition should deal with one issue or with one paragraph of the Book of Discipline. **In the interest of economy of time, materials and money, the submission of large numbers of identical petitions is to be discouraged.** One petition signed by a number of individuals is to be preferred.

COMMITTEE NO. 3

DISCIPLESHIP

Wesley Bailey, Chairperson—Judy M. Gilreath, Secretary
(Committee duties and personnel are listed on page 140)

Report No. 1

Subject: Evangelism as a Priority.

Date: April 30, 1976.

Petitions: C-1157.

Membership 117; Present 107; For 106; Against 0; Not Voting 1.

Calendar No. 130, Adopted May 4, 1976, Journal page 389.

The Committee concurs with petition C-1157, and recommends that evangelism be made one of the major missional priorities with adequate funding for the 1977-80 Quadrennium.

Report No. 2

Subject: Recommendation #1 of Study of Church Membership Trends.

Date: April 30, 1976.

Petitions: C-1142.

Membership 117; Present 105; For 105; Against 0; Not Voting 0.

Calendar No. 131, Adopted May 4, 1976, Journal page 389.

The committee recommends concurrence with the following amendment: We commend to the Church the comprehensive plan for evangelism as a suggested way of implementing this recommendation. (see Journal, pages 278-280.)

Report No. 3

Subject: Covenant Sunday.

Date: April 29, 1976.

Petitions: C-1196.

Membership 117; Present 104; For 99; Against 4; Not Voting 1.

Calendar No. 132, Adopted May 4, 1976, Journal page 389.

The committee recommends that the first Sunday after Epiphany be celebrated as Covenant Sunday.

Report No. 4

Subject: Evangelism Week.

Date: April 30, 1976.

Petitions: C-1198.

Membership 117; Present 105; For 97; Against 6; Not Voting 2.

Calendar No. 133, Adopted May 4, 1976, Journal page 389.

The committee recommends concurrence on Petition #C-1198 and the adoption of the following resolution:

That as part of the general church strategy for implementing the "Comprehensive Plan for Evangelism,"

That the week beginning with Ash Wednesday be designated "Evangelism Week." It will be a time for congregations to emphasize the great importance of evangelism;

That the General Board of Discipleship be charged with the responsibility for developing and implementing resources; and

That all conference, district, and local church leaders be encouraged to support and cooperate with the program. (See description of "A Comprehensive Plan for Evangelism.")

Report No. 5

Subject: Evangelism Sunday

Date: April 30, 1976.

Petitions: C-1197.

Membership 117; Present 108; For 68; Against 39; Not Voting 1.

Calendar No. 134, Referred to Council on Finance and Administration, May 4, 1976, Journal pages 389, 543.

The committee recommends adoption of the following resolution:

As part of the general church strategy for implementing the "Comprehensive Plan for Evangelism,"

That the Sunday following Ash Wednesday be designated "Evangelism Sunday." It will be a time for congregations to emphasize the great importance of evangelism;

That the General Board of Discipleship be charged with the responsibility for developing and implementing resources; and

That all conferences, district and local church leaders be encouraged to support and cooperate with the program.

Evangelism Sunday may be a special day with offering. The offering on Evangelism Sunday, taken annually, preferably on the first Sunday in Lent, shall be received for the support of evangelism with 70 percent going to the appropriate Annual Conference board or committee working with evangelism and 30 percent going to the General Board of Discipleship for development of evangelistic program, resources, and ministries.

Report No. 6

Subject: Recommendation #2 - Study of Church Membership Trends.

Date: April 30, 1976.

Petitions: C-1143.

Membership 117; Present 108; For 108; Against 0; Not Voting 0.

Calendar No. 135, Adopted May 4, 1976, Journal pages 389, 2071.

The committee recommends adoption of the following Resolution:

That Recommendation No. 2 from the study of church membership trends, that calls for a concerted program to improve the quality of teaching, learning, and nurture which are offered through the church school in order that more children, youth, adults, and families, might be enlisted and equipped for Christian discipleship and service, be approved; and,

That the General Board of Discipleship be charged with the responsibility for developing and implementing the program; and further,

That all conference, district, and local church leaders be encouraged to support and cooperate with the program. (See the description of "Decision Point: Church School.")

We recommend to the Church "Decision Point: Church School" as a suggested way of implementing this recommendation.

Report No. 7

Subject: Recommendation #4 from Membership Study Report.

Date: April 30, 1976.

Petitions: C-1144.

Membership 117; Present 106; For 106; Against 0; Not Voting 0.

Calendar No. 136, Adopted May 4, 1976, Journal pages 390, 2071.

The committee recommends concurrence with Petition C-1144 as amended to read:

that every pastor and all local church leaders be encouraged to develop and carry out in cooperation with district and conference leaders those ministries which are designed to extend the outreach of the church to additional persons, to increase the number of professions of faith, to raise the level of expectation and participation of present members, and to provide all persons with opportunities for spiritual growth, service and nurture.

Report No. 8

Subject: Recommendation #5 from Study of Church Membership Trends.

Date: April 30, 1976.

Petitions: C-1145.

Membership 117; Present 106; For 106; Against 0; Not Voting 0.

Calendar No. 154, Adopted May 4, 1976, Journal pages 390, 2071-2072.

The committee recommends concurrence with the following:

That the Board of Discipleship, in cooperation with the General Council on Ministries and such other boards and agencies as may be determined, be authorized to develop and implement a comprehensive plan—

a. to explore the meaning of church membership and related issues;

b. to examine different pastoral/leadership styles in order to determine their influence on church growth;

c. to develop an extension-service-type action research program related to local church effectiveness and growth;

d. to respond to the crisis in ethnic local churches with relevant programs and resources;

e. to explore the possibilities and determine the desirability of cooperative research and planning for church growth with other denominations.

Report No. 9

Subject: Reorganization Plan for Youth Ministry.

Date: April 30, 1976.

Petitions: C-1125

Membership 117; Present 99; For 90; Against 9; Not Voting 0.

Calendar No. 224, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence on the reorganization plan for youth ministry as submitted by the present United Methodist Council on Youth Ministry.

Report No. 10

Subject: Youth Legislation.

Date: April 30, 1976.

Petitions: C-1108, C-1109, C-1110, C-1111, C-1112, C-1113, C-1115, C-1116, C-1117, C-1118, C-1119, C-1120, C-1121, C-1122, C-1123, C-1124, C-1126, C-1127, C-1128, C-1129, C-1130, C-1131, C-1132, C-1133, C-1134, C-1135, C-1137, C-1138, C-1139, C-1245.

Membership 117; Present 96; For 93; Against 3; Not Voting 0.

Calendar No. 225, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence on all youth legislation

(petition numbers listed above) that is either the same as or opposed to youth legislation already adopted by the legislative committee.

Report No. 11

Subject: Change in General Rule on Drunkenness.

Date: April 29, 1976.

Petitions: C-1001.

Membership 117; Present 95; For 95; Against 0; Not Voting 0.

Calendar No. 226, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. General Conference cannot change the General Rules.

Report No. 12

Subject: Reissue Statements of Articles of Religion and Confession of Faith.

Date: April 29, 1976.

Petitions: C-1002.

Membership 117; Present 97; For 92; Against 3; Not Voting 2.

Calendar No. 227, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency believing that we already affirm the Articles of Religion and the Confession of Faith.

Report No. 13

Subject: Pluralism in The United Methodist Church.

Date: April 29, 1976.

Petitions: C-1006, C-1005.

Membership 117; Present 97; For 97; Against 0; Not Voting 0.

Calendar No. 228, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Viewing pluralism as a valuable part of our heritage, the committee recommends nonconcurrency.

Report No. 14

Subject: Theological Guidelines.

Date: April 29, 1976.

Petitions: C-1008.

Membership 117; Present 98; For 97; Against 0; Not Voting 1.

Calendar No. 229, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on amending the Doctrinal Statement. To insert additional paragraph as statement is not in keeping with the pluralistic stance of the UMC.

Report No. 15**Subject: Delete Articles of Religion, Par. 69.**

Date: April 29, 1976.

Petitions: C-1010.

Membership 117; Present 100; For 99; Against 0; Not Voting 1.

Calendar No. 230, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence and refers the 1976 General Conference to the Declaration of Interpretive Intent of the 1970 General Conference concerning this matter.

Report No. 16**Subject: Authority of the Bible.**

Date: April 29, 1976.

Petitions: C-1044.

Membership 117; Present 102; For 102; Against 0; Not Voting 0.

Calendar No. 231, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence as the opinion of this petition is not shared by the legislative group.

Report No. 17**Subject: Authority of the Bible.**

Date: April 29, 1976.

Petitions: C-1045.

Membership 117; Present 103; For 98; Against 2; Not Voting 3.

Calendar No. 232, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence for the reason that no change is proposed.

Report No. 18**Subject: Revision to Hymnal.**

Date: April 29, 1976.

Petitions: C-1059.

Membership 117; Present 104; For 103; Against 0; Not Voting 1.

Calendar No. 233, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 19**Subject: Amendments to Legislative Proposals on Curriculum Plans and Curriculum Resources.**

Date: April 29, 1976.

Petitions: C-1072; C-1073.

Membership 117; Present 106; For 106; Against 0; Not Voting 0.

Calendar No. 234, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency inasmuch as the Advance Edition of the DCA, page E-120 and E-15 carry the correct wording.

Report No. 20

Subject: Change in Wording on Worship Materials.

Date: April 29, 1976.

Petitions: C-1187.

Membership 117; Present 103; For 102; Against 1; Not Voting 0.

Calendar No. 235, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 21

Subject: Change Date of Laity Sunday.

Date: April 29, 1976.

Petitions: C-1194 & C-1195.

Membership 117; Present 106; For 103; Against 1; Not Voting 2.

Calendar No. 236, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee votes nonconcurrency, feeling the established date is adequate.

Report No. 22

Subject: Development of a Protestant Rosary.

Date: April 29, 1976.

Petitions: C-1236.

Membership 117; Present 103; For 102; Against 0; Not Voting 1.

Calendar No. 237, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 23

Subject: Board of Discipleship.

Date: May 1, 1976.

Petitions: C-1074.

Membership 117; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 539, Adopted, May 5, 7, 1976, Journal pages 424-430, 513-515.

The committee recommends adoption of legislation beginning with the words "Section VI. Board of Discipleship," and further, beginning with the words "Section VII. United Methodist Youth Ministry Organization," as follows:

Section VI. Board of Discipleship

Delete ¶¶ 981-1027 and substitute the following; renumber as ¶¶ 1301-1328:

¶ 1301. *Purpose.* *The Board of Discipleship* exists, within the expression of the total mission of the Church outlined in the objectives of Mission (¶ 801), for the primary purpose of assisting annual conferences, districts, and local churches in their efforts to win persons to Jesus Christ as his disciples and to help these persons to grow in their understanding of God that they may respond in faith and love, to the end that they may know who they are and what their human situation means, increasingly identifying themselves as children of God and members of the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world and abide in the Christian hope.

The Board shall use its resources to enhance the meaning of membership as defined in ¶¶ 209, 210, 211, and 212, which emphasizes the importance of the identification of church membership with discipleship to Jesus Christ. The Board shall work with persons and through structures, such as districts and annual conferences, to lead and assist local churches in becoming communities of growing Christians, celebrating and communicating the redeeming and reconciling love of God as revealed in Jesus Christ to persons of every age, ethnic background and social condition.

The Board members and staff shall seek to fulfill this purpose in theory and practice.

¶ 1302. *Incorporation.* The Board of Discipleship shall be a corporation existing under the laws of Tennessee, and shall be the legal successor and successor in trust of the corporations known as the General Board of Evangelism of The United Methodist Church and the General Board of Laity of The United Methodist Church, and shall further be responsible for the performance of the functions previously conducted by the Commission on Worship of The United Methodist Church, the Division of the Local

Church and the Division of Curriculum Resources of the General Board of Education of The United Methodist Church.

The Board of Discipleship is authorized to take such action as is appropriate under the corporation laws of Tennessee so as to accomplish the end result stated above, and under which the Board of Discipleship shall be one legal entity.

The divisions of the General Board of Education were not incorporated separately; it is the intent, however, that responsibility for the functions delegated to the divisions by prior legislative action be transferred consistent with the separation of the divisions between the Board of Discipleship and the Board of Higher Education and Ministry. In the division of the assets of the General Board of Education, it is the intent that all assets be used in keeping with the original intent and purpose for which they were established or acquired, and so be assigned as appropriate to the Boards of Discipleship and Higher Education and Ministry respectively. It is further intended that the annuities, bequests, trust and estates formerly held by the General Board of Education be used for the benefit and use of the Boards of Discipleship and Higher Education and Ministry (in accord with their purposes as defined in the *Book of Discipline*) respectively as their interests may appear, and that real estate titles be authorized to be conveyed as appropriate and apportioned where indicated.

In the event that the intent of the original donor of existing annuities, bequests, trusts and estates cannot be clearly determined in relation to the interests of the two boards, such assets shall be divided equally between the two boards.

It is further intended that should additional assets accrue to the former General Board of Education by reason of annuities, bequests, trusts and estates not now known and where the intent of the donor can be clearly ascertained, the assets shall be used in keeping with the original intent and purpose for which they were established or acquired and so be assigned as appropriate to the Boards of Discipleship and Higher Education and Ministry respectively.

It is further intended that should additional assets accrue to the former General Board of Education by reason of annuities, bequests, trusts and estates not now

known and where the intent of the original donor cannot be clearly determined in relation to the interests of the two boards, such assets shall be divided equally between the two boards.

¶ 1303. *Organization.* 1. The Board shall consist of the number of members as defined in ¶ 804 of the general provisions. It shall be organized to accomplish its work through elected officers as prescribed in ¶ 807.

2. Within the Board, there shall be a Division of Education; a Division of Evangelism, Worship, and Stewardship; a Division of Lay Life and Work; a Curriculum Resources Committee; and such other organizational units as may be needed to fulfill the objectives and functions of the Board.

3. The Board may elect an executive committee and establish such rules as necessary for the carrying out of its duties.

¶ 1304. *Financial Support.* 1. The financial support of the Board and its divisions shall be determined as follows: the General Conference shall determine and provide the budget for the Board in accord with procedures defined in ¶ 906.

2. The Board shall have authority to receive and administer funds, gifts, or bequests that may be committed to it for any portion of its work and to solicit, establish, and administer any special funds that may be found necessary for the carrying out of its plans and policies in accordance with ¶ 911.3 of the *Book of Discipline*.

3. No funds, property, and other investments either now in hand or hereafter accumulated by The Upper Room or other devotional and related literature hereafter produced by The Upper Room shall be used for the support of other features of the Board's work, but all funds from the sale of such publications shall be conserved by the Board for the purpose of preparing and circulating such literature and cultivating the devotional life; *provided*, however, that this shall not prevent the setting up of a reserve fund out of such income as a protection against unforeseen emergencies.

4. When special missions are conducted or special projects are undertaken by the Board, offerings and contributions may be received toward defraying expenses.

5. In the discharge of its responsibility for Christian

education in The United Methodist Church, the Board through the Division of Education, may establish, and provide for participation by church school groups in a fund (or funds) for missions and Christian education in the United States and overseas. Plans for the allocation of, administration of, and education for this fund(s) shall be developed cooperatively by such means as the division shall determine in consultation with the Board of Global Ministries.

¶ 1305. *Amenability of Divisions.* The divisions shall be amenable to and report regularly to the Board and its executive committee.

¶ 1306. The president of the Board, the general secretary, and the treasurer shall have the power to execute on behalf of the Board legal paper such as conveyances of real estate, releases on mortgages, transfer of securities, contracts, and all other legal documents.

¶ 1307. *Organization of Divisions.* The divisions shall be organized by the Board so as to fulfill their objectives and the functions assigned to them within the mandate of the Board. (see ¶ 1308.7) The basic organization of these divisions shall be as follows:

1. *Membership.* The divisions shall be composed of Board members as provided in ¶ 804. In order to provide for division members with special knowledge and experience, the Board shall have authority to elect members at-large to the divisions on nomination of the divisions and in accord with ¶ 804.

2. *Meetings.* The divisions shall meet in conjunction with the meetings of the Board. Special meetings may be called in a manner prescribed by the Board. Presence of one third of the members of a division shall constitute a quorum.

3. *Officers.* Each division shall have a chairperson, elected by the Board; such vice-chairpersons as necessary, and a recording secretary, elected by the division.

4. *Executive Committee.* Each division may elect an executive committee and establish such rules as necessary for the carrying out of its duties.

5. *Division Staff.* The associate general secretary elected by the Board (see ¶ 812) shall be the administrative officer of the respective division. Each associate general secretary shall sit with the division and all its regular committees. In all of these relationships he or she shall have the right of the floor without the power to vote.

All other staff persons are to be elected or appointed in a manner prescribed by the Board. (See ¶ 813.)

¶ 1308. *Functions.* All of the functions assigned to the separate divisions shall be considered to be the functions of the Board. In addition to these, the Board shall have authority:

1. To provide for special publications directed toward the local church age-level and family ministry coordinators, the work area chairpersons, the pastor and the other local church officers for whom the Board and its divisions have primary responsibility.

2. To manage and publish *The Upper Room, alive now!*, and other devotional life publications.

3. To assign to one or several of its divisions any programs adopted by the General Conference or the Council on Ministries, and assigned to the Board.

4. To coordinate and harmonize the work of its divisions so as to provide its services to the church in a unified manner.

5. To review and act upon reports of the divisions, the committees, and their officers and staffs.

6. To provide resources, guidance, and training to related district and annual conference agencies and their committees; to local-church administrative officers; councils on ministries; age-level and family ministry councils; work area chairpersons for evangelism, stewardship, worship, and local-church education; and work area commissions and task groups.

7. To establish appropriate organization of the board, its divisions and its staff, including the creation or discontinuation, as deemed necessary of sections, committees, task forces, and consultations to carry out the regular or special duties of the Board.

8. To cooperate with the various agencies of the church in the training and nurturing of ministers and lay persons for leadership in the areas of evangelism, stewardship, worship, and local church education, in creating new congregations, and in initiating new forms of ministry.

9. To provide programs for the training of pastors, parents, teachers, officials, and others in the work of the local church and to promote these programs through various types of training events, correspondence work, and such other agencies as it may see fit to establish. It shall have authority also to promote and conduct confer-

ences, consultations, assemblies, and other meetings to further the work assigned to the Board.

10. To develop a unified and comprehensive program and resources for leadership training to serve all age groups in the home, church, and community.

11. To enable and strengthen the ministry with and to youth at all levels of the church, including the calling together of youth and adults.

12. To provide representation in ecumenical and interdenominational agencies as they relate to the work of the Board.

13. To cooperate with the Board of Global Ministries in jointly developing and recommending architectural standards for facilities needed to house the church's program of worship, education, and fellowship; and to cooperate in recommending training ventures to interpret these recommended standards.

14. To respond to requests and needs for ministries in other lands in consultation with the Board of Global Ministries and other agencies.

15. To engage in research, experimentation, innovation, and the testing and evaluation of programs, resources and methods to discover more effective ways to help persons achieve the purpose set forth in ¶ 1301. This responsibility will include authority for experimentation and research in all areas of ministry assigned to the Board of Discipleship and its divisions, and will encourage cooperation with other agencies in the conduct of such research and experimentation. This research and experimentation may be assigned to appropriate units within the Board.

16. To provide such bylaws as necessary to facilitate the work of the Board, which shall not violate any provisions of the Discipline, and which may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting; *provided* that written notice to such amendment has been given to the members and the vote thereon shall be delayed at least one day.

Division of Education

¶ 1309. 1. The Division of Education shall have general oversight of the educational interests of the Church as directed by the General Conference. The Division shall be

responsible for the development of a clear statement of the biblical and theological foundations of Christian education, consistent with the doctrine of The United Methodist Church and the purpose of the Board. The division shall devote itself to studying, supervising, strengthening, researching, evaluating and extending the educational ministry of the church. It shall be responsible for the educational program which is carried on through the structure adopted for the local church.

2. The total Christian educational program of The United Methodist Church for use in local churches shall be developed by the division. The educational program shall seek to encourage persons to commit themselves to Christ and membership in His Church; to learn about and participate in the Christian faith and life, including study of the Bible, and to develop skills which enable them to become effectively involved in the ministry of God's people in the world. It shall include the educational emphases and activities of all the general departments and interests of the denomination, such as evangelism, stewardship, missions, Christian social action, and Bible instruction. It shall be developed as a comprehensive, unified, and coordinated Christian education program for children, youth, adults, and families in local churches. It shall be promoted and administered by the division in cooperation with those agencies responsible for Christian education in jurisdictions, annual conferences, districts and local churches.

3. The educational ministry in local churches shall provide for study, worship, fellowship, and service, including social action, recreational, evangelistic, stewardship, and missionary activities as education in the Christian way of life.

¶ 1310. *Functions.* The division shall organize as may be necessary for carrying on the educational ministry throughout the whole life span of persons. The division shall be responsible for the following functions:

1. Formulating and interpreting the educational philosophy and approach which shall undergird and give coherence to all of the educational work of the church; the church school and related activities; individual or group study; fellowship and action groups for children, youth, and adults; day care centers; choirs, drama groups, mission studies; preparation for confirmation; camping; education of the mentally retarded and others of special

need; special Bible study groups; human relations workshops; training in church membership responsibilities; continuing education for adults and educational ministries with older adults.

2. Developing, resourcing, and supporting flexible systems of organization and administration to provide for the church's educational ministries with children, youth, adults, and families at the local, district, and conference levels with the cooperation of other agencies.

Developing educational approaches in a variety of settings which appeal to persons with different lifestyles and theological perspectives and which will enable persons of different ethnic and cultural groups to appropriate the gospel for their own life situation.

Providing guidance for local churches to promote participation through membership and attendance among children, youth, and adults in a wide variety of settings.

Providing guidance for local churches in organizing church schools for the study of the Bible and Christian tradition, beliefs, and values. (§ 261.1)

Developing the educational ministries of the church in keeping with the learning capacities of persons, needs, levels of development, and providing field and support services for leaders, teachers, and others responsible for the education of persons across the life span.

3. Initiating programs of teacher recruitment, development, training, and retraining in biblical, theological, and ethical thinking, as well as in procedures and methods.

Providing guidance and training for volunteer workers recruited for Christian service. It shall offer training courses and other aids needed for vocational guidance.

Providing programs for the training of pastors, parents, teachers, education work area chairpersons, superintendents of the church school, officials, and others in educational ministries of the local church and promoting these programs through various types of training schools, correspondence work, and such other agencies as it may see fit to establish.

Designing, guiding, resourcing, and conducting leadership development enterprises specifically for teachers and educational leaders at all levels including district and conference, and such other leaders as may be assigned, working with the colleges and seminaries of the church wherever possible to forward the common interest in the

training of professional Christian educators and the training of ministerial students in local church Christian education.

4. Planning for and providing education in the processes and procedures by which teaching, learning, and educational communication occur; in the selection, development and use of learning resources, media, and technology; and in the application of experimentation, innovation and new approaches in education.

5. The division shall review and recommend for approval the curriculum plans developed in cooperation with the other boards and agencies in the Curriculum Resources Committee and shall interpret and support the curriculum developed by the Committee.

6. The division shall be responsible for promoting the observance of Christian Education Week, including an offering for the work of Christian education. (§ 267.1c)

7. Only those special funds which are approved by the Division of Education and the Board of Discipleship may be promoted nationally in the church schools. (§ 1304.2)

¶ 1311. *Educational Standards.* The division shall establish and maintain standards and shall give direction to the program of Christian education in local churches, in districts, in conferences, and elsewhere as will nurture growth toward these standards.

1. The division shall set standards and provide guidance concerning programming, leadership, grouping, and grading procedures for the various educational settings of the church.

2. The division shall establish standards for the church school, for programs of Christian education, for the functioning of educational leaders, for church school membership, for the organization and administration of the church school and for recording and reporting membership and attendance of the church school.

3. The division shall cooperate with the Board of Higher Education and Ministry in developing standards governing the work of local-church directors, ministers, and associates of Christian education and educational assistants and concerning their certification as provided in § 1673.1.

4. The division shall develop standards governing all types of camping in regard to physical facilities, program, and leadership. All camps shall be available to persons without regard to race or national origin.

5. The division shall develop educational standards and provide guidance for local churches in equipment, arrangement, and design for church school buildings and rooms.

¶ 1312. The division shall cooperate with other boards and agencies as follows:

1. The division shall cooperate with other general boards and agencies in the promotion of stewardship, evangelism, worship, mission education, and social action, and in the evaluation of these ministries from the perspective of sound educational procedure.

2. The division shall cooperate with the Board of Higher Education and Ministry in giving guidance to the training of directors and ministers of education and music.

3. The division shall be responsible for developing a unified program of mission education for all age groups in the local church and for developing aids for use in colleges, universities, and schools of theology. The division shall cooperate with the Board of Global Ministries and other divisions of the Board in the interest of effective mission education. The mission education program shall include provisions for the following:

a. Linking emerging philosophies of mission and of education through information flow and cooperative work of the respective staffs and boards;

b. Developing and interpreting varied styles of mission education appropriate to different groups including age groupings;

c. Curriculum planning for education in mission, providing mission information about projects supported by The United Methodist Church (including ecumenical projects) through the church school resources, and preparing curricular and other materials for mission education;

d. Participating with various agencies in the design, development, and promotion of ecumenical mission education resources;

e. Developing and interpreting educational approaches and channels for mission giving of children, youth, and adults, such as the Children's Fund for Christian Mission;

f. Developing and interpreting models for new approaches to mission study and educational participation in mission, including travel and study seminars;

g. Certifying leaders for schools of mission through developing educational criteria;

h. Disseminating a comprehensive listing of mission resources for leaders.

4. The division shall have authority to cooperate with the jurisdictional, annual conference, district, and local church agencies responsible for education, with other agencies of the church, and with ecumenical agencies in cooperative enterprises to further the cause of Christian education.

5. The division is authorized to cooperate with the Christian Educators Fellowship of The United Methodist Church in such ways as will develop and strengthen the educational ministries of the church.

6. The division is authorized to cooperate with the Board of Global Ministries in the planning and execution of programs for the strengthening and development of the town and country ministries of The United Methodist Church and of interdenominational cooperation in these fields.

¶ 1313. *Church School Extension*. 1. The division shall be authorized to project and promote plans for church school extension throughout the Church and to cooperate in the strengthening of Christian education.

2. The division shall have the responsibility to develop, in cooperation with jurisdictional agencies responsible for education, a general program and plan to further within the Annual Conferences all the interests of the Christian education within the purview of the division.

Division of Evangelism, Worship and Stewardship

¶ 1314. The Division of Evangelism, Worship and Stewardship shall share the blessing of the gospel of the Lord Jesus Christ with all persons by the development, promotion, and support of all forms and phases of evangelism, worship, stewardship, and devotional life throughout the membership of The United Methodist Church; promote evangelistic understanding, interest, and zeal; public, individual and family worship and celebration; the practice of prayer; the use of hymns and music in praise of God; the reading of the Bible in public and private; prepare and encourage the use of ritual and approved orders of worship of The United Methodist Church on all occasions appropriate to the same; and bring United Methodists to an understanding of the theological meaning of Christian stewardship and its

application to the entire life of the Christian, including the use of time, influence, personal abilities, and material resources.

¶ 1315. *Functions.* The division, in the area of evangelism, shall have the following functions:

1. To set forth an adequate biblical and theological basis and understanding for evangelism, consistent with the doctrine of The United Methodist Church, and to communicate and interpret the same to the membership of the church.

2. To give particular emphasis to the promotion of comprehensive and practical programs of evangelism at the conference, district, and local church levels, so that persons without a church affiliation will be included within the responsibility of some local church.

3. To give guidance to the church in using leisure time and the appropriate days and seasons of the Christian calendar for special evangelistic emphasis.

4. To provide resources for the programs of the division including resources for the local church work area on evangelism (¶ 260.2) and related committees and task forces.

5. To cooperate with other program agencies of the church in supporting and equipping both clergy and laity for involvement in evangelism and ministries.

6. To foster experimentation and demonstration of additional evangelistic approaches, consistent with the nature of the Christian gospel and the church, at all levels of the church's life and including all racial and cultural groups.

7. To cooperate with the Board of Higher Education and Ministry in developing standards governing the work of those persons seeking to be certified as local church ministers and directors of evangelism, and associate and assistant ministers and directors of evangelism. Such standards of certification shall be designed to acquaint persons with viable understandings of evangelism for the contemporary church that will enable them to create and discover ways by which the gospel can be made real in the lives of persons and events.

8. To provide resources and services for those certified as local church ministers and directors of evangelism, and associate and assistant ministers and directors of evangelism.

9. To cooperate with the Board of Higher Education

and Ministry (§ 1673.1) to set minimal standards for elders desiring to serve as conference evangelists. The division shall send copies of these standards quadrennially to the bishops, district superintendents, conference boards of discipleship and conference evangelists. An elder who feels called of God to be a conference evangelist should prepare definitely for such service under the guidance of the annual conference to which the person belongs.

10. To maintain and service the General Military Roll for The United Methodist Church and to work in cooperation with the Board of Higher Education and Ministry so that United Methodist chaplains may be aware of and informed concerning all forms and phases of evangelism.

11. To relate and provide liaison services to denominational associations and fellowships of evangelism.

12. To seek mutual cooperation among and with the seminaries of the church and the Board of Higher Education and Ministry in the training and nurturing of persons for ministry and in continuing education where the responsibilities intersect.

13. To communicate with other agencies in whose programs the subject matter of evangelism would be included, and to provide counsel, guidance, and resources for the implementation of such programs.

14. To participate in and cooperate with the work of the Curriculum Resources Committee of the Board for the inclusion of evangelism concepts and resources in local church study curriculum.

¶ 1316. The division, in the area of worship, shall have the following functions:

1. To cultivate the fullest possible meaning in the corporate worship celebrations of the church, including ritual, preaching, music, and related arts.

2. To develop standards and resources for the conduct of public worship in the churches.

3. To make recommendations to the General Conference regarding future editions of the book of worship and the hymnal and, as ordered, to provide editorial supervision of the contents of these publications, which shall be published by the United Methodist Publishing House.

4. To revise existing rituals and orders of worship, when necessary, for recommendation to the General Conference for adoption.

5. To prepare new and alternate rituals and orders of worship.

6. To maintain a cooperative but not exclusive relationship with The United Methodist Publishing House in the preparation and publication of worship resources and rituals.

7. To advise the general agencies of the church in the preparation, publication, and circulation of orders of service and other liturgical materials bearing the imprint of The United Methodist Church, including other language publications.

8. To counsel with the editors of the periodicals and publications of The United Methodist Church concerning material offered in the fields of worship and the liturgical arts.

9. To participate in and cooperate with the Curriculum Resources Committee of the Board for the inclusion of worship concepts and resources in local church study curriculum.

10. To encourage in the seminaries, and pastors' schools and other settings, the offering of instruction in the meaning and conduct of worship.

11. To counsel with those responsible for planning and conducting the worship services of the General Conference and other general assemblies of the church.

12. To cooperate with the Board of Higher Education and Ministry and the Division of Education in developing standards governing the work of local church ministers, directors and associates of music and music assistants and to serve as may be appropriate in advancing this field of work in the church.

13. To cooperate with the Fellowship of United Methodist Musicians in developing an effective ministry in music and hymnody in local churches and other settings for which the church has responsibility; and by encouraging 'a Great Day of Singing,' a festival of hymns, to be observed in each church in order that the great heritage of music in the United Methodist Church might be given special emphasis in the worship life of our congregation; and in other ways as may be mutually agreed.

¶ 1317. The division, in the area of stewardship, shall have the following functions:

1. To interpret the biblical and theological basis for stewardship consistent with the doctrine of The United

Methodist Church and inform the church of the same through educational channels and study materials.

2. To develop a program which will create concern on the part of The United Methodist Church for the ecological and environmental problems which confront our nation and world and will motivate them to accept responsibility for aiding in the solution of such problems.

3. To communicate with other agencies in whose programs the subject matter of stewardship should be included.

4. To participate in and cooperate with the work of the Curriculum Resources Committee of the Board for inclusion of stewardship concepts and resources in local church school curriculum.

5. To provide education, counsel, resourcing, and training for the local church stewardship work area chairperson, commission on stewardship, committee on finance, committee on finance chairperson, financial secretaries and treasurers and to develop program resources and training materials for use with and by the above named persons and/or groups. Matters relating to procedures involving official records, forms, and reporting of finances shall be the responsibility of the General Council on Finance and Administration (see 907.11).

6. To develop and promote program resources and training materials to aid local churches, districts, annual conferences and their related institutions in the education of our church constituency in estate planning, wills and foundations.

7. To encourage United Methodists to provide for their continued participation in World Service, or in one or more of the World Service agencies, in Annual Conference, District and local church programs, and in other humanitarian causes, through estate planning, wills, special gifts, and foundations.

8. To furnish counsel and guidance to associations such as the Association of United Methodist Foundations and the Association of Stewardship Leaders.

9. To counsel in the area of stewardship with jurisdictional and annual conference program agencies relative to their organizational structure and program responsibilities and assist them in their interpretation of program and resources.

10. To seek to develop and promote, through stewardship education and the Commitment Plan program sound

methods to aid local churches, districts, annual conferences, areas, and their related institutions, to raise funds for benevolent causes, current expenses and capital needs. When projects of this nature are extended a fee may be negotiated.

11. To develop programs and materials to assist in securing adequate financial support for all United Methodist ministers and church-related employees.

12. To provide counselling, resourcing and training and to develop program resources, training materials and related forms and records to aid local churches, districts, annual conferences, areas and jurisdictions in the area of Christian Family Financial Planning and such other programs as Time and Talent, Proportionate Giving and Tithing, Stewardship for Children, and Stewardship for Youth.

13. To cooperate with the National Division of the Board of Global Ministries in the development, planning, and utilization of stewardship principles, guidelines, and resources for fund raising programs to assist local churches, annual conferences and denominational institutions to obtain funds necessary for their continuing viability in mission. (See ¶ 1532.16c).

¶ 1318. The division, in the area of devotional life, shall have the following functions:

1. To interpret and communicate the biblical and theological basis for the devotional life which takes seriously both personal and corporate worship and Christian involvement in the world.

2. To develop literature and programs for the cultivation of the devotional life.

3. To maintain and extend the world-wide ministry of The Upper Room and other publications, with continuing focus upon our ecumenical stance, including other language editions.

4. To cooperate with all other units within the Board, and other groups within United Methodism as well as other denominations, whose programs are related to the devotional life.

Division of Lay Life and Work

¶ 1319. The Division of Lay Life and Work shall interpret and spread through the Church all the rich meanings of the universal priesthood of believers, of Christian vocation, and of the ministry of the laity.

The United Methodist Church has the responsibility of training and enabling the Laos—the whole body of its membership—to enter into mission and to minister and witness in the name of Jesus Christ, the Head of the Church. Although all units of the church have some responsibility for this imperative, the Board of Discipleship has a preeminent responsibility in that it is charged with developing discipleship. In part of its work within the Board, the division serves as a coordinating agent by drawing from other divisions and from other program units of the church the skills, materials and training resources which will enable the Laos to become more effective disciples.

¶ 1320. 1. There shall be a Committee on Family Life which shall be related administratively to the Division of Lay Life and Work of the Board of Discipleship.

The committee shall serve as an advocate for family life within the church and in the larger society.

The functions of the committee shall include the following:

a. To identify the needs and concerns of families in our rapidly changing society and the various societal factors which impact families;

b. To survey the church's ministry with families and to identify those models of experience that enhance Christian family life;

c. To sponsor explorations of theological and philosophical meanings of Christian family living and the church's ministry to Christian families;

d. To recommend programs and emphases to boards and agencies of The United Methodist Church for development and implementation, either separately or cooperatively; and

e. To advocate policies, activities, and services that would strengthen and enrich family life.

2. The committee shall consist of thirty-one members chosen to represent adequately the age, sex, and ethnic diversity within the church, including two bishops, who shall be selected quadrennially as follows: eight members from the Board of Discipleship, to be elected upon nomination by the divisions as follows: three from the Division of Lay Life and Work; two from the Division of Education; one from the Curriculum Resources Committee; and two from the Division of Evangelism, Worship, and Stewardship; seven staff persons to be named by the

Administrative Council of the Board of Discipleship: six persons, one board member and one staff person, to be named by each of the following boards, Board of Global Ministries, the Board of Church and Society, and the Board of Higher Education and Ministry, Chairperson of North American Section of World Methodist Committee on Family Life; and nine members at large, at least one of whom shall be a youth at least fifteen years of age, to be nominated by the eight board members and seven staff persons of the Board of Discipleship named above. Consultants as needed may be named by the committee.

The director of services to coordinators of family ministries shall be the executive secretary of the committee.

¶ 1321. The division, in the area of lay development, shall have the following functions.

1. To help develop an adequate understanding of the theological and biblical basis for lay life and work.

2. To develop and interpret an active lay ministry through lay careers, both within and without the institutional Church, and through volunteer service.

3. To provide resources, support services, and designs for the development and improvement of leaders in the local church, except as specifically delegated to other agencies, and especially those who serve as members of charge conferences, administrative boards, councils on ministries, committees on pastor-parish relations, committees on lay personnel, committees on nominations and personnel, board of trustees, and those who serve as lay leaders and lay members of annual conferences.

4. To provide resources and support services to organized auxiliary groups of the General, jurisdictional, and annual conferences, districts, and local churches, except as specifically delegated to other agencies, and especially to United Methodist Men's fellowships, including chartering services.

5. To provide resources and suggested plans for the observance of Laity Day in the local church.

6. To provide resources and support services for the certified lay speaker program, including standards for the certification of lay speakers and training designs and resources for use by annual conferences and districts in the training of lay speakers.

7. To provide support services to conference and district lay leaders and conference and district commit-

tees on lay life and work and to other appropriate conference and district officers and agencies.

¶ 1322. The division, in the area of coordination and management, shall have the following functions:

1. To cooperate with other divisions and units of the Board in coordinating its ministries so that services of the Board may be offered to the church in a unified manner.

2. To provide interpretation, resources, consultative and support services to age level and family ministry coordinators as they carry out their responsibilities: (a) To facilitate the local churches' age level and family ministries based on concerns and needs of persons as adults, as youth, as children, and as families; (b) To coordinate efforts of persons as they create and implement age level and family ministries.

3. To provide administrative and program liaison relationships with the United Methodist Council on Youth Ministry.

4. To provide consultative services in organizational development and management skills for leadership development committees and other organizations in jurisdictions, areas, conferences and districts.

Curriculum Resources Committee

¶ 1323. There shall be a Curriculum Resources Committee, organized and administered by the Board of Discipleship, which shall be responsible for constructing plans for curriculum and curriculum resources to be used in the church school. (See ¶ 254.1) The plans for curriculum and curriculum resources shall be designed to help local churches carry out the church's educational ministry with children, youth, adults and families, and to meet the needs of various ethnic, age, cultural and language constituencies, as well as the needs of persons of various learning capacities, backgrounds, levels of psychological development and Christian maturity. They shall be for use in a variety of settings, both formal and informal, including outdoor experiences, family life, leadership education, and confirmation classes. The plans for curriculum and curriculum resources shall be consistent with the educational philosophy and approach formulated for the educational ministry of the church by the Division of Education of the Board of Discipleship and shall reflect a unity of purpose and a planned comprehensiveness of scope. They shall be designed to support the total life and work of the

church and shall reflect the official positions of The United Methodist Church as authorized by the General Conference.

¶ 1324. When the plans for curriculum and curriculum resources have been approved by the Board of Discipleship upon recommendation of the Division of Education, the editorial staff shall be responsible for the development of curriculum resources based on the approved plans. The curriculum resources shall be based on the Bible, shall reflect the universal gospel of the living Christ and shall be designed for use in the various settings which are defined by the Division of Education.

¶ 1325. The Curriculum Resources Committee shall review and may approve and recommend existing or projected resources from other agencies. All curriculum resources which are approved by the Board of Discipleship shall be authorized for use in the church school.

¶ 1326. *Relationships.* 1. The Curriculum Resources Committee shall be related to the Division of Education and the Board of Discipleship as follows:

a. The committee shall be responsible to the Division of Education with respect to educational philosophy and approaches and shall seek to maintain the standards set by the Division of Education. (¶ 1311)

b. The committee shall work with the Board of Discipleship in setting policies for interpreting and promoting the use of approved curriculum resources.

c. The chairperson of the Curriculum Resources Committee shall serve as a member of the Executive Committee of the Board of Discipleship.

d. When Board of Discipleship meetings are held and staff are present, the editorial staff may sit with the Division of Education with the privilege of the floor without vote.

e. In preparation of the budget for presentation to the Board of Publication, the editor of church school publications shall consult with the General Secretary of the Board of Discipleship (¶ 1836).

2. The Curriculum Resources Committee shall be related to The United Methodist Publishing House and the Board of Publication as follows:

a. The publisher or chairperson of the Board of Publication may sit with the Division of Education and the Board of Discipleship for consideration of matters pertaining to joint interests of the Curriculum Resources

Committee and the Board of Publication and shall have the privilege of the floor without vote.

b. The Board of Publication shall publish, manufacture, and distribute, through the facilities of The United Methodist Publishing House, the curriculum resources prepared by the editorial staff. The United Methodist Publishing House and the Board of Discipleship shall be responsible jointly for interpretation and support of these resources.

c. The United Methodist Publishing House shall cooperate with the editor of church school publications in developing formats and types of curriculum resources, such as periodicals, books, booklets, graphics, recordings, and other audiovisuals. The Publishing House shall have final responsibility in relation to publishing and financial matters, and in these matters the editor of church school publications shall recommend changes in formats of publications to be produced and shall work cooperatively with the publisher in the design and layout and in handling of proofs and equivalent steps in the case of nonprinted resources.

d. The work of the Curriculum Resources Committee shall be financed by the Board of Publication.

3. The committee shall exercise these additional relationships:

a. The committee shall cooperate with other boards and agencies of The United Methodist Church so that their assigned concerns are reflected in and supported by the church school resources.

b. The committee may explore and implement opportunities at home and overseas for cooperative planning and publishing wherever such cooperation seems best for all concerned and when it is found to be practicable and in harmony with editorial and publishing policies.

c. The committee may cooperate with The United Methodist Publishing House and the divisions of the Board of Discipleship in educational research, in the development of experimental resources and in the evaluation of resources that are provided for the church school.

¶ 1327. *The Editor of Church School Publications.* 1. The editor shall be responsible for the administration of the work of the Curriculum Resources Committee and the editorial staff, the general editorial policy, and be responsible for final determination of editorial content of the church school publications.

2. The editor shall be elected by the Board of Discipleship upon nomination by a joint committee composed of the president of the Board of Discipleship, the chairperson of the Curriculum Resources Committee, the chairperson of the Division of Education, the chairperson and two other members of the Board of Publication. The election of the editor shall be subject to confirmation by the Board of Publication.

3. The editor shall be responsible to the Division of Education of the Board of Discipleship for seeing that the content of church school publications is consistent with the educational philosophy formulated by the Division of Education.

¶ 1328. *Membership.* 1. The Curriculum Resources Committee shall consist of forty-one voting members elected quadrennially by the Board of Discipleship as follows:

a. A bishop who is a voting member of the Board of Discipleship, to be nominated by the executive committee of the Board.

b. Twenty members, nominated by the executive committee of the Board, of whom at least seven shall be pastors, at least three of whom shall be voting members of the Board; and at least seven shall be lay persons actively participating as member/leader/teacher in the educational ministry in the local church, at least three of whom shall be voting members of the Board; six members at large shall be nominated, three of whom shall be members of the Board, with due consideration to the diversity in theological perspectives, educational attainments, sex, age and ethnic differences, and sizes of local churches, and in consultation with the directors of councils on ministries or boards of discipleship in each of the annual conferences.

c. Twenty members from the program boards as follows: the general secretary of the Board of Discipleship and the three general secretaries of the other program boards or someone designated by them; the Editor of Church School Publications and five staff members of the Curriculum Resources Committee; the associate general secretary and five staff members of the Division of Education; the associate general secretary of the Division of Lay Life and Work; the associate general secretary of the Division of Evangelism, Worship, and Stewardship; the president and publisher of The United

Methodist Publishing House and the vice-president in charge of publishing.

d. The chairperson of the committee shall be a member of the Board of Discipleship.

2. The Curriculum Resources Committee may select other persons to assist in its work as follows:

a. *Consultants.* The committee may invite persons, upon nomination of the boards and agencies of the church, to serve as consulting members of the committee. They shall have full privileges of membership in the sections of the committee and task forces to which they are assigned.

b. *Specialists.* The committee may designate other persons of special interest or technical competence to aid the committee in its work.

The Committee may prepare such bylaws and operating guidelines as are necessary to facilitate the work of the committee.

Delete ¶ 1029-1066 and substitute new ¶ 717. (Note: See Committee on Conferences Report No. 124, pages 1328-1331.—Editor) Delete ¶ 1067-1070 and substitute new ¶ 268-270, as follows:

Section VIII. Lay Speaking.

¶ 268. 1. A lay speaker is a member of a local church who is well informed on the Scriptures and the doctrine, heritage, organization and life of the United Methodist Church and who has received specific training to develop skills in witnessing to the Christian faith through spoken communication.

2. Lay speakers are to serve the church in any way in which the witness of the spoken word inspires the laity to deeper commitment to Christ and more effective churchmanship, including the interpretation or explanation of the Scriptures, doctrine, organization, and life of the church.

3. Through continued study and training, a lay speaker should prepare to undertake one or more of the following functions giving primary attention to service within the local church.

a) To take initiative in giving assistance and support to the program emphases of the church and to assist in giving vital leadership to the total work of the church.

b) To assist in the conduct of worship services and to lead meetings for prayer, study, and discussion when requested by the pastor.

c) To conduct services of worship, present sermons and addresses, and lead meetings for study and training in settings other than those in the local church in which the lay speaker holds membership, when recommended or requested by a pastor or district superintendent.

¶ 269. Certification of Lay Speakers.

1. A candidate may be certified as a lay speaker by the district or conference committee on lay speaking (or other responsible group as the district or conference may determine) after the candidate has:

a) Completed a training course for lay speakers, which may be recommended by the Board of Discipleship or an alternate approved by the appropriate committee.

b) Made application in writing to the appropriate committee and has been recommended by the pastor and the administrative board or the charge conference of the local church in which he/she holds membership.

c) Appeared before the appropriate committee for a review of his/her application and a consideration of the responsibilities of a lay speaker.

2. It is recommended that a consecration service be held in the district for persons certified as lay speakers.

¶ 270. Renewal of Certification of Lay Speakers.

1. The certification of a lay speaker may be renewed annually by the district or conference committee on lay speaking (or other responsible group as the district or conference may determine), after the lay speaker has:

a) Requested in writing the renewal of certification;

b) Submitted an annual report to his/her charge conference and the appropriate committee giving evidence of the satisfactory performance of activities related to the office of lay speaker;

c) Been recommended by the pastor and the administrative board or charge conference;

d) Completed at least once in every three years an advanced course for lay speakers, which may be one recommended by the Board of Discipleship or an alternate approved by the appropriate committee on lay speaking.

Section VII. United Methodist Youth Ministry Organization.

Delete ¶ 1071-1076 and substitute the following:

¶ 1401. There shall be a National Youth Ministry Organization whose function shall be to represent the concerns of all youth to the church. The organization shall

be composed of two basic units—(1) a National Youth Ministry Convocation and (2) a National Youth Ministry Steering Committee.

1. The functions of the National Youth Ministry Convocation shall be as follows:

a. To provide for spiritual growth for the participants.
b. To provide training experiences for designated Conference Youth Leaders in attendance.

c. To strengthen the connectional ties of Youth Ministry in The United Methodist Church.

d. To set national Youth Service Fund monetary goals.

e. To set the policy and criteria for selection of projects and distribution of the national portion of the Youth Service Fund.

f. To select the National Youth Ministry Steering Committee.

g. To initiate and support special projects which are of particular interest to youth.

h. To be an advocate for the free expression of the convictions of youth on issues vital to them.

i. To make recommendations to the Board of Discipleship and/or other appropriate boards and agencies of The United Methodist Church on concerns vital to youth.

j. To empower youth throughout the Church, through the support of and communication with annual conference and jurisdictional youth ministry structures.

k. To support and facilitate renewal in the Church.

l. To support and facilitate the formation of minority youth caucuses on the Annual Conference, Jurisdictional and General levels of the Church.

m. To cooperate with the Board of Discipleship and/or other appropriate boards and agencies of The United Methodist Church on ways to strengthen youth ministry.

n. To communicate its actions to the Board of Discipleship through the Division of Lay Life and Work for information and response.

o. To promote an evangelistic outreach to and through youth.

2. The membership of the National Youth Ministry Convocation shall be:

a. Voting members—a) three representatives from each annual conference selected by the Conference Council on Youth Ministry they are to represent. Of those selected, two are to be youth (one of which is the Conference Youth President or designate), and one adult

(the Conference Youth Coordinator or designate). It is strongly recommended that at least one of the conference representatives be from a racial/ethnic minority. b) The National Youth Ministry steering Committee members, excluding the General Board and Agency representatives. An annual conference must have a youth present in order to exercise voting privileges.

b. Associate members—a) Youth members of the General Boards and Agencies, b) General Board and Agency representatives of the National Youth Ministry Steering Committee. Associate members shall have the right to participate in the Convocation, but without vote.

3. Meetings—The National Youth Ministry Convocation shall be held biennially, preferably during the summer months, at a location designated by the National Youth Ministry Steering Committee. The expenses of the conference representatives shall be paid by the conference they represent. (A travel fund shall be established in order to equalize the expenses of each conference.) The expenses of the National Youth Ministry Steering Committee, with the exception of General Board and Agency representatives, shall be paid from the Youth Service Fund. The General Boards and Agencies shall be responsible for the expenses of their youth members and representatives.

¶ 1402. *National Youth Steering Committee.*

1. *Membership.* The National Youth Ministry Steering Committee shall consist of twenty-four (24) youth (it is strongly recommended that at least one-half of these youth shall be from racial/ethnic minorities), one Annual Conference Coordinator of Youth Ministry from each jurisdiction, a bishop chosen by the Council of Bishops, and one board or staff member (preferably a youth member) from each of the following agencies, to be selected at a regular meeting of the agency: The Board of Church and Society, The Division of Education and Cultivation of the Board of Global Ministries; The Division of Education of the Board of Discipleship; The Curriculum Resources committee of the Board of Discipleship; the Division of Evangelism, Worship and Stewardship of the Board of Discipleship; the Division of Lay Life and Work of the Board of Discipleship; the Office of Personnel of the Board of Higher Education and Ministry; the Commission on Religion and Race; and the Commission on the Status and Role of Women.

2. All youth elected to the Steering Committee shall be 17 years of age or under at the time of their election. The members of the Steering Committee shall serve for no more than one two-year term, the term beginning immediately upon the adjournment of the National Youth Ministry Convocation or the Jurisdictional Youth Caucus at which elected. Any vacancy of persons elected to the Steering Committee that occurs due to an unfulfilled term shall be filled by the Steering Committee with these criteria:

Vacancies in members elected from jurisdictions shall be elected from within the jurisdiction in which the vacancy occurs; "at large" members should be selected from The United Methodist Church, provided *youth* fill vacancies in youth positions and adults fill vacancies in adult positions.

3. *Election.* Fourteen youth and five adults will be elected at the biennial convocation in the following manner: Jurisdictional caucuses meeting at the convocation shall each elect two youth and one adult; four youth shall be elected as members at-large by the total membership of the convocation. Ten youth (two from each jurisdiction) will be elected in the alternate years at jurisdictional caucuses from nominees from Annual Conference Councils on Youth Ministry.

4. The National Youth Ministry Steering Committee shall be responsible for:

a. Administering the national portion of the Youth Service Fund, including the selecting of the national projects and priorities. They shall fulfill this responsibility according to the criteria set up by the National Youth Ministry Convocation.

b. Youth Service Fund education throughout The United Methodist Church in cooperation with the Annual Conference Councils on Youth Ministry (§ 726.3g).

c. Planning and supervising the National Youth Ministry Convocation.

d. Implementing the decisions of the National Youth Ministry Convocation.

e. Recommending action-goals and issues to the National Youth Ministry Convocation.

f. Advocating youth concerns and participation in the church: General, Jurisdictional, Conference, District, and Local.

g. To call together, when necessary, groups of concerned youth to study and take action on vital issues.

h. To affect participation of youth in appropriate denominational and interreligious enterprises and deliberation.

i. To recommend youth to nominating committees of general boards and agencies, considering suggestions from Annual Conference Councils on Youth Ministry (§ 726) and other youth organizations.

j. Communicating the actions of the National Youth Ministry Organization to the Board of Discipleship through the Division of Lay Life and Work for its information and response.

5. The National Youth Ministry Steering Committee shall determine its need for staff. Staff, if any, of the National Youth Ministry Organization shall be nominated by the Steering Committee and elected by the Board of Discipleship. The Staff shall be responsible to the Steering Committee for carrying out decisions of the National Youth Ministry Organization and for interpreting its actions. The Board of Discipleship shall provide access to office space and support services to the staff of the National Youth Ministry Organization. The staff shall be governed by the personnel policies and guidelines of the Board of Discipleship. The expenses of the Steering Committee and staff shall be appropriated from the Youth Service Fund.

¶ 1403. *Youth Service Fund.* There shall be a Youth Service Fund which shall be a means of stewardship education and mission support of youth within The United Methodist Church. As a part of its cultivation the youth shall have been challenged to assume their financial responsibilities in connection with the total program and budget of the local church of which they are members. Local church treasurers shall send the full amount of Youth Service Fund offerings to the treasurer of the Annual Conference who shall retain 70% of the amount for the Annual Conference Council on Youth Ministry and send monthly the remaining 30% to the treasurer of the General Council on Finance and Administration to be forwarded to the United Methodist National Youth Ministry Organization.

The United Methodist National Youth Ministry Organization shall be responsible for its own administrative budget. A minimum of 25% of its Youth Service Fund

income, however, shall be designated for projects. The projects shall be chosen according to the policies and criteria established by the Convocation. The National Youth Ministry Steering Committee shall constitute a Project Review Committee to advise the Steering Committee in the selection of projects. The Project Review Committee shall be composed of four youth from the National Youth Ministry Steering Committee and three adults who are members of the United Methodist Church but not members of the National Youth Ministry Steering Committee nor related to any general agency.

The committee further recommends adoption of enabling legislation as follows, but that the material not be printed in the Book of Discipline.

Enabling Legislation. The process of transfer from UMCYM style of national youth organization to the United Methodist National Youth Ministry Convocation and National Youth Ministry Steering Committee, when adopted, shall be:

Spring 1976—Jurisdictional caucuses elect UMCYM members as usual. (Those elected for a two year term shall serve one year as UMCYM members and one year as members of National Youth Ministry Steering Committee).

May 1976—General Conference approves new legislation.

August 1976—UMCYM meets.

December 1976—UMCYM meets for the last time. UMCYM coordinating committee carries on residual functions until first Convocation.

—Those persons elected by the 1976 Jurisdictional Caucuses to membership on UMCYM shall serve with Board of Discipleship Youth Staff as the planning committee for the first Convocation.

May to July 1977—Annual Conference select delegates to Convocation.

Second week in August 1977—First National Youth Ministry Convocation held.

—First National Youth Ministry Steering Committee elected.

Report No. 23 (Minority Report)

Subject: Report on Youth Legislation of Board of Discipleship.

Date: May 1, 1976.

Petitions: C-1074.

Calendar No. 540, Defeated May 5, 1976, Journal pages 425-430.

The 1972 Discipline called for the creation of the United Methodist Council on Youth Ministry. In 1976 we are reflecting on that decision. A major contribution of that legislation was the direction and requirement of representation from ethnic minority persons. The United Methodist Church has been challenged to locate its minority constituency. The youth have accepted this challenge and succeeded in accomplishing this task. The proof of this contribution is evidenced here in Portland by the number of ethnic minority youth and young adults present. We must not move backwards.

In 1975, a Consultation on the Future of Youth Ministry was called by the General Board of Discipleship. The consultation, made up of adult coordinators and youth leaders from the Annual Conferences, was held by BOD to determine how the Annual Conferences wanted to restructure churchwide youth ministry. The result approved by a majority of those attending is the report found on page E-129 of the Advance DCA, but rejected by the Board of Discipleship and the Discipleship Committee of this General Conference.

The minority report of that Consultation, found on DCA page E-131, was adopted by the General Board of Discipleship for presentation to the General Conference, ignoring the decision of the Consultation and the 45 Annual Conferences represented.

The plan supported by BOD and now before General Conference has major changes in several important features of youth ministry:

COST—As usual, the plan proposed by the general board carries an inflated price. Based on recent cost figures for national youth meetings, the BOD plan—with the full participation desired—would cost a projected \$114,000 per quadrennium for delegates' room, board, and travel. The plan approved by the Consultation majority would have carried a full-participation cost projection of \$77,000 per quadrennium, a savings of about \$37,000 per quadrennium— $\frac{1}{3}$ of last year's national youth ministry budget—money drained needlessly from youth ministry at the conference level.

MINORITY REPRESENTATION—An important achievement of recent youth ministry programs has been the meaningful encouragement of the involvement of racial/ethnic minority youth at all levels of youth ministry. To insure a full voice and participation for racial/ethnic minorities, youth ministry decision-making bodies, from the Conference level to the national level, have strongly recommended 50% minority membership,

and this recommendation was reaffirmed by the Consultation's decision.

The Board of Discipleship plan presently calls for the primary national decision-making body (the National Youth Ministry Convocation) to have a recommended membership minimum of only $\frac{1}{3}$ minority persons.

In addition, the BOD amended its proposal in committee to require only one of the two youth Annual Conference representatives (one the conference youth president, one recommended minority person) to be present in order that the conference have voting rights. This provision would, in effect lessen the encouragement of minority representation.

Racial/ethnic minority representation could fluctuate between $\frac{1}{3}$ to none in the BOD plan, while the amendments call for retaining the present strong recommendation of 50/50 membership for youth ministry decision-making bodies.

United Methodists historically have not had difficulty in reaching white youth. One question that is at stake here is how aggressively the Church will continue to seek minority youth activity.

ADULT DOMINATION—The BOD plan provides for at least $\frac{1}{3}$ adult membership at the biennial national meeting, which would decide priorities and elect the Steering Committee. The Consultation's Majority Plan, rejected by the BOD, calls for a recommendation of $\frac{1}{4}$ adult membership. The BOD plan would have youth and adults voting at the national convocation for youth representatives on the Steering Committee, a definite move back toward the paternalism of pre-1972 youth ministry.

* * * *

This minority opinion is offered to allow that the decisions made by the adult coordinators and youth representatives of the 45 Annual Conferences at the Board of Discipleship's Consultation on the Future of Youth Ministry in August, 1975, can be incorporated in the new national youth ministry structure. The present BOD plan before you, while providing for the necessary restructuring of national youth ministry, would allow the gains made in recent years in youth ministry to be lost.

In that spirit, the following changes to the Board of Discipleship's plan are recommended:

Proposed changes to Board of Discipleship plan to restructure Youth Ministry (found in amended form as the majority report, above):

(1) Majority report, Par. 1401.1e. Remove Par. 1401.1e: *e. To set the policy and criteria for selection of projects and distribution of the national portion of the Youth Service Fund.*

Replace with: **e. Evaluate and review structure, philosophy, goals and priorities of youth ministry in The United Methodist Church.**

(2) Majority report, Par. 1401.1f. Remove Par. 1401.1f: *f. To select the National Youth Ministry Steering Committee.* Reletter following sections as necessary.

(3) Majority report, Par. 1401.2a. Change as follows: a. Voting members—a) *three* **four** representatives from each annual conference selected by the Conference Council on Youth Ministry they are to represent. Of those selected, *two* **three** are to be youth (one of which is to be the Conference Youth President or designate). It is strongly recommended that at least *one* **one-half** of the conference representatives be from a racial/ethnic minority. The annual conference must have *one* **two** youth present to have voting privileges. b) The National Youth Ministry Steering Committee members, excluding the General Board and Agency representatives.

(4) Majority report, Par. 1401.3. Change first sentence as follows: 3. Meetings—The National Youth Ministry Convocation shall be held *biennially* **once each quadrennium** (during the summer months) at a location designated by the National Youth Ministry Steering Committee.

(5) Majority report, Par. 1402.1. Change the first sentence as follows: 1. Membership. The National Youth Ministry Steering Committee shall consist of *twenty-four (24)* **twenty (20)** youth (it is strongly recommended that at least one-half of these youth shall be from racial/ethnic minorities), one Annual Conference Coordinator of Youth Ministry from each jurisdiction, a bishop. . .

(6) Majority report, Par. 1402.3. Remove Par. 1402.3, which is: 3. *Election. Fourteen youth and five adults will be elected at the biennial convocation in the following manner: Jurisdictional caucuses meeting at the convocation shall elect two youth and one adult; four youth shall be elected as members-at-large by the total membership of the convocation. Ten youth (two from each jurisdiction) will be elected in the alternate years at jurisdictional caucuses from nominees from annual conference councils on youth ministry.* Replace with: **3. Election. Members of the National Youth Ministry Steering Committee shall be elected at Jurisdictional Youth Conferences, which membership shall include from each of the Annual Conferences the Conference youth coordinator or designate; the Conference Youth President or designate; a junior high youth; and one youth at large. It is recommended that at least two of the above be from racial/ethnic minorities. Other persons may be added by the jurisdictions according to their respective**

operational guidelines, provided that the above categories are cared for and 50/50 racial/ethnic minority representation is maintained. The election of the members of the Steering Committee shall be by a method to be determined at each Jurisdictional Youth Caucus, so long as youth vote for youth members, and adults vote for adult members.

(7) Majority report, Par. 1402.4a. Change as follows: a. Administering the national portion of the Youth Service Fund, including the selecting of the national projects and priorities. They shall fulfill this responsibility according to the *criteria* **priorities** set up by the National Youth Ministry Convocation.

(8) Majority report, Par. 1402.4d. Change as follows: d. Implementing the *decisions* **goals and priorities** of the National Youth Ministry convocation.

(9) Majority report, Par. 1403, third sentence. Change as follows: The projects shall be chosen according to the *policies and criteria* **goals and priorities** established by the Convocation.

(10) Majority report, Enabling Legislation, 7th through 9th paragraphs. Remove the 7th through 9th paragraphs, which are: *May to July 1977—Annual Conference select delegates to Convocation. Second week in August 1977—First National Youth Ministry Convocation held.—First National Youth Ministry Steering Committee elected.* Replace with: **Spring 1977—Jurisdictional caucuses elect Steering Committee members to two-year terms. May to July 1977—Annual Conference select delegates to Convocation.**

Michael Gray, Sponsor, Robert L. Homer, Jose R. Velazquez, Norbert E. Sukovaty, Thomas P. Grissom, Becky Kesler, R. Kay Barger, Harry K. Underwood, Hazel Cummings, P. Boyd Mather.

Report No. 24

Subject: Report of Study of Membership Trends.

Date: May 1, 1976.

Petitions: C-1257, C-1258.

Membership 117; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 541, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564, 2056-2072.

The committee concurs that the report of the study of church membership trends which was requested by the 1972 General Conference and the General Council on Ministries be received:

That the report be commended to the Church; and,

That the report, including the recommendations, be adopted.

Report No. 25

Subject: Feasibility Study Regarding Computerized National Membership Plan.

Date: May 1, 1976.

Petitions: C-1141.

Membership 117; Present 89; For 83; Against 2; Not Voting 4.

Calendar No. 560, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the following:

That the General Conference instruct the Board of Discipleship to conduct a feasibility study to determine whether a national Membership plan would increase our ability as a church to conserve our members.

Report No. 26

Subject: Support Emphases of World Methodist Council.

Date: May 1, 1976.

Petitions: C-1262, C-1153.

Membership 117; Present 86; For 86; Against 0; Not Voting 0.

Calendar No. 561, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with the following resolution:

Whereas, during the 1973-76 quadrennium there has been a productive relationship between the Board of Discipleship and the World Methodist Council, and

Whereas, it is anticipated that the World Methodist Council, meeting in Dublin, August 25-31, 1976, will continue to emphasize evangelism, education and worship in the next quadrennium; and

Whereas, the Board of Discipleship is responsible for ministries in evangelism, education and worship, therefore

We Recommend that the Board of Discipleship, through its appropriate units, be authorized to give leadership and support to the evangelism, education and worship emphasis of the World Methodist Council, in cooperation with the General Council on Ministries, the other general agencies of the church, and the entire connection.

Report No. 27

Subject: Personal Evangelism.

Date: May 1, 1976.

Petitions: C-1162 and C-1165.

Membership 117; Present 86; For 84; Against 1; Not Voting 1.

Calendar No. 562, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs and directs the General Conference to Petition #1157 which makes evangelism a missional priority of the Church.

Report No. 28

Subject: Emphasis on Personal Salvation.

Date: May 1, 1976.

Petitions: C-1168.

Membership 117; Present 88; For 72; Against 6; Not Voting 10.

Calendar No. 563, Nonconcurrence under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with regard to the spirit of this petition and refers the General Conference to petitions C-1142 and C-1157 which cover these concerns.

That the General Conference of The United Methodist Church will establish a four-year emphasis upon personal salvation through a direct spiritual encounter with our Lord, this emphasis to be to present church members, past church members, and to all of the individual souls in our communities, cities, nation and world.

And be it further resolved that educational materials with such an emphasis be made available to every United Methodist church, pastor, and member.

Report No. 29

Subject: The United Methodist Church and the Charismatic Movement.

Date: May 1, 1976.

Petitions: C-1171, C-1170.

Membership 117; Present 90; For 86; Against 0; Not Voting 4.

Calendar No. 564, Adopted May 7, 1976, Journal page 515.

The committee has received the report of the study of the charismatic movement which was requested by the 1972 General Conference, and commends the report as amended by the committee, and recommends its adoption. (See pages 1989-1999).

Report No. 30

Subject: Ecumenical Lectionary for the Christian Year.

Date: May 1, 1976.

Petitions: C-1177 and C-1176.

Membership 117; Present 82; For 81; Against 0; Not Voting 1.

Calendar No. 565, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the proposal that The United Methodist Church participate in the preparation of an ecumenical lectionary and supporting resources.

Report No. 31

Subject: Affirmation of Scriptural Christianity for United Methodists.

Date: May 1, 1976.

Petitions: C-1046.

Membership 117; Present 84; For 84; Against 0; Not Voting 0.

Calendar No. 566, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends referral to the General Board of Discipleship for its consideration a request to study the theological statement entitled "An Affirmation of Scriptural Christianity for United Methodists."

Report No. 32

Subject: Theological Study.

Date: May 1, 1976.

Petitions: C-1003.

Membership 117; Present 84; For 84; Against 0; Not Voting 0.

Calendar No. 567, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends the Board of Discipleship consider a continuing study of The Doctrinal Statements of The United Methodist Church.

Report No. 33

Subject: Theological Study Commission on the Sacraments.

Date: May 1, 1976.

Petitions: C-1018.

Membership 117; Present 82; For 81; Against 1; Not Voting 0.

Calendar No. 568, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends referral to the General Boards of Discipleship and Higher Education and Ministry for study:

That the General Conference appoint a theological study commission on the Sacraments, which shall attempt to ascertain and interpret the central focus and meaning of the Sacraments for contemporary Christianity. It is further requested that this commission prepare guidelines for study by the local parish and report back to the General Conference in 1980.

Report No. 34

Subject: Commission to Explore Psychic Heritage.

Date: May 1, 1976.

Petitions: C-1233.

Membership 117; Present 83; For 72; Against 11; Not Voting 0.

Calendar No. 569, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends that the Board of Discipleship consider a study of our psychic spiritual heritage.

Report No. 35

Subject: Causes of Decline in the Male Membership of The United Methodist Church.

Date: May 1, 1976.

Petitions: C-1147, C-1148, C-1149, C-1150, C-1151.

Membership 117; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 570, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

We recommend that the Board of Discipleship study the causes for the decline in male membership of The United Methodist Church as suggested in the above petitions.

Report No. 36

Subject: National Project for United Methodist Men.

Date: May 1, 1976.

Petitions: C-1254.

Membership 117; Present 83; For 83; Against 0; Not Voting 0.

Calendar No. 571, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends referral to the General Board of Discipleship, Division of Lay Life and Work for its consideration of a proposed national project for United Methodist Men in ministry to the retarded.

Report No. 37

Subject: Eliminate Season of Kingdomtide.

Date: May 1, 1976.

Petitions: C-1175.

Membership 117; Present 79; For 77; Against 1; Not Voting 1.

Calendar No. 572, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends reference to the General Board of Discipleship, as follows:

That The United Methodist Church abandon the season of "Kingdom-tide" and incorporate its emphases within the Pentecost season, and

Further, that the general Church agencies involved in worship planning and counselling be so instructed, and

Further, that when the Book of Hymns and The Book of Worship are next revised and re-edited, that this change be made there.

Report No. 38

Subject: Doctrinal Statement.

Date: May 1, 1976.

Petitions: C-1007.

Membership 117; Present 80; For 80; Against 0; Not Voting 0.

Calendar No. 573, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on the proposal to delete the statement of *Our Theological Task* from the Book of Discipline.

Report No. 39

Subject: Order of Confirmation and Reception.

Date: May 1, 1976.

Petitions: C-1004.

Membership 117; Present 84; For 84; Against 0; Not Voting 0.

Calendar No. 574, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because it does not feel this proposal will be an improvement in the present ritual.

Report No. 40

Subject: Ritual and Symbols for the Church.

Date: May 1, 1976.

Petitions: C-1029, C-1041, C-1231, C-1237, C-1238, C-1239, C-1240, C-1241, C-1242, C-1243.

Membership 117; Present 84; For 84; Against 0; Not Voting 0.

Calendar No. 575, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because it does not feel The United Methodist Church can officially sanction these proposed rituals and symbols.

Report No. 41

Subject: Decline in Church Membership and Support of Charismatic Movement.

Date: May 1, 1976.

Petitions: C-1146 and C-1169.

Membership 117; Present 90; For 90; Against 0; Not Voting 0.

Calendar No. 576, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as C-1146 is informational only and C-1169 is incomplete.

Report No. 42

Subject: Amendments to Board of Discipleship Legislative Proposals; Evangelism Emphasis; and Lay Speakers.

Date: May 1, 1976.

Petitions: C-1070, C-1071, C-1156, C-1158, C-1159, C-1160, C-1161, C-1154, C-1155, C-1163, C-1164, C-1166, C-1167.

Membership 117; Present 92; For 92; Against 0; Not Voting 0.

Calendar No. 577, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as the corrected form of the legislation appears in the Advance Edition, DCA, or is covered in legislation already adopted.

Report No. 43

Subject: Support for Decision Point: Church School.

Date: May 1, 1976.

Petitions: C-1095, C-1102, C-1103.

Membership 117; Present 79; For 79; Against 0; Not Voting 0.

Calendar No. 578, Concurrence and referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence in principle with the deletion of monetary amounts where mentioned and refers them to the General Board of Discipleship.

Report No. 44

Subject: Young Adult Members on the Division of Lay Life and Work.

Date: May 1, 1976.

Petitions: C-1202, C-1204, C-1205.

Membership 117; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 618, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency since present legislation provides opportunities for young adult members.

Report No. 45

Subject: Young Adult Members on the District Committee on Lay Life and Work.

Date: May 1, 1976.

Petitions: C-1200, C-1201.

Membership 117; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 619, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency since Par. 755

provides opportunities for young adults to serve on the district Committee on Lay Life and Work.

Report No. 46

Subject: Specialized Curriculum Resources.

Date: May 1, 1976.

Petitions: C-1093, C-1094, C-1099, C-1100, C-1250, C-1089, C-1016, C-1080, C-1235.

Membership 117; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 620, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency since present legislation for the Curriculum Resources Committee makes provision for a wide range of curriculum resources including those mentioned in the petitions.

Report No. 47

Subject: Amend Paragraphs on District and Conference Lay Leaders.

Date: May 1, 1976.

Petitions: C-1206, C-1207.

Membership 117; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 621, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 48

Subject: Revise Membership of District Committee on Lay Life and Work.

Date: May 1, 1976.

Petitions: C-1203.

Membership 117; Present 72; For 65; Against 1; Not Voting 6.

Calendar No. 622, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 49

Subject: License Lay Witnesses.

Date: May 1, 1976.

Petitions: C-1199.

Membership 117; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 623, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 50**Subject: Content of Curriculum Resources.**

Date: May 1, 1976.

Petitions: C-1079, C-1080, C-1081, C-1082, C-1083, C-1084, C-1085, C-1087, C-1088, C-1092.

Membership 117; Present 59; For 51; Against 4; Not Voting 4.
Calendar No. 624, No action taken.

The committee recommends nonconcurrency as the concerns are provided for in existing legislation and in the statement of objectives in the development of curriculum resources.

Report No. 51**Subject: Study on Moral and Ethical Discipline.**

Date: May 1, 1976.

Petitions: C-1249.

Membership 117; Present 83; For 83; Against 0; Not Voting 0.
Calendar No. 625, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency for the reason that it does not feel a special study commission is warranted.

Report No. 52**Subject: Eliminate favored Status for United Methodist Curriculum Resources.**

Date: May 1, 1976.

Petitions: C-1075, C-1101, C-1246.

Membership 117; Present 77; For 76; Against 0; Not Voting 1.
Calendar No. 626, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 53**Subject: Eliminate Authorization to Cooperate with Councils of Churches.**

Date: May 1, 1976.

Petitions: C-1096.

Membership 117; Present 82; For 80; Against 2; Not Voting 0.
Calendar No. 627, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 54**Subject: Responsibility for Youth Ministry.**

Date: May 1, 1976.

Petitions: C-1136.

Membership 117; Present 64; For 64; Against 0; Not Voting 0.
Calendar No. 628, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency since the proposed new legislation clarifies administrative responsibilities for youth ministry.

Report No. 55

Subject: Resolution on The Family.

Date: May 3, 1976.

Petitions: C-1229.

Membership 117; Present 67; For 60; Against 5; Not Voting 2.
Calendar No. 869, Adopted May 7, 1976, Journal pages 569-570.

The committee recommends concurrence with the following "Resolution on The Family."

Resolution on the Family

Introduction

Christian reflection and moral decision-making take place within the context, the atmosphere, of a community of faith. With this as a foundation of our consideration, The United Methodist Church needs to examine the critical and complex issues of our time and offer guidance to its membership in the important areas of marriage and family life. The following statement is part of a process for developing a theological basis and for examining the Christian context for marriage and the family. It is offered in the hope that it will assist United Methodists in moving toward a better understanding for making decisions in this area.

The Christian Family

Human existence never occurs in isolation but in actual relationship with others. The Christian position is that God's creative and redemptive love is the basis on which all human relationships should be established. God's covenant with Israel and the event of Jesus Christ provide the model for those relationships.

God's covenant is communicated and translated into life through human relationships. These are broken and violated by those social connections and activities and personal actions that destroy concerns for one another and undermine personal integrity. Systems and actions that build common concerns among persons witness to God's covenant. In the strength of God's faithfulness to this covenant, we are called and enabled to live faithfully in human community. Significant ways of doing this

include such expressions of our sexuality as establishing a marriage relationship and creating a family unit.

Sexuality is a good gift from God and is a fundamental means of realizing the wholeness of life through its interrelationships. This gift includes all that it means to be male and female and is not limited to coital behavior. All expressions of human sexuality affect the emergence and development of the full worth of persons and should reflect a concern for personal integrity, faithfulness in relationships, and equality of women and men.

Marriage is understood in Christian tradition as a relationship based on a covenant between a man and a woman who have promised to live together in love and faithfulness and who have consented to be responsible to each other under God and the regulation of the state. Christian marriage is marked by the quality of that relationship. The model for Christian marriage is the love and faithfulness expressed in God's covenant with Israel and in the event of Jesus Christ. It involves a commitment that is expressed in sharing, caring, trusting, supporting, giving, forgiving, and in general choosing the good of the other. The church recognizes, however, that in some cases the maintenance of personal integrity in the various members of a family requires the legal termination of this relationship through divorce.

We assert the sanctity of the marriage covenant. Marriage between a man and woman has long been blessed by God and recognized by society. We do not recommend marriage between two persons of the same sex. The blessing of God is upon marriage whether or not the persons have children. At the same time, we respect the integrity of those who live in society as single persons; and we reject social practices which discriminate against persons because they are unmarried. We reject social norms that assume different standards for women than for men. In marriages where the partners are, even after thoughtful consideration and counsel, estranged beyond reconciliation, we recognize divorce and the right of divorced persons to remarry, and express our concern for the needs of the children of such unions.

Marriage and family patterns have always had historical and cultural features that varied under changing circumstances. Responsible family relationships may be expressed in a variety of ways. For example, the extended family (grandparents, parents, married and unmarried children and other relatives living together or near by) is characteristic of agrarian societies. As societies become industrialized, the extended family has often given way to the nuclear family (the immediate family of husband, wife, and unmarried children living apart from other

family members and somewhat isolated from other families). Thus, the form of the family reflects its social and cultural settings.

The current technological period has brought changes that profoundly affect the forms as well as the functions of marriage and the family. Many of these changes have reduced the social support given to the family in the past. As a result, the realization and expression of faithfulness in marriage and family relationships have become much more matters of personal decision and initiative. We recognize the need to strengthen structures and forces that enhance personhood and support faithfulness to covenant in marriage.

We acknowledge that we all fall short of total fidelity in our human relationships because of individual and collective sinfulness and that, therefore, we stand in constant need of God's forgiveness and the patience and understanding of ourselves and one another.

The Family in Society

In the family's interaction with society, it faces the possibility of both creative and destructive experiences. Social groupings affect the moral and cultural atmosphere in which the family unit functions. With its commitment to growth and freedom under God's covenant, the family must support social forces and programs that contribute to the well-being of persons and must work to change those systems that hinder the development of their finest qualities.

Values are chosen, transmitted, evaluated, affirmed, or rejected within the family as it relates to society. These values are based on Scripture, reason, experience, and the tradition of the church and are developed further through social interaction. The family unit and the church provide an atmosphere of freedom within which members can resist negative influences and be open to positive experiences. The structures with which the family interacts include schools, mass media, work, government, business and economic systems, and housing. These systems are constantly under God's judgment and need to be scrutinized by Christians to measure the quality of their influence on the family.

Traditional foes of humanity, such as war, racism, poverty, sexism and sexual abuse, drug and alcohol abuse, are forms of human exploitation that affect the quality of family life. This effect may be immediate and direct or it may be long range, but the presence of such destructive forces in society has a negative impact on the family.

Institutions in society may be damaging the family structure

and its members in ways that are not immediately apparent. Our educational institutions, for example, have long been assumed to be allies of the church in instilling important values in the young. Recent studies and evaluations of our educational systems, however, suggest that the forms of these institutions may themselves be instilling ideas that are in opposition to the Christian understanding of what is beneficial to human personality. In a similar manner television communicates questionable values through its content, its emphasis on violence and sexual exploitation, and the commodity-consuming atmosphere it creates. Likewise, residential living patterns based on economic and racial exclusiveness not only have reinforced the practice of segregation but have contributed to the causes of racism.

Society is a complex system that surrounds and interacts with the family. The church should provide guidance to the family to enable it to make informed and purposeful decisions regarding its response to social forces.

Changing Functions of the Family

The functions of the family have been variously described as procreative (reproductive), economic (producing and consuming), religious, educative, social, affectional, and protective. In recent years many of these functions have been assumed in part by other agencies and institutions. Because of the family's unique opportunity to nurture the qualities of maturity in persons, the church should assist the family in the recovery of those responsibilities and functions it can best perform.

Specifically, the church is concerned that families provide a growing experience in understanding God and the world. God's love, expressed in the family through affectional and emotional ties and commitment to responsible relationships, is essential for personal stability and personality growth. Attitudes shaped through such loving relationships provide the basis for reliable self-discipline.

In recent times social influences and family patterns have created in families a sense of isolation from the larger community. In this sense of isolation, family members have felt limited to one another in meeting their needs for affectional and emotional support. In response to this need, the church can arrange for exchange of ideas and experiences within and between the generations; provide a variety of guidelines and models for life patterns; give families opportunities to experience an extended or larger family; and extend support to couples seeking to grow and fulfill their commitment to each other.

Family functions will continue to change in the future. Social conditions, educational opportunities, scientific development, increased communications, mobility, medical advances, and psychological insights are creating opportunities for new personal and family life styles. Medical technologies will increasingly affect the parenting and child-rearing functions of the family. These technologies include genetic control, organ transplants, artificial insemination, and extrauterine conception. The Christian church must engage in ethical and theological reflection that will enable it to make a creative contribution in these areas.

Sex Role Stereotypes in Church and Family

Sex role stereotyping (the assumption that persons of a certain sex do certain tasks better than members of the other sex) frequently begins in the home. It is confirmed by schools, media, the church, and other social institutions. The Church can do much to overcome this stereotyping that restricts the full human development of boys and girls, women and men.

In the past the church has tended to assign certain functions of the family's life to one sex or the other, leaving the impression that men and women who vary from traditional sex role patterns are irresponsible to their basic family function. The changing consciousness of women and men regarding their responsibility to all of life now challenges the church to overcome its own limited interpretation of sex roles. It also is challenged to work aggressively to overcome the legal and cultural barriers that have prohibited persons from full participation in church and society.

The Church supports the increasing self-awareness of women as persons who are able to take full responsibility for their own lives. The Church itself must eliminate sex role stereotyping from its counseling, worship, and liturgy, church government, and church school curriculum.

Decisions that affect the entire family should be reached with no thought as to the superiority of any single family member. Sex role stereotyping has led to irresponsibility on the part of some members in such areas as family planning, birth control, child care, vocational choices, and financial priorities.

Church and Family

Marriage and family relationships are understood as particular kinds of relationships among the many others about which the church is concerned. In its concern for the nuclear family, the Church has at times neglected its ministry to persons living in

relationships based on other forms of firm commitment. The Church's concern should be for every person regardless of life style. For example, the single person who is divorced or widowed or has never married must be fully accepted within the life of the church. The church, as God's covenant community, is called to practice God's gracious acceptance of all persons who have need of the redemptive life of the church.

The church must focus upon and bring to light the needs of persons in their loving, procreating, and nurturing functions. This includes calling persons to evaluate the moral quality of their life styles, including their use of natural resources, and to live responsibly in all of life's relationships. The church must search for the best possible understanding of human life through knowledge obtained from psychology, economics, sociology, medicine, and other sciences. Furthermore, it must relate the values found in the Christian tradition and experience to the needs and changing situations of persons.

The Church ministries are called to strengthen, nurture, protect, and sustain persons in families. This will require programs of education and counseling that will assist the personal and moral development of each family member. Pastors, religious educators, and others with helping skills need training in such marriage and family counseling, especially in Christian moral decision-making related to such family life issues as sexual development, marriage (including legal rights and responsibilities pertaining to the marriage contract), divorce, parenthood, family planning, adoption, child care, life styles, sterilization and abortion. When appropriate, families should be referred to other helping professions, for further assistance with marriage and family crises. The Church should reinforce the meaning of commitment and faithfulness as the basis for responsible human relationships. The Church should lead families in the examination of issues affecting the welfare of all family members.

A high priority must be given to the rights and needs of children. The nation's resources and concern must be focused upon greater creativity and imagination in the development and use of our schools, media, and childcare programs.

The Church supports public schools and other agencies in educational programs on human sexuality, parenting, and family life. At the same time, it holds that the home and the church are centers of moral development and religious training.

Confusion regarding the meaning of sexuality in human life and the number of issues affecting families have been growing. Therefore, the church, through its theological faculties and other agencies, needs to conduct a study of these issues and questions.

Families in Mission

The family, as a form of the Church in the world, becomes a source of the Church's ministries to the world. As a part of the Christian community, family members, individually and collectively, seek to fulfill their mission by witnessing and serving in a variety of ways in the community, state, nation, and world.

Families need the Church to help them recognize and improve the many ways in which they witness to what God has done for them in Christ as well as what God can do for others and for society.

Family members witness (1) by the quality of their life together in the home and by the way they love and support one another in their daily living; (2) by the way they relate to others, in expressing genuine Christian concern and support in times of crisis or struggle as well as in times of rejoicing and celebration; (3) by what they say in direct conversation with others about what the Christian faith means to them; (4) by taking a stand on social issues and working toward changes in those public policies, structures, and conditions that damage persons or hinder their full growth and development; and (5) by working for reconciliation of individuals or groups.

The Church challenges families to avoid retreating into isolation and calls them to find creative ways of using the full extent of their abilities to be instruments of God's creative and redemptive purposes.

Report No. 55 (Minority)

Subject: Resolution on the Family.

Date: May 3, 1976.

Petitions: C-1229.

Calendar No. 870, Defeated May 7, 1976, Journal pages 569-570.

The minority report on the "Resolution on the Family" recommends the adoption of the entire report as printed in the DCA, with the following amendments:

After the final paragraph of the Majority Report, which begins "The church challenges . . . etc.," add the following:

We urge serious consideration of the following:

1. In order continually to update the Christian theological basis for family ministries, United Methodists are called to continue studying the theological and biblical understandings of sexuality, marriage, and family life.

2. To meet the physical, social, economic, and emotional needs of all persons, the church must take an active role in eliminating

the factors that promote an impersonal society. We call United Methodists to these actions:

a. Support legislation that contributes to individual and community well-being, such as adequate housing, income, and health services for all persons.

b. Work to change legislation that leads to family separation or destruction and to deceit, for example, certain aspects of welfare and social security regulations that treat persons unequally.

c. Oppose the irresponsible use of human and economic resources in the practice of war and other wasteful acts of government.

d. Communicate directly to appropriate governmental bodies the concerns listed above, and actively work to change our national priorities so that the government concerns itself more directly with the human needs within our society.

e. Cooperate with other agencies in promoting policies and programs that strengthen persons as they relate to one another in families.

3. In the light of our concern about overpopulation, the quality of life, and the freedom of family life styles:

a. We call upon United Methodists to undergird education on the personal and social implications of child bearing to assist couples and individuals in making carefully thought-out decisions in this area.

b. We ask each family to consider its responsibility for family planning through the practice of an adequate form of birth control.

c. We urge a continuing and greater acceptance and practice of adoption—including adoption by single parents—and including adoption of children of mixed racial heritage, older children, and handicapped children.

d. We call upon United Methodists to provide programs and to undergird education in parenting in order to help both men and women develop intentional skills in the nurturing process.

4. Since the Church reflects a view of sexuality that is prevalent in our society, we call upon the Church at all organizational levels to eliminate sexism and sex role stereotyping in Christian education materials, worship and liturgy, marriage and vocation, theological pronouncements, employment practices, and Church government.

5. In the light of our commitment within the Church community and our search for greater understanding of human sexuality, we call upon local churches to take these actions:

a. Extend to all persons the redemptive life of the Church as the covenant community.

b. Provide support and informed understanding to persons and families facing crises in sexual and gender identity.

c. Work to prevent all forms of sexual exploitation such as child molestation, prostitution, rape, and sexual abuse within marriage.

d. Work for removal of laws by which sexual acts privately committed by consenting adults are defined as crime.

e. Work for the enactment of civil rights legislation prohibiting discrimination in employment, housing, or public accommodations because of lifestyle.

6. We hold that a person has a right to make decisions concerning parenthood and urge that this be supported by these actions:

a. Establishing programs that will equip pastors to provide moral guidance and to perform with competence their pastoral counseling function for persons facing the decisions of abortion, sterilization, contraception, and adoption.

b. Safeguarding access to legal abortion under conditions of sound medical practice; encouraging hospitals, clinics, federal and state agencies to establish policies that make this service available to persons regardless of their economic circumstances.

7. Because of growing confusion in our society over sexual values, we call upon The United Methodist Church:

a. To encourage and support studies of all aspects of human sexuality. These studies should define and explore current issues and questions as well as provide theological and ethical guidance for human sexual relations in line with the Christian view.

b. To provide materials for study and discussion of human sexuality across the life span, appropriate to each age level, as a basis for responsible personal decision-making.

8. It is essential that the church be open with Christian sensitivity to various patterns of living and that it enable persons to make responsible decisions in regard to these patterns. We call upon the Church to minister to and with all persons and families affected by various patterns of living such as women engaged in full-time employment, interracial marriages, singleparent families, the homophile life style, unmarried couples living together, new styles in consumer activities, and communal life styles.

9. We urge the church to explore ways to develop support systems—programs that demonstrate responsible concern—for church-employed persons and their families. These should include programs of career development, continuing education, counseling services, and marriage and family enrichment opportunities.

10. The changing patterns of work and leisure, including a four-day work week and the rapid development of leisure communities, require that churches discover new ways of ministering to families. We call upon the churches to examine different methods of nurture and worship to meet these new patterns.

11. We call upon the churches to provide counseling services and other support programs for families with special needs, such as those of families with members facing military service or its alternatives, imprisonment, drug and/or alcohol abuse, the need for amnesty, and the problems of single parenthood, mental and physical handicaps, and aging parents.

12. Families sometimes undergo mounting tension, pain and alienation which may lead to divorce. We encourage the church to study this concern as it affects parents and children alike and to provide support for all persons involved.

13. Since the form of an institution affects strongly the values that the institution communicates, we encourage the church to involve parents in the study of values characteristic of public institutions in order to determine whether those values are consistent with the church's concern for the total well-being of persons.

14. The church must help families be sensitive to the hidden and the obvious values found in all media. We call upon the churches not to rely on public censorship, but to educate their members in such a way that they will be able to make decisions regarding films, television, magazines, and books—all of which have a far-reaching influence on family living.

15. We urge the churches to be alert to the influence of television on the personal and social health and the development of values within families. We ask United Methodists to take special note both of the content of programs and of the significance of television as a commercial agent lodged permanently in most homes. We also ask them to recognize the harmful effects television can have on the expanding knowledge and the development of attitudes of children. We further urge families to take a special interest in and work actively for high quality in television programming, especially for children.

16. We urge churches to use all practical means to break down the isolation of families which is occurring along racial and social and economic lines. These efforts would include the following.

a. Working to enable families to accept open residential communities on a voluntary basis.

b. Supporting racial balance in public and private schools.

c. Supporting and/or sponsoring housing for low income

families, particularly in suburban communities.

d. Supporting neighborhood stabilization programs in racially and socially changing communities.

e. Working for zoning laws that will encourage open residential patterns for families of varying background.

P. Boyd Mather, Sponsor; Michael Gray; J. Wesley Corbin; Becky Kesler; Vlasta Malac; Clifton Ives; Thomas P. Grissom; Beverly Boyden; Stanley Hanks; Barbara Blackstone; Thomas K. Farley; J. C. Peters; Jerome King Del Pino.

Report No. 56

Subject: Ritual for Infant Dedication.

Date: May 1, 1976.

Petitions: C-1038; C-1039; C-1040; C-1042; C-1043; C-1247.

Membership 117; Present 85; For 76; Against 7; Not Voting 2.

Calendar No. 908, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence as follows:

That an appropriate ritual be prepared by the Board of Discipleship for infant dedication; this ritual to become an optional part of the available services of The United Methodist Church. This ceremony is not to supersede the Sacrament of Infant Baptism but will make available to those families desiring it, a service of dedication, making possible Baptism of a child at the age of awareness.

Report No. 57

Subject: Hymnal and Book of Worship.

Date: May 1, 1976.

Petitions: C-1047; C-1055; C-1056; C-1057; C-1058; C-1060; C-1061; C-1062; C-1063; C-1074; C-1174; C-1186.

Membership 117; Present 67; For 51; Against 10; Not Voting 6.

Calendar No. 909, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends that at such a time as a new Hymnal and Book of Worship are prepared by the Section on Worship, Board of Discipleship, the following will be among the guiding principles:

1. That the Book of Hymns shall include material relating to the experience and heritage of blacks and other ethnic minority groups and when used, identify the source of such material.

2. That sexist and racial language be eliminated where possible.

3. Preserve and add gospel and traditional songs and forms.

Report No. 58**Subject: Supplemental Contemporary Hymnal.**

Date: May 1, 1976.

Petitions: C-1049; C-1050; C-1052; C-1053; C-1054; C-1065.

Membership 117; Present 65; For 62; Against 3; Not Voting 0.

Calendar No. 910, Adopted May 7, 1976, Journal pages 515-516.

The committee recommends that the General Conference recommend that the Section on Worship of the Board of Discipleship in cooperation with the Publishing House publish a supplemental contemporary Hymnal, possibly loose-leaf in form for additions and deletions, for local church use. It should reflect our contemporary religious climate, as well as the heritage of many diverse groups in The United Methodist Church (i.e., Black, Native American, Hispanic, and Asian-American).

Report No. 59**Subject: Annual Conference Commission on Worship.**

Date: May 1, 1976.

Petitions: C-1179; C-1180; C-1181; C-1182; C-1183; C-1184.

Membership 117; Present 70; For 70; Against 0; Not Voting 0.

Calendar No. 911, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence to amend Paragraph 1066.1 (1972) by adding the following: **provided that at least one minister and one lay member of the conference Commission on Worship shall come from churches under 200 members** so that paragraph 1066.1 reads as follows:

Par. 1066.1 (1976): Each Annual Conference may constitute a conference Commission on Worship, to report each year to the conference in such manner as the conference may direct. If organized, it shall be composed of at least one ministerial and one lay member from each district; **provided that at least one minister and one lay member of the conference Commission on Worship shall come from churches under 200 members.**

Report No. 60**Subject: Organization of Music Coordinators.**

Date: May 1, 1976.

Petitions: C-1178.

Membership 117; Present 81; For 78; Against 1; Not Voting 2.

Calendar No. 912, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence as such an

organization already exists in the Fellowship of United Methodist Musicians.

Report No. 61

Subject: Fundamental Teachings in Church School Curriculum.

Date: May 1, 1976.

Petitions: C-1078.

Membership 117; Present 75; For 74; Against 0; Not Voting 1.

Calendar No. 913, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends that the Board of Discipleship continue to produce curriculum for all age levels showing the social implications of the gospel and which also sets forth the need for personal faith in Jesus Christ and how this comes about.

Report No. 62

Subject: Episcopal Address.

Date: May 1, 1976.

Petitions: C-1256.

Membership 117; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 914, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

In response to the Episcopal Address, the Legislative Committee on Discipleship presents the following resolution:

Resolved: The Legislative Committee on Discipleship endorses the April 27, 1976, Episcopal Address delivered by Bishop James S. Thomas for the Council of Bishops.

We especially endorse the Section of Evangelism and Experience. We would respond to the challenge given: "It is our business in this session to provide ways by which evangelism will become the chief concern of this quadrennium and lead to new evangelistic growth in the future. This does not mean an emphasis on evangelism, as if it were a function to which we give attention for a time and then move on to something else. It means that we will see evangelism as a continuing expression of the total life and definition of this part of the Church of Jesus Christ. It is an expression of our total Christian witness that we would not avoid even if we could."

Therefore, we commend to the General Conference Calendar Item 130, Committee on Discipleship Report No. 1; Calendar Item 131, Committee on Discipleship Report No. 2; and Calendar Item 135, Committee on Discipleship Report No. 6 on "Decision Point: Church School."

We urge that these be adopted and implemented.

Report No. 63**Subject: Changes in Rituals.**

Date: May 3, 1976.

Petitions: C-1011; C-1012; C-1013; C-1015; C-1019; C-1021; C-1027; C-1034; C-1035; C-1036; C-1037; C-1051; C-1244.

Membership 117; Present 59; For 52; Against 4; Not Voting 3.
Calendar No. 915, No action taken.

The committee recommends nonconcurrency.

Report No. 64**Subject: Estate Planning by Board of Discipleship in Conference, District, and Local Churches.**

Date: May 3, 1976.

Petitions: C-1068; C-1069 (Identical).

Membership 117; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 916, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency since this was corrected in the advance edition of the Daily Christian Advocate.

Report No. 65**Subject: Prayer Plans.**

Date: May 3, 1976.

Petitions: C-1152; C-1188; C-1189; C-1190; C-1191.

Membership 117; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 917, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 66**Subject: Independent Operation of The Upper Room.**

Date: May 3, 1976.

Petitions: C-1066.

Membership 117; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 918, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 67**Subject: National Advisory Council on Scouting.**

Date: May 3, 1976.

Petitions: C-1105; C-1106.

Membership 117; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 919, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 68

Subject: Composition of Program-Curriculum Committee.

Date: May 3, 1976.

Petitions: C-1076; C-1077 (Identical).

Membership 117; Present 67; For 67; Against 0; Not Voting 0.

Calendar No. 920, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 69

Subject: Members' Savings Plan.

Date: May 3, 1976.

Petitions: C-1193.

Membership 117; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 921, Concurrence and referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with and refers to the stewardship section of the Board of Discipleship the development of a Membership Savings Plan whereby members could lend money to churches without interest to be placed in insured deposits upon which the churches would receive the interest therefrom, but members would be entitled to the principal upon demand.

Report No. 70

Subject: Contributions to Charities Through the Church.

Date: May 1, 1976.

Petitions: C-1192.

Membership 117; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 922, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 71

Subject: Single Adult Program.

Date: May 1, 1976.

Petitions: C-1097; C-1263 (Identical).

Membership 117; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 923, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends to the Board of Discipleship for serious study and recognition a Single Adult Program at the national, conference, district, and local church levels.

Report No. 72**Subject: Use Office of Bishop for Evangelism.**

Date: May 1, 1976.

Petitions: C-1232

Membership 117; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 924, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because function is covered in other legislation.

Report No. 73**Subject: Mission Studies for Children and Youth.**

Date: May 1, 1976.

Petitions: C-1090.

Membership 117; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 925, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as the idea is covered in present legislation.

Report No. 74**Subject: Quadrennial Study of Family Life.**

Date: May 3, 1976.

Petitions: C-1228.

Membership 117; Present 68; For 61; Against 7; Not Voting 0.

Calendar No. 926, Defeated May 7, 1976, Journal pages 505-506, 515.

The petition is amended to read as follows:

Because of growing confusion in our society over ethical values related to family life, as well as the pluralism of life styles in our increasingly urban society, the Board of Discipleship (*responding to a request of the Family Life Committee of The United Methodist Church*) calls upon the General Conference to approve a quadrennial study emphasis on the Christian family. This quadrennial emphasis will be two-fold:

(1) a study commission to research responsible medical, sociological, psychological, philosophical, and theological thinking related to family life and

(2) a church-wide study including attitude assessment, study of resource materials, evaluation and follow-up.

The quadrennial emphasis will be designed and conducted under the guidance of the Board of Discipleship. The purpose of the study will be

a. to enable/encourage local church members to study and share their understanding of the full range of meaning and expression of the Christian family;

- b. to gain a clear picture of current United Methodist thinking regarding the Christian family;
- c. to work toward a descriptive statement of Christian family living based on current responsible scholarship from a United Methodist perspective;
- d. to discover what forces in society are weakening family structures;
- e. to find ways to strengthen Christian family life;
- f. to report findings and recommendations to the 1980 General Conference.

Attention will be given during the quadrennium to such concerns as

- the effect of changing sex roles on family life
- changing concepts and definitions of “family”
- marriage and divorce from a Christian perspective
- responsible parenthood
- family influence in development of spiritual life
- effect on families of limitation of natural resources
- human sexuality as it relates to family life
- changing patterns of work and leisure as they affect families
- such other subjects as may be appropriate to a consideration of the Christian family in its full range of meaning and expression.

The Council on Finance and Administration is requested to recommend funding for support of the emphasis during the quadrennium 1977-80 as follows:

Research and materials:	\$ 8,000.00
Consultations	18,000.00
(3 consultations involving 26 persons meeting 3 times. Funds are for expenses. Persons to be invited are seminary professors, bishops, pastors, men, women and others, including youth.)	
Study materials and mailings to churches (4 mailings to local churches.)	32,000.00 <hr style="width: 100px; margin-left: auto; margin-right: 0;"/>
TOTAL	\$ 58,000.00

Report No. 75

Subject: Division of United Methodist Men and Related Concerns.

Date: May 4, 1976.

Petitions: C-1211, C-1212, C-1213, C-1214, C-1215, C-1216, C-1217, C-1218, C-1219, C-1220, C-1221, C-1222, C-1223, C-1224, C-1225, C-1226, C-1227, C-1251, C-1253, C-1255.

Membership 117; Present 62; For 51; Against 6; Not Voting 5.
Calendar No. 1026, Adopted May 7, 1976, Journal pages 513-515.

The committee recommends adoption of the following:

Par. 1323. The Division in the area of men's work shall have the following functions:

1. To provide resources and support services to foster the development of United Methodist Men's fellowships.

(a) To provide specific and optional models for these organizations.

(b) The National Association of Conference Presidents of United Methodist Men shall act as the official policy-making body of United Methodist Men with the officers of this association designated as the national officers.

(c) Promote the chartering and affiliation of local church men's fellowships with the National Association of United Methodist Men.

(d) Establish models for jurisdictional conference, annual conference and district level organizations for the purpose of carrying out the objectives as set out in Par. 254.4.

2. To seek methods for involving men in a growing relationship to the Lord Jesus Christ and His Church.

(a) Provide resources and support for programs of evangelism in cooperation with the Division on Evangelism, Worship, and Stewardship that are geared to men's needs.

(b) To provide resources and support for programs of stewardship in cooperation with the Division on Evangelism, Worship, and Stewardship that will lead men to an understanding of their responsibility for stewardship that is a life style: (1) Time, (2) Talent, (3) Money, (4) Prayer.

(c) To seek resources and support for men as husbands and fathers in a rapidly changing society.

(d) To continue in a constant search for new and better ways for The United Methodist Church to minister to and through men.

Par. 1324. Membership—The area of ministry to and for men shall have a membership made up of one-third of the Board of Discipleship voting members who are on the Division of Lay Life and Work, including at least one bishop.

There shall be 20 additional at-large members of this area who shall be voting members of the Division of Lay Life and Work but not voting members of the Board of Discipleship. They shall include the five jurisdictional presidents of United Methodist Men and two men elected by each

Jurisdictional Conference upon nomination by the jurisdictional nominating committee from the list of laymen nominated by the Annual Conference for the Board of Discipleship, five at-large members to be elected by the Division of Lay Life and Work for their interest and expertise in men's work.

The three officers of the National Association of Conference Presidents of United Methodist Men shall be ex-officio members of the area and Division of Lay Life and Work.

The area of men's work shall meet annually at the time of the meeting of the Board and at such other times as it deems necessary.

Report No. 76

Subject: Unfermented Grape Juice in Holy Communion.

Date: May 4, 1976.

Petitions: C-1022, C-1023.

Membership 117; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 1028, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with the principle of the proposition that only unfermented grape juice be used in Holy Communion and recognizes that this matter has been dealt with in earlier committee legislation.

Report No. 77

Subject: Changes in the Book of Worship and Hymnal.

Date: May 4, 1976.

Petitions: C-1014, C-1017, C-1020, C-1024, C-1025, C-1026, C-1028, C-1030, C-1032, C-1031, C-1033, C-1172, C-1185, C-1230, C-1248.

Membership 117; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 1029, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends that all matters of changes in the Book of Worship and Hymnal be referred to the Board of Discipleship for study.

Report No. 78

Subject: Oppose Using Homosexuals as Counsellors or Church School Workers.

Date: May 4, 1976.

Petitions: C-1091.

Membership 117; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 1030, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee votes nonconcurrency in that the matter has been adequately handled in other petitions.

Report No. 79

Subject: Language in Publications.

Date: May 4, 1976.

Petitions: C-1009, C-1048, C-1173.

Membership 117; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 1031, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends that all matters of language in all publications be reviewed by the appropriate boards and agencies in order that it conforms to the spirit and intent of inclusiveness and removes sexist terminology and adverse imagery.

Report No. 80

Subject: Miscellaneous.

Date: May 4, 1976.

Petitions: C-1067, C-1098, C-1104, C-1114, F-1356.

Membership 117; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 1032, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

**COMMITTEE NO. 4
HIGHER EDUCATION AND MINISTRY**

Thomas A. Langford, Chairperson—Lenora F. Clark, Secretary
(Committee duties and personnel are listed on page 143.)

Report No. 1

Subject: New Conference Leadership Structure.

Date: April 29, 1976.

Petitions: D-1624.

Membership 112; Present 90; For 90; Against 0; Not Voting 0.

Calendar No. 33, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Violates Restrictive Rule 3.

Report No. 2

Subject: Availability of Bishops.

Date: April 29, 1976.

Petitions: D-1504.

Membership 112; Present 90; For 90; Against 0; Not Voting 0.

Calendar No. 34, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Other legislation lists responsibilities of a bishop.

Report No. 3

Subject: Delete Paragraph on Missionary Bishop.

Date: April 29, 1976.

Petitions: D-1508.

Membership 112; Present 88; For 87; Against 0; Not Voting 1.

Calendar No. 35, Adopted May 3, 1976, Journal Page 329.

The committee recommends concurrence with petition that requests deletion of Par. 400 of 1972 Discipline.

Report No. 4

Subject: The Election of a Spanish American Bishop.

Date: April 29, 1976.

Petitions: D-1482.

Membership 112; Present 90; For 89; Against 0; Not Voting 1.

Calendar No. 36, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. It is not the duty of the General Conference to elect bishops.

Report No. 5

Subject: Continuation of Study Commission on Episcopacy and District Superintendency.

Date: April 29, 1976.

Petitions: D-1496.

Membership 112; Present 90; For 90; Against 0; Not Voting 0.

Calendar No. 37, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 6

Subject: National Commission on Higher Education.

Date: April 29, 1976.

Petitions: D-1591

Membership 112; Present 88; For 87; Against 0; Not Voting 1.

Calendar No. 38, Adopted May 3, 1976, Journal page 330.

The committee votes concurrence with the following resolution: (with amendments as indicated).

The General Conference of The United Methodist Church assembled in Portland, Oregon, April 27-May 8, 1976:

Commends the Board of Higher Education and Ministry for evidencing its foresight and concern for the United Methodist mission in higher education during the next decade by establishing the National Commission on United Methodist Higher Education.

Recognizes that independent higher education, particularly church-related higher education, is facing increasing difficulties and challenges because of economic, political, social, and demographic factors.

Urges the Board of Higher Education and Ministry through the National Commission on United Methodist Higher Education to review thoroughly the role of the Church in higher education and the condition and status of its institutions, campus ministry programs, and other agencies related to higher education.

Applauds the Board of Higher Education and Ministry's commitment to examine and consider rigorously every recommendation of the National Commission.

Requests the Board of Higher Education and Ministry to report to the 1980 General Conference on its response to the recommendations of the National Commission on United Methodist Higher Education, including any proposals for imple-

menting appropriate church policies and programs and financial support.

Report No. 7

Subject: Churchwide Support for Institutions of Higher Education.

Date: April 29, 1976.

Petitions: D-1604, D-1605.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.
Calendar No. 39, Adopted May 3, 1976, Journal Page 330.

The committee recommends concurrence with the following resolution as amended:

Whereas, United Methodist ministry in higher education is manifested through church-related institutions and through ministries in independent and state institutions; and

Whereas, The United Methodist Church has embraced higher education as an integral part of its existence since the first Christmas Conference in 1784; and

Whereas, the church affirms the principle that it must relate to the life of students, faculty, and administrators in its institutions; and

Whereas, The United Methodist Church has provided and is providing a unique service to society in furthering the education of all persons—including those from ethnic minorities; and

Whereas, within the last two years, two institutions have disaffiliated from The United Methodist Church, one institution has been taken over by the state, and other institutions are experiencing intense pressure relative to their survival; and

Whereas, the number of students attending United Methodist-related colleges and universities has declined; and

Whereas, there have been, for the last 15 years, significantly declining numbers of live births in the United States; and

Whereas, this decline in births will necessarily result in a decline of persons of age 18 to 24, the traditional college age group, of 1.6 million from 1980 to 1985 and an additional 2.7 million from 1985 to 1990, a decline of 4.3 million over the decade; and

Whereas, all United Methodist institutions of higher education need reaffirmation of church support and concern; and

Whereas, the proposed planning document Kingdom in our Midst includes as one of the seven vital concerns “the survival of church-related institutions;”

Therefore, Be It Resolved, that the General Conference affirm that United Methodist-related colleges and universities should receive special emphasis as part of the quadrennial planning

program including institutions of the Church, necessitating General and Annual Conference support for an expanded program of appropriations to institutions, for student scholarships, and for student recruitment programs through local churches; and

Be It Further Resolved, that The United Methodist Board of Higher Education and Ministry should take steps to protect the assets of The United Methodist Church in its institutions and be ready to provide the necessary services to all of its institutions to aid them to respond to the changing environment for higher education; and

Be It Further Resolved, that the General Conference reaffirm its 1968 Resolution on Support for Higher Education; and

Be It Further Resolved, that the General Conference and the Annual Conferences of The United Methodist Church are urged to reaffirm their efforts to nurture, preserve, and enhance their colleges and universities.

Report No. 8

Subject: "Continuing Education in the Bible for Adults" as a responsibility of Division of Higher Education.

Date: April 29, 1976.

Petitions: D-1570.

Membership 112; Present 90; For 90; Against 0; Not Voting 0.

Calendar No. 40, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because it is already covered in other legislation.

Report No. 9

Subject: Ministerial Education Fund.

Date: April 29, 1976.

Petitions: D-1513.

Membership 112; Present 90; For 88; Against 0; Not Voting 2.

Calendar No. 41, Adopted May 6, 1976, Journal pages 486-487.

The committee recommends concurrence with petition requesting retention of the two percent plan for the Ministerial Education Fund for 1977-80.

Report No. 10

Subject: Churchwide Support for Campus Ministries.

Date: April 29, 1976.

Petitions: D-1575.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.
Calendar No. 106; Adopted May 3, 1976, Journal Page 330.

The committee recommends concurrence with the following resolution:

Whereas, United Methodist ministry in higher education is manifested through church-related institutions and through ministries in independent and state institutions; and

Whereas, The United Methodist Church must provide ministry to its young people; and

Whereas, a majority of young people of the church who are enrolled in institutions of higher education are enrolled in non-United Methodist related institutions; and

Whereas, the church affirms the principle that it must relate to the life of the students, faculty, and administrators in independent and state institutions; and

Whereas, The United Methodist Church was a pioneer in campus ministry work; and

Whereas, campus ministry helps the whole church approach creatively and critically the functions of the institutions of higher education; and

Whereas, campus ministry works with university leaders in institutions of higher education toward an understanding of the problems of acting faithfully and ethically; and

Whereas, The United Methodist ministry on the campuses needs reaffirmation of church support and concern:

Therefore, Be It Resolved, that the General Conference reaffirm its 1968 Resolution on Support for Higher Education; and

Be It Further Resolved, that the General Conference and Annual Conferences of The United Methodist Church are encouraged to reaffirm their effort to nurture, preserve, and enhance their campus ministries.

Report No. 11

Subject: The Mission of The United Methodist Church in Its Institutions of Higher Education.

Date: April 30, 1976.

Petitions: D-1569.

Membership 112; Present 96; For 93; Against 0; Not Voting 3.
Calendar No. 192, Adopted May 4, 1976, Journal page 362.

The committee recommends concurrence with the "Resolution on the Mission of The United Methodist Church in its Institutions of Higher Education" and requests that it appear in the Book of Resolutions.

*Resolution on the Mission of The
United Methodist Church in its
Institutions of Higher Education*

Whereas, the National Commission on United Methodist Higher Education has been charged by the Board of Higher Education and Ministry with the thorough study of The United Methodist Church's role in higher education; and

Whereas, the National Commission on United Methodist Higher Education as part of its study has adopted a statement on the mission of The United Methodist Church in its colleges and universities; and

Whereas, the National Commission on United Methodist Higher Education is at work on a similar statement regarding the church's ministry on the campuses of state and independent institutions of higher education; and

Whereas, the General Conference of The United Methodist Church assembled in Portland, Oregon, April 27-May 8, 1976, desires to receive and endorse the statement regarding the colleges of The United Methodist Church;

Therefore, Be It Resolved, the following statement be approved as a statement of the General Conference to be published in the Book of Resolutions of the 1976 General Conference.

*National Commission on United
Methodist Higher Education
Statement on the Mission of
The United Methodist Church
In its Institutions of
Higher Education*

After thorough review and discussion, the National Commission agreed that the most impelling reasons for The United Methodist Church to continue direct relationships with institutions of higher education are due to its:

- Theological perspective;
- Wesleyan tradition and heritage in higher education;
- Concern for a liberally educated laity and clergy;
- Concern for value-centered inquiry;
- Concern for the empowerment of the individual through liberal arts education;
- Commitment to cultural pluralism and educational diversity.

The following statement is set forth as normative, describing the hope and the ideal of a college or university related to The United Methodist Church. Further, the statement is consistent with the United Methodist tradition of theological pluralism as

set forth in the 1972 *Book of Discipline* (§ 70). In curriculum, campus style, and care for students, institutions of higher education related to the church reflect respect for reason, experience, tradition, and scripture. This statement is asserted in full knowledge that current practice does not fully meet the ideal but with faith in the integrity of the institutions to work toward its full realization.

*United Methodist Theological
Perspective on
Higher Education*

The United Methodist Church is in higher education because it is the nature of the church to express itself in the intellectual love of God. For the United Methodist and Christian, explicit is the assumption that the world is knowable and is the expression of God's Being and Will. For the Christian, there must be a response to the implications of this world viewed in terms of human events. The purpose of church-related institutions is deeply and inextricably related to reflection on the purpose of God. That is the heart of the theological rationale for church institutions.

The problem of stating a theological rationale for higher education is a complex one. Not only has the institution of the university itself changed, but ways of thinking about God have been altered so profoundly that even institutions with close historic ties with the church have been cut off from the theologies that sparked their origins.

Theology may be defined as reflecting upon the nature of God and speaking about God in intelligent and faithful ways. In the Judeo-Christian tradition of the West, the fundamental theological assertion is the idea of creation—a belief in a good and purposeful creator who is the source and sustainer of values. The world has been created in the sense that this good earth was intended by the creator to be the arena of God where persons would so live in its ecology that they would worship and enjoy God forever. Thus, fundamental to all theistic statements are the ideas of joy, responsibility, care for the world, love of neighbor, and a lively sense of wholeness (holiness) of all things. This story obviously is a faithful metaphor, growing out of the consciousness of purpose and elaborated by the pre-scientific story tellers of Israel. The biblical language contains a necessary and powerful element in religious tradition. The Jewish Shema Yisroel, "There is one God," is an expression of this coherence and confidence.

The story is elaborated by the teaching of the "Fall," the

symbol of the empirical observation that the world appears to have been seriously deflected from the purposes of intentionality of the creator. The purpose of God has been obscured. Faith in those intentions is now tested by the alienation of humanity from God. Joy is replaced by despair, responsibility by self-centeredness, care by distraction, love by hate, and wholeness by fragmentation. The wisdom literature of Israel is essentially the argument with God over this pathetic state of the world. Exodus, Covenant, Exile become the literary and historical "explanations" and arguments for restoration of the good intention of God's plan for creation.

The content of Christian "revelation" is the assertion that creation is set in the direction of wholeness by the person of Jesus of Nazareth. His teaching is continuous with the traditions of Israel, especially in the prophetic accent. His crucifixion is the intersection of the best intentions of God with the worst intentions of humanity. The cross is the mid-point in the history of the argument with God. The Resurrection is the moment of assurance that the purposes of God are intact. The theology of the New Testament is the statement of the church's conviction that the good creation, now flawed by sin, is restored by the Christ-event and humanity's obedient response. The fulfillment of the intention of God through creation is the touchstone of Christian faith and the norm of all Christian ethical and institutional existence.

In this tradition, learning becomes ideally an act of worship and joy. It becomes a gesture of human response to a knowable and good world. Persistent in the scriptural tradition are themes such as "knowing" "seeing," and "learning" in the context of which "believing," "acting," and "loving" are counterpoint. Charles Wesley's Kingswood School hymn seeks, in the midst of 18th century rationalism, to celebrate the "reuniting" of the elements so long separated—knowledge, learning, and truth with vital piety, holiness, and love.

A major problem today in higher education is that we have inherited the tradition of learning as utilitarian but have lost the tradition of learning as leading to "wisdom" in the theological sense. Higher education is a joyless affair for most in our time. For the Christian, education ought to be the highest joy because it is an act of the acknowledgement of the freedom for us to be what God intends us to be. Jesus is spoken of as "the Truth." "Know the Truth and the Truth will make you free." Pauline insistence upon the priority of faith in the freedom of humanity to be alive in the world becomes the basis for renewal in the Reformation period and the Wesleyan revival, both of which

opened new surges of learning and responsibility for care of the world.

If we argue only on utilitarian lines, then the argument for continued and expanded church interest in higher education is weak. But if we argue on faithful theological premises, from the biblical story, the New Testament sense of liberation in the Gospel, and the uses of the intellect as an act of thanksgiving and praise, then profound necessities for the church's life in higher education are evident.

The Church then, to take seriously its intellectual work, participates through institutional structures. These models of institutional life should reflect faith, knowledge, and joy. The crucial problem is for The United Methodist Church to decide if it values intellectual life sufficiently to continue its responsibilities in higher education.

For The United Methodist Church to abandon its colleges and universities would be to confess that it no longer cares for the question of the knowledge of God or for its responsibility to model communities of humane learning and vital piety in society. The church needs its institutions of higher education. The necessity of the church's involvement in higher education can be found in a tradition which sees God as a source of human freedom and in which learning is the acknowledgment of God's purpose for humanity. The intellectual love of God requires for the life of The United Methodist Church that the church sponsor, support, and sustain its institutions of higher education.

*Wesleyan Tradition and
Heritage in Higher Education*

“Unite the pair so long disjoined—knowledge and vital piety,” wrote Charles Wesley. And it was no accident of history that in 1784 the Christmas Conference, at which The Methodist Church in America was established, as one of its first acts authorized the establishment of Cokesbury College in Abingdon, Maryland. Cokesbury, modeled on Kingswood School established by John Wesley in England in 1748, opened its doors on December 6, 1787. Cokesbury College marked the beginning of the church's commitment to education. In a sense, however, Cokesbury was founded prematurely, for the need for higher education was not as pressing as the need for basic education. The early church turned its energies to those who lacked the basic literacy and, hence, to the establishment of academies.

The Wesleyan tradition in education has endeavored to avoid narrow sectarianism. Cosmopolitan and ecumenical in nature,

Methodist institutions have been open to all. At Cokesbury College, the first two professors were a Quaker and a Catholic.

Several generations after the founding of Cokesbury, when the sons and daughters of Methodists began to pursue higher education, the church initiated a renewed effort at establishing colleges and universities. Between 1830 and 1870, many institutions of higher education were founded. The motto of Kingswood School, "In Gloriam Dei Optimi Maximi In Usus Ecclesiae Et Republicae" (To the glory of the most high God in the service of the church and state), reflects the multiple purposes of Methodism in higher education. Like institutions founded by other churches during this period, the purpose of the schools included educating the clergy, providing access to the professions, "civilizing" the frontier and providing Methodist institutions for Methodist young people. Not surprisingly, states with a substantial church membership had a high concentration of Methodist institutions.

In education, the Wesleyan tradition has demonstrated concern for constituencies whose needs were unmet. Wesleyan College, for example, founded as Georgia Female College, is the oldest college for women in the world. Following the Civil War, education for blacks became an important mission. The Methodist Episcopal Church led in education for blacks as an outgrowth of its close identification with the Emancipation Movement. The Freedman's Aid Society, founded in 1866, became the church's agency which addressed the vocational, educational, and religious needs of freed blacks. The continued commitment on the part of Methodists to the education of blacks is demonstrated by the fact that of the 42 church-related, predominantly black senior colleges and universities, 11 are related to The United Methodist Church.

Seminaries were established in the decades following the founding of colleges. Initially, the circuit rider may not have had as much formal education as needed; however, the circuit rider's concerns and interests were symbolized by saddlebags of books. As the church membership itself became better educated, seminaries were established, primarily in the period 1840-1875, to provide an educated clergy.

As time went on, the church evidenced concern about questions of educational quality and about the loss of certain of its institutions. In 1892, a University Senate was formed to develop a rational connectional system and to establish national standards for the expanding educational effort. The Senate preceded by three years the founding of the first national accrediting agency for higher education institutions.

Of approximately 130 institutions related to the church in the 1800s, over 90 are in existence today and are still related to the church. The United Methodist connectional system of higher education is today the largest Protestant denominational system in higher education. Even in the last two decades, five new institutions have been established. One hundred and twenty-two institutions are related to The United Methodist Church—including seven universities, 81 four-year colleges, 19 two-year colleges, two professional schools and 13 seminaries—located in 40 states. Only two percent of the church's membership live in states without benefit of one or more United Methodist-related institutions. United Methodist institutions represent nine percent of the 1,157 independent universities and colleges (excluding specialized institutions) and include 107 of the 790 church-related colleges and universities.

As these institutions developed, the church did not take a narrowly possessive view of them. Some members believed the church had accomplished its mission when certain institutions fulfilled their proposed missions and closed or were taken over by the state. Today nine state institutions were at one time United Methodist-related.

The United Methodist record is one of considerable accomplishment. Because of the extensiveness of its system, the church can have an impact on society as well as on members of other denominations.

No organization should live in the past, but neither should it deny its history and heritage. The United Methodist Church should be proud of its tradition, history, and heritage in higher education. Had United Methodists not created such a substantial network of institutions of higher education, it would now have to do so for the sake of the Gospel and for the survival of The United Methodist Church.

*United Methodist Concern for
A Liberally Educated
Clergy and Laity*

United Methodist education has tried to avoid sectarianism. One of the concerns of the Church has been to provide institutions to serve its members and society in providing an educated laity and clergy. The need for educating church leadership was perceived by those participating in the Christmas Conference in 1784. The assembly's action was a bold experiment, especially in view of the fact that Thomas Coke was the only college graduate in attendance. Thomas Coke and Francis Asbury knew that the church needed schools if it were to flourish

and that each generation had a responsibility to prepare future leaders.

Today, all of the 45 active bishops have attended institutions of higher education related to The United Methodist Church. Further, in electing their bishops United Methodist folk have elected a substantial number of bishops who have served as teachers or administrative officers in institutions of higher education, demonstrating affirmation of the academy in the life of the church.

But to serve the Church is not the only purpose of higher education. Wesley acknowledged the importance of having a trained and informed laity, whether Methodist or not. The fact that many of the early graduates and former students of United Methodist institutions founded some of the early non-Methodist colleges in this country fulfilled Wesley's intention.

The colleges comprise a network of institutions located throughout the United States. While more Methodist students attend state universities and colleges than Methodist-related institutions, one study of 14 United Methodist colleges that are quite varied in history, tradition, and mission, revealed that of 20,300 students enrolled in 1974-75, 31 percent or 6,330 were Methodist.

The education of the laity and clergy has been a central focus of The United Methodist Church. Providing liberally educated persons for service to the church and society has been central to the church's vision—the uniting of knowledge and vital piety.

*United Methodist Concern
for Value-Centered Inquiry*

Not all knowledge is of equal value. One recalls T. S. Eliot's question: "Where is the wisdom we have lost in knowledge, where is the knowledge we have lost in information?" Public decisions today are made increasingly on utilitarian and technological rationales. But issues related to the environment and the use of world resources involve questions of value as well as technology. Issues such as bio-eugenics and the definition of death are often discussed in a context limited by technological or pragmatic terms. Clearly there is a compelling need for value-centered inquiry.

The discussion about a limited-growth society, for example, is really a discussion about values. Obviously the discussion is informed by technological data related to resource development, land use, environmental effects, and economic impact. But the evaluation of the data will reflect value orientations. The discussion should be aired in colleges and universities, and, in the

process, both the value and technological issues should be clarified.

Just as questions about the character and quality of American life are value questions, so are those questions raised at an institutional level. Colleges should analyze policies and missions in terms of the underlying values. Understandably, some institutions place high value on the issue of survival without much thought to appropriate means or the consequences of the actions; for example, personnel policies of institutions reflect the values of the institution and should be consistent with the professed values of the college or university.

Questions of value often turn on the evaluation and balancing of competing claims to legitimacy, authority, or allegiance. Ethical action requires the confrontation of the facts of a situation with an underlying value set. This is essential for the individual to make choices and be responsible for them. Under the best of circumstances, the learning experience enables the student to integrate questions of value, informed by theological understanding, into choices that are confronted continually.

Faculty members who believe in a purposeful creator who is the source and sustainer of values can bring that perspective to the consideration of values in their teaching. Some of the people who teach religion should entertain the possibility that the religious studies in which they engage point to the truth by which people may live.

All of our activity as rational beings is focused, as the great philosophers suggest, on three questions. "What can I know? What ought I know? What may I hope?" Similarly, the academy should ask its students: "How do you know?" and "What ought you to do?" These questions are central to the value-centered education of the college of the church. General education is too often limited to the question, "What can I know?"

The compartmentalization and fragmentation that has resulted from departmental isolation within a higher educational institution has contributed to the alleged breach between the world of fact and the world of value. Institutions sponsored by the church are able to address issues of fragmentation and isolation on college campuses.

The colleges of the church provide an important milieu. The United Methodist Church is committed to value-centered inquiry and to action based on belief. Inquiry and action are inseparable. In an age when our technology has exceeded our ability to cope from a theological or value perspective with the choices technology presents, the educational enterprise of the church is needed more than ever.

*United Methodist Concern
for the Empowerment of the
Individual Through Liberal
Arts Education*

Liberal arts education is concerned with the whole person or the full development of the individual—the freed or liberated person. A liberated person is freed from ignorance and parochialism—from the limitations of a particular age, upbringing, circumstance. In essence, liberal arts education helps to liberate the individual to understand the continuity in life, to recognize ambiguity and frustration as part of the human dilemma, and to prepare the individual to cope and grow with personal, professional, religious, and family challenges of life.

A college of the Church which places a high value on the individual is in a distinct position to deal with tensions and problems facing liberal arts education today. The college of the church makes a great contribution to the extent it is freer from the pressures of status and territorial protection found among the faculty, administrators, and trustees in the state sector. Focused on the individual, colleges of the church can develop the educational reforms needed to maintain the liberal arts with student outcomes being of primary importance.

Newspapers and television commercials are filled with advice offering quick ways to receive an education. Send in the coupon and you achieve instant understanding and financial gain. A college education has the capability of providing the individual with more than a quick ticket to a job. Job needs do require attention, however, especially in view of today's economic situation. Within the liberal arts tradition, colleges of the church can play a significant role in responding to the tensions between vocational and liberal education. Since work is viewed not as degrading but as worthy and as a means to contribute to other persons, colleges of the church can compatibly provide work-related skills and liberal arts education. Thus, colleges related to The United Methodist Church contribute to the acquisition of work-related skills without giving up the liberating aims of liberal arts education and still, hopefully, avoid a crisis of mission.

In the classical world, the few who were educated considered themselves above doing work, preferring to deal with abstractions rather than the immediate. In today's changing society, this dichotomy can be remedied; the practicality of a liberal arts education can be found in providing an individual with versatility. The needs of the job market change so rapidly that deciding on a viable career today may leave the student jobless in the next

decade. A liberal arts education allows the student to develop the openness and flexibility of thought to cope with the continually changing job demands encountered throughout life.

There is a debate concerning whether liberal arts education is best conducted in retreat or within an urban setting. There is merit in establishing a controlled environment in which to integrate values, behaviors, and learning, and to clarify personal presuppositions. A church-related college can provide this type of environment to respond to needs of particular students—whether they are exceptionally able or educationally deprived.

Liberal arts colleges are uniquely advantaged in being able to establish not only formal curricula as manifest in catalogue statements but also informal curricula derived from the aggregate of campus life. A college of the church can move the questions of value and religious discernment from speculation and analysis to personal application and commitment. The moral, spiritual, and intellectual development of the whole person is nurtured.

The non-church-related college may emphasize cognitive curricula and may be expected to deal with value, philosophic, and religious questions intellectually, objectively, and perhaps skeptically. A college of the church may be expected to deal with the same issues in the context of a belief system in ways more immediate to the learner and more directly related to personal decisions.

*United Methodist Commitment
To Cultural Pluralism and
Educational Diversity*

Sustaining the right of individuals to form groups to meet their particular needs has been a major characteristic of the American culture. Pluralism and diversity depend on a culture which recognizes the right of individuals to form associations and groups to meet their particular needs. Part of the American heritage and fabric is the encouragement, maintenance, and fostering of groups to be responsive to their own needs without governmental control or substantial intervention.

A significant characteristic of our society has been the development of a plethora of voluntary associations. DeTocqueville, the sensitive and insightful commentator on American society, recognized the development of private associations—including churches and educational institutions—as a keystone of American culture. Burke noted that the presence of the “little platoons” intervening between the individual and the state were key elements in the maintenance of freedom in this country.

Daniel Webster's arguments and Justice Marshall's decision in the Dartmouth College case were instrumental in upholding the principle that private citizens had the right to establish colleges not subject to state control. Webster eloquently argued for the maintenance of the integrity of the independent institution: "It will be a dangerous, a most dangerous experiment, to hold these institutions subject to the rise and fall of popular parties, and the fluctuations of political opinions." The decision of the Marshall court in favor of Webster's arguments gave legal protection to voluntary private groups to establish colleges to serve their particular purposes and for those colleges not to be subject to state control.

Private philanthropy is based on the premise that individuals should be left free to choose to support organizations in which they are interested, thereby supporting and maintaining our pluralistic society. A noted jurist suggested, "It is the very possibility of doing something different than government can do, of creating an institution free to make choices government cannot"; that is the essence of our historical recognition through public policy of the role of private philanthropy in fostering pluralism.

Our country's commitment to pluralism was recognized by the constitutional framers who assured future generations that education would be decentralized. The placement of education primarily in the hands of the states fosters a heterogeneity that contributes to the permanency of the union.

Independent colleges and universities under private control are among the most visible fruits of a pluralistic society. The independent sector can be seen as an aggregate of the distinctive statements of the different groups within the American culture. An independent academic estate is critical to the enhancement of America's diverse cultures and the preservation of personal and group freedom. Such an estate is free to raise the prophetic voice which society so sorely needs.

The United Methodist Church, for example, supported colleges and schools for particular ethnic groups when it was not popular to do so. When the education of Southern blacks was not high on the secular agenda, United Methodists established and supported predominantly black colleges. They built colleges for academic excellence and helped other colleges become better; they built colleges for service which have sustained that role.

Independent institutions provide the much needed diversity in education that allows students a wide range of choice of institutions. One educational critic notes that the decline of diversity is primarily a product of the states having become the

major sponsors of education in this country with consequent homogenization. Alaska Methodist University, for example, is the only four-year independent institution in the State of Alaska. A strong independent sector can counter the tendency within the state sector toward homogeneity in purpose and program and counter the pressures toward merely utilitarian objectives. By providing an alternative to a state controlled monopoly of higher education, the independent sector can protect freedom of expression from occasional political abuse not only on its own campuses, but on those of state institutions as well.

Independent colleges contribute to diversity by their ability to select students, faculty, and trustees in keeping with their stated and functional purposes and to direct their institutions toward particular purposes, social needs, or constituencies. Independent institutions, less subject to political shifts in areas such as funding, can maintain their integrity which strengthens academic freedom for all higher education.

The independent sector of higher education supports institutions that excel in varying areas. The United Methodist Church assesses its colleges, not only on the basis of high levels of academic excellence as judged against national and regional standards, but also on the basis of how much a particular college may offer a particular student. The church's colleges identify excellence as contributing to the development of each individual's human potential.

United Methodists have a heritage of pluralism within the church and have manifested great tolerance for differing beliefs. The church itself is plural in nature and facilitates and encourages individuals and groups of all persuasions to join the reflection upon the nature of God. United Methodists have established, adopted, sustained, and supported hundreds of educational institutions in the United States that were and are quite diverse in terms of people served and the nature of the service.

The United Methodist Church's historic and current commitment to the enhancement of cultural pluralism and the preservation of freedom depend on the maintenance of significant social institutions not under the control of the state. In this regard, the continual support and sponsorship of institutions of higher education remain an unfilled agenda. Even in the face of the declining scope for privateness, including the independent sector of higher education, The United Methodist Church should continue to preserve the independent sector which is essential to the diversity in higher education, the pluralism so necessary to freedom, and the enhancement of the quality of higher education. For the sake of society as a whole, The United Methodist Church

must perpetuate an academic estate functionally independent of the state.

Summary

The United Methodist Church is in higher education because it is the nature of the church to express itself in the intellectual love of God.

The Wesleyan tradition and heritage has supported the uniting of knowledge and vital piety from its very beginning, which has required the founding, establishing, and supporting of institutions of higher education whose purpose is to serve the church and society and to educate laity and clergy.

Central to the Church is a commitment to value-centered inquiry, best manifested in colleges of the Church, and to the liberal arts tradition which fosters the empowerment of the individual.

Part of the American tradition and culture has been a commitment to the maintenance of a pluralistic society. The independent sector of higher education is one of the significant groups in the society and provides a major means for the maintenance of a pluralistic culture. Therefore, United Methodists persist in sponsoring and maintaining a significant system of higher education not totally dependent upon the state.

By maintaining an independent or privately sponsored sector of higher education, United Methodists may foster a prophetic role by helping particular regional, social, or ethnic groups develop educational programs and institutions for their own people that both strengthen group or cultural identity and also empower individuals of such groups to make their way in the larger society.

For all of these reasons, The United Methodist Church should continue and strengthen its commitment to its mission in institutional higher education.

Report No. 12

Subject: Funds for United Methodist Seminaries.

Date: April 30, 1976.

Petitions: D-1514.

Membership 112; Present 104; For 104; Against 0; Not Voting 0.

Calendar No. 193, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The concerns are cared for in the report regarding theological schools.

Report No. 13

Subject: Support for Evangelical Seminaries.

Date: April 30, 1976.

Petitions: D-1518.

Membership 112; Present 104; For 104; Against 0; Not Voting 0.

Calendar No. 194, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence. The concerns are being cared for otherwise.

Report No. 14

Subject: Commission to Study the Ministry

Date: April 30, 1976.

Petitions: D-1003.

Membership 112; Present 104; For 96; Against 0; Not Voting 0.
(Vote printed as reported.—Editor)

Calendar No. 195, Adopted May 4, 1976, Journal page 362.

The committee recommends concurrence with Introduction, I, II, III, IV, V, VI: see Journal, pages 2145-2154.

Report No. 15

Subject: Chapter 1: The Ministry of All Christians.

Date: April 30, 1976.

Petitions:

Membership 112; Present 105; For 105; Against 0; Not Voting 0.

Calendar No. 196, Adopted May 4, 1976, Journal page 362.

The committee recommends concurrence with proposed new legislation for a Chapter One as follows:

Chapter One

THE MINISTRY OF ALL CHRISTIANS

Section I. The Heart of the Christian Ministry.

¶ 101. In Christ the love of God came into this world in a unique way. He came not to be served but to serve (Mark 10:45) and to give his life in and for the world. Christ freely took the nature of a servant, carrying that servanthood to its utmost limits (Philippians 2:7). All Christian ministry is Christ's ministry of outreaching love. The Christian Church, as the Body of Christ, is that community whose members share both his mind and mission. The heart of Christian ministry is shown by a common life of gratitude and devotion, witness and service, celebration, and discipleship. All Christians are called to this ministry of servanthood in the world to the glory of God and for human

fulfillment. The forms of this ministry are diverse in locale, in interests, and in denominational accent, yet also always catholic in spirit and outreach.

Section II. The Church as Covenant Community.

¶ 102. From the beginning, God has dealt with the human family through covenants: with Adam and Eve; Noah; Abraham; Sarah and Hagar; Moses; with Deborah, Ruth and Jeremiah and other prophets. In each covenant God offered the chosen people the blessings of providence and commanded of them obedience to the divine will and way, that through them all the world should be blessed (Genesis 18:18; 22:18). In the new covenant in Christ, yet another community of hope was called out and gathered up, with the same promise and condition renewed that all who believe and obey shall be saved and made ministers of Christ's righteousness. John Wesley and our other spiritual forebears stressed this biblical theme of covenant-making and covenant-keeping as central in Christian experience.

¶ 103. The biblical story is marred by disregarded covenants and disrupted moral order, by sin and rebellion, with the resulting tragedies of alienation, oppression, and disorder. In the gospel of the new covenant, God in Christ has provided a new basis for reconciliation—justification by faith and birth into a new life in the Spirit, which is marked by growth toward wholeness.

Section III. The General Ministry as a Gift and as a Task.

¶ 104. The Church as this community of the new covenant has participated in Christ's ministry of grace across the years and around the world. It stretches out to human needs wherever love and service may convey God's love and ours. The outreach of such ministries knows no limits. Beyond the diverse forms of ministry is this ultimate concern: that men and women may be renewed after the image of their creator (Colossians 3:10). This means that all Christians are called to minister wherever Christ would have them serve and witness in deeds and words that heal and free.

¶ 105. This general ministry of all Christians in Christ's name and spirit is both a gift and a task. The gift is God's unmerited grace; the task is unstinting service. Entrance into the Church is acknowledged in Baptism and may include persons of all ages. In this Sacrament the Church claims God's promise, "the seal of the Spirit" (Ephesians 1:13). Baptism is followed by nurture and the consequent awareness by the baptized of the claim to ministry in Christ placed upon their lives by the Church. Such a ministry is ratified in confirmation, where the pledges of Baptism are accepted and renewed for life and mission. Entrance into and

acceptance of ministry begin in a local church, but the impulse to minister always moves one beyond the congregation toward the whole human community. God's gifts are richly diverse for a variety of services; yet all have dignity and worth.

Section IV. The General Ministry of All Believers.

¶ 106. The people of God are the Church made visible in the world. It is they who must convince the world of the reality of the gospel or leave it unconvinced. There can be no evasion or delegation of this responsibility; the Church is either faithful as a witnessing and serving community, or it loses its vitality and its impact on an unbelieving world.

Section V. The General Ministry and the Diaconal Ministry.

¶ 107. Within the total Church community there are persons who may be consecrated to diaconal ministries of love, justice, and service. This consecration is the Church's recognition of God's call, the individual's response to that call, and the certification of such persons for designated service and mission. Persons to be consecrated as diaconal ministers are recommended to the Annual Conference for consecration through its Board of Diaconal Ministry after they have met the personal, spiritual, educational, and professional qualifications required.

Section VI. The General Ministry and the Ordained Ministry.

¶ 108. Within the people of God there are those called to specialized ministries of Word, Sacrament, and Order—the ordained clergy. Such callings, we believe, are evidenced by special gifts, graces, and promise of usefulness. Through these distinctive functions ordained ministers devote themselves wholly to the work of the Church and to the upbuilding of the general ministry. They do this through careful study of the Scripture and its faithful interpretation, through effective proclamation of the gospel and responsible administration of the Sacraments, through diligent pastoral leadership of their congregations for fruitful discipleship, and following the guidance of the Holy Spirit in witnessing beyond the congregation in the local community and to the ends of the earth (Acts 1:8). The ordained ministry is defined by its intentionally representative character, by its passion for the hallowing of life, and by its concern to link all local ministries with the widest boundaries of the Christian community.

¶ 109. God's call to the ordained ministry is inward as it comes to the individual and outward through the judgment and validation of the Church. When inner and outer call agree and are

affirmed in election by the ordained ministers in full connection in an Annual Conference, the candidate may then be ordained through symbolic acts which confer special roles of responsibility.

¶ 110. There is but one ministry in Christ, but there are diverse gifts and graces in the Body of Christ (Ephesians 4:4-16). The general and representative orders of ministry in The United Methodist Church are complementary. Neither is subservient to the other. Both are summoned and sent by Christ to live and work together in mutual interdependence and to be guided by the Spirit into the truth that frees and the love that reconciles.

Report No. 16

Subject: Diaconal Ministry.

Date: April 30, 1976.

Petitions: D-1108.

Membership 112; Present 106; For 106; Against 0; Not Voting 0.

Calendar No. 197, Adopted May 4, 1976, Journal pages 362-363.

The committee recommends concurrence with the Guidelines for Recognition of Diaconal Ministry as amended and printed in connection with the report of the Commission to Study the Ministry (see pages 2157-2160).

Report No. 17

Subject: The Diaconal Ministry.

Date: April 30, 1976.

Petitions: D-1108.

Membership 112; Present 106; For 106; Against 0; Not Voting 0.

Calendar No. 198, Adopted May 4, 1976, Journal page 363.

The committee recommends concurrence with Chapter III, The Diaconal Ministry, as follows:

Chapter Three

THE DIACONAL MINISTRY

Section I. Relation to the Ministry of All Christians.

¶ 301. All members of the Church are commissioned through Baptism and confirmation to ministries of love, justice, and service within local congregations and the larger communities in which they live and work. In addition, the Church affirms that certain persons are recognized by the Church for positions of professional church leadership in order to help the whole of the membership of the Church be engaged in and fulfill its mission. The essential aim of all professional church leadership, both clergy and lay, is the enabling of the general ministry of the

Church to the end that the whole Church may be built up as the Body of Christ for the work of ministry, both in the local congregation and in the world.

Within the total Church community there are persons called of God and set apart through consecration for specialized ministries of service in the Church's life and mission. These are consecrated diaconal ministers.

The office of diaconal minister has its origin in the biblical and historical Christian heritage. The office is an integrated part of the total ministry of The United Methodist Church and has a recognized relationship to the Annual Conference.

Section II. The Nature of Diaconal Ministry.

¶ 302. The root meaning of the words *deacon*, *deaconess*, *diaconate*, and *diaconal* is "service" (*diakonia*). In The United Methodist Church there are persons involved in serving ministries, who have been known as deaconesses, home missionaries, and consecrated lay workers. These persons are recognized as having been called to the diaconal ministry.

Those persons who have responded to the call of God to this ministry may be recommended for consecration to the Annual Conference through its Board of Diaconal Ministry after they have met the personal, church, and professional qualifications required. Consecration to diaconal ministry is the Church's recognition of God's call of this person, the individual's response to that call, and the authentication to this person for service in the life of the Church through the office of diaconal minister.

Section III. The Office of Diaconal Minister.

¶ 303. A **diaconal minister** is a person whose decision to make a professional career in the employed status in The United Methodist Church or its related agencies is accompanied by the meeting of standards for the office of diaconal minister, who has been certified or commissioned in the chosen field of service, and who has been consecrated by a bishop.

¶ 304. Persons eligible for the office of diaconal minister shall include:

1. Lay persons serving as commissioned deaconesses and home missionaries under the Board of Global Ministries and as consecrated lay workers in the Annual Conference prior to January 1, 1977.

2. Lay persons who have been commissioned in accordance with the qualifications and procedures set forth by the Board of Global Ministries through the Committee on Personnel in Mission.

3. Lay persons who have been recommended by the conference Board of Diaconal Ministry in accordance with the qualifications and procedures set forth in ¶ 305.

¶ 305. A lay person shall be eligible for consecration to the office of diaconal minister by a two-thirds vote of the Annual Conference on recommendation of its Board of Diaconal Ministry after meeting the following qualifications:

1. The diaconal minister must have been affirmed by the Charge Conference as a member in good standing in the local church for at least one year and recommended by the Charge Conference for the office of diaconal minister.

2. The diaconal minister must have met the following standards for the office of diaconal minister:

a) *Personal Standards*.—Commitment to Jesus Christ and the mission and ministry of the Christian Church; recognized Christian character, personal competence, and integrity; physical health, emotional maturity, and sound judgment; willingness and ability to work with persons of various social, religious, and ethnic backgrounds.

b) *Church Standards*.—Baptism, confirmation, and responsible church membership; member in good standing of The United Methodist Church for one year immediately preceding application for consecration; foundational studies of the Christian faith and polity of The United Methodist Church; continuing program of study for personal and professional enrichment and growth; growing ability to integrate theory and practice.

c) *Professional Standards*.—Fulfillment of standards established for a chosen profession; completion of the educational and professional preparation appropriate to the functions of the diaconal ministry in The United Methodist Church.

3. The diaconal minister must have been certified or commissioned by the appropriate agency or professional association related to the candidate's diaconal career and employed in that career for one year immediately preceding application for consecration. Employment must be full time in an agency of The United Methodist Church or an ecumenical church-related assignment. Commissioned persons may also serve in agencies or programs outside The United Methodist Church provided that approval be given by the Board of Global Ministries upon recommendation of the Committee on the Diaconate and in consultation with the bishop of the area.

4. The diaconal minister must present a certificate of good health from a physician on the prescribed form. Aptitude and psychological tests may be required to provide additional information on the candidate's fitness.

¶ 306. Consecration is the act of conferring the diaconal minister relationship in the Annual Conference of The United Methodist Church. Consecration to the office of diaconal minister shall be at the Annual Conference. The Service for Consecration and the Service for Ordination may be incorporated into one service.

Section IV. Relationship to the Annual Conference.

¶ 307. 1. The diaconal minister shall be seated in the Annual Conference where church membership is held and given the privilege of the floor; shall be eligible to serve as a lay person on boards, commissions, or committees of the Annual Conference and hold office on the same; shall be eligible for election as a lay delegate to the General or Jurisdictional Conferences.

2. The diaconal minister may become a member of the Annual Conference as a lay person when elected as a lay member of the Annual Conference, or as a part of the Annual Conference lay equalization plan in accordance with Constitutional Amendment IX.

3. The bishop and secretary of the Annual Conference shall provide credentials to the diaconal minister upon consecration.

4. The Annual Conference shall keep a service record of every diaconal minister of the Annual Conference together with personal data. A listing of the diaconal ministers serving within the Annual Conference and their places of service shall be printed in the conference journal.

¶ 308. The Annual Conference appointment of the diaconal minister shall be:

1. Initiated by the individual minister or agency seeking his/her service and both shall participate in a statement of preference.

2. Recommended by the Board of Diaconal Ministry or by the confirmation of the appointment by the Board of Global Ministries after consultation with the bishop of the area.

3. Made by the bishop of the Annual Conference.

¶ 309. 1. The diaconal minister's credentials and records shall be transferred from one Annual Conference to another on recommendation of the Board of Diaconal Ministry and the approval of the Annual Conferences involved.

2. The diaconal minister's relationship in the Annual Conference shall be terminated by a two-thirds vote of the Annual Conference on recommendation of the Board of Diaconal Ministry or for such reasons as the Annual Conference may determine.

3. The diaconal minister's relationship to the Annual Conference shall be reinstated by a two-thirds vote of the Annual

Conference on recommendation of the Board of Diaconal Ministry.

4. Upon retirement from his/her diaconal ministry career (for reasons of age, illness, or physical disability) the diaconal minister shall take the retired relationship to the Annual Conference.

Section V. Relationship to the Charge Conference.

¶ 310. The diaconal minister shall hold a local church membership in a United Methodist church in the community where his/her employment is located and shall be a voting member of the Charge Conference of that local church. The diaconal minister serving a staff appointment with a general board or connectional agency of The United Methodist Church may hold a local church membership within his/her home conference or a conference near the place of employment.

Section VI. Relationship to the Employing Agency.

¶ 311. The employing agency in which a diaconal minister is serving shall insure for the diaconal minister rights and conditions (i.e., salary, social security, pension, insurance, housing, continuing education, etc.) commensurate with the diaconal minister's training, ability, and experience as is provided for the ordained minister.

Report No. 18

Subject: Status and Emoluments of an Elder Who Served as a Bishop of a Central Conference Up to the Time of Retirement.

Date: April 30, 1976.

Petitions: D-1509.

Membership 112; Present 88; For 87; Against 1; Not Voting 0.

Calendar No. 199, Adopted May 4, 1976, Journal page 363.

The committee recommends concurrence with the proposal to amend Par. 395.4 (numbered 507.3 and .4 in proposed legislation, *Daily Christian Advocate*, page G-77) so that it shall read (after .3, a new .4):

4. A Bishop of a Central Conference who served as bishop up to the time of mandatory age retirement prior to the time of Union in 1968 shall be entitled to the following status and emoluments, prospectively and from the time of adoption of this provision:

1. Has the right to use the title "Bishop."

2. Has the right to attend sessions of the Council of Bishops.

3. Has the right to have expenses paid for attendance at sessions of the Council of Bishops.

4. Has the right to be seated among the bishops and retired bishops on the platform of the General Conference.

5. Has the right to have expenses paid for attendance at sessions of the General Conference.

The foregoing provisions are separable, and if the Judicial Council should hold one or more to be ineffective or invalid, that shall not affect the others.

Renumber present .4 to .5.

Report No. 19

Subject: Diaconal Ministries.

Date: April 30, 1976.

Petitions: D-1108.

Membership 112; Present 106; For 105; Against 1; Not Voting 0.

Calendar No. 200, Adopted May 4, 1976, Journal page 363.

The Committee recommends concurrence with proposed new legislation, Par. 720, amended to read as follows:

¶ 720. Board of Diaconal Ministry

(The following material is as a substitute for present ¶ 667 and 1253).

1. Each Annual Conference at the first session following General Conference shall elect for a term of four years a Board of Diaconal Ministry consisting of not fewer than nine persons, of whom at least one-third shall be in lay ministry careers, preferably diaconal ministers. It is recommended that the boards and agencies related to diaconal ministry careers have representation on the Board. The Board may be nominated by the presiding Bishop after consultation with the chairperson of the Board of the previous quadrennium, or a Committee of the Board with the cabinet.

2. The Board shall organize by electing from its membership a chairperson, a secretary and other officers as may be necessary, and may name committees as needed.

3. The Board shall work in cooperation with the General Board of Higher Education and Ministry and Board of Global Ministries.

4. The Board shall work in cooperation with the Conference Board of Ordained Ministry, meeting together at least annually to enhance the total ministry of the Church recognizing that both Diaconal Ministry and Ordained

Ministry are components of the professional ministry of the Church.

5. The duties of the Conference Board of Diaconal Ministry in relation to the Office of Diaconal Minister shall be:

a) To study diaconal lay ministry needs and resources in the Annual Conference.

b) To cooperate with Conference agencies, district superintendents and ministers of the conference in every effort: (1) to interpret the professional ministries of the Church and educational preparation for them in an effort to enlist suitable persons; (2) to list all persons who have declared their interest in such ministry; (3) to provide contact with and counsel for all students while in preparation for this ministry.

c) To counsel with and interpret to persons the qualifications and responsibilities of those consecrated to the Office of Diaconal Minister.

d) To review qualifications for the Office of Diaconal Minister of all persons who have been certified in diaconal careers or commissioned by the General Board of Global Ministries.

e) To examine candidates in terms of personal, church, and professional standards for consecration to the Office of Diaconal Minister in The United Methodist Church.

f) To recommend to the Annual Conference persons to be consecrated to the Office of Diaconal Minister.

g) To review and evaluate annually all persons in the Annual Conference who have been consecrated to the Office of Diaconal Minister.

h) To process and report to the Annual Conference on matters of the Diaconal Minister's continuance in the active relationship, continuance in the retired relationship, transfer, termination, reinstatement, or death.

i) To report annually to the Annual Conference for publication in the Conference Journal a roster of all persons consecrated to the Office of Diaconal Minister and their places of service.

j) To keep the Annual Conference advised concerning the Diaconal Minister, the professional careers included in this relationship for which the Church has established standards, and ways in which the Annual Conference may be supportive of the work of persons who serve in the Office of Diaconal Minister.

k) To work with the Annual Conference and the employing agency to assure for the Diaconal Minister a pension

plan, an insurance program, an adequate salary base and other employee benefits commensurate with that received by other professional persons related to the Annual Conference.

1) To work with the Annual Conference and the employing agency to assure responsible conditions of employment for the Diaconal Minister; to see that entrance into employment and departure from employment are open and fair to all persons involved.

m) To work with the presiding Bishop to provide for an appropriate service of consecration during a session of Annual Conference. If desired, the service of consecration may be arranged for another time or place.

6. The duties of the Conference Board of Diaconal Ministry in relation to the certification process shall be:

a) To determine whether applicants meet the standards of the Board of Higher Education and Ministry for ministers, directors, and associates of Christian education; ministers, directors, and associates of evangelism; ministers, directors, and associates of music; and others that may be assigned.

b) To recommend to the Annual Conference and the Board of Higher Education and Ministry for certification those who have met the standards for education, evangelism, music, and others that may be assigned.

c) To keep a record of all persons in the Annual Conference who have been certified in diaconal careers.

d) To renew or discontinue certification based on an annual review and evaluation of all persons who have been certified in diaconal careers.

e) To report annually to the Annual Conference for publication in the Conference Journal a roster of all persons certified in diaconal careers and the careers in which they are certified.

7. The duties of the Conference Board of Diaconal Ministry in relation to the commissioning process shall be:

a. To understand the entry procedure for the Deaconess and Home Missionary related to the Board of Global Ministries. (Par.).

b. To refer potential candidates for Deaconess and Home Missionary to the Office of Missionary Personnel in the Board of Global Ministries.

c. To keep a record of all persons in the Annual Conference who have been commissioned to the Office of Deaconess or the Office of Home Missionary.

d. To report annually to the Annual Conference for

publication in the Conference Journal a roster of all persons commissioned as Deaconess and Home Missionary.

Report No. 20

Subject: Proposed Legislation for Board of Higher Education and Ministry.

Date: April 30, 1976.

Petitions: D-1567 and D-1568.

Membership 112; Present 86; For 86; Against 0; Not Voting 0.
Calendar No. 201, Adopted May 4, 1976, Journal page 363.

The committee recommends concurrence with proposed legislation for new Par. 1671, Par. 1672, Par. 1673 amended as follows:

Division of Diaconal Ministry

¶ 1671. The Division of Diaconal Ministry shall be responsible for the work of the Board that is related to persons certified in various professional careers for which an agency of the church has set professional standards and to persons consecrated to the Office of Diaconal Minister.

¶ 1672. The purpose of the Division of Diaconal Ministry shall be:

1. To study needs and develop standards and certification procedures for careers in the diaconal ministry of The United Methodist Church.

2. To cooperate with other units of the Board and other denominational agencies in interpreting the diaconal ministry as vocation and the educational preparation for such ministry.

3. To cooperate in the promotion of the observance of Ministry Sunday in regard to the diaconal ministry.

4. To cooperate in the study of the needs of the United Methodist ministry, especially in regard to the diaconal ministry and to make recommendations accordingly.

5. To provide guidance and standards for the academic preparation for diaconal ministry.

6. To cooperate with the Annual Conference Boards of Diaconal Ministry by providing guidance in the counseling and examination of candidates for certification in the diaconal careers and consecration to the Office of Diaconal Minister.

7. To develop guidelines and resources for continuing education of persons subsequent to their certification and consecration, and to develop means of in-service training for them in the furtherance of their careers.

8. To develop personal, church, and professional standards for persons in the diaconal ministry of The United Methodist Church and to provide guidance relating to the ethical and moral problems in these careers.

9. To study problems relating to the ecclesiastical status of diaconal ministers so far as these problems may affect denominational policies concerning the ministry and to make recommendations accordingly.

10. To participate in the continuing study of the ministry so as to include matters of importance to diaconal ministry in its report to the Board of Higher Education and Ministry and to the General Conference.

¶ 1673. The Division of Diaconal Ministry shall:

1. Develop and recommend to the Board of Higher Education and Ministry and the General Conference the requirements and standards that shall be minimal for certification in careers of the diaconal ministry in The United Methodist Church after consultation with the agencies responsible for programs and areas of work affected by career persons in diaconal ministry.

2. Work with the schools of theology, other graduate schools, colleges and universities in the development of curriculum for the academic preparation of the diaconal ministry.

3. Be responsible for continuing education of persons in the careers of diaconal ministry in cooperation with the agencies concerned with programs related to these careers.

4. Participate in the study and interpretation of career opportunities in the diaconal ministry.

5. Work with Annual Conference Boards of Diaconal Ministry on administering the certification standards and requirements for careers in the diaconal ministry.

6. Work with the Annual Conference Boards of Diaconal Ministry in their responsibilities for administering the standards and requirements for the Office of Diaconal Minister.

7. Work with the Annual Conference Boards of Diaconal Ministry to insure for the Diaconal Minister conditions of employment support and personnel policies consistent with enlightened Christian practices.

8. Work with the Annual Conference Boards of Diaconal Ministry to encourage the recognition of persons at the time of their entrance into a career in the diaconal ministry, and at the time of the completion of their service in that career.

9. Be responsible for fostering cooperative relationships

among persons in the diaconal ministry of The United Methodist Church, and with their colleagues in other churches and faiths.

10. Cooperate with the Christian Educators Fellowship, the Fellowship of United Methodist Musicians, The United Methodist Association of Church Business Administrators, the United Methodist Association of Communicators, and other professional associations and fellowships.

11. Cooperate with the Division of Ordained Ministry in the continuing study of the ministry, in the observance of Ministry Sunday, and in other areas of mutual concern.

12. Cooperate with the Board of Global Ministries and the Committee on Diaconal Ministry in the continuing study of the diaconal ministry and in other areas of mutual concern.

Report No. 21

Subject: Proposed Legislation for Board of Higher Education and Ministry.

Date: April 30, 1976.

Petitions: D-1567 and D-1568.

Membership 112; Present 86; For 86; Against 0; Not Voting 0.

Calendar No. 202, Adopted May 4, 1976, Journal pages 363-364.

The committee recommends concurrence with Par. 1601-1606.1 as follows:

Section IX. Board of Higher Education and Ministry

¶ 1601. There shall be a Board of Higher Education and Ministry, hereinafter referred to as the board.

¶ 1602. *Purpose.* The board exists, within the expression of the total mission of the Church as stated in ¶ 801, for the specific purpose of preparing and assisting persons to fulfill their ministry in Christ in the several special ministries, ordained and lay; and to provide general oversight and care for institutions of higher education, including schools, colleges, universities, and theological seminaries.

¶ 1603. *Functions.* All of the functions assigned to the divisions shall be considered to be the functions of the board. In summary, the board shall have authority:

1. To maintain the historic mission of The United Methodist Church in higher education and to serve as advocate for the intellectual life of the church.

2. To seek to understand and communicate the signifi-

cance of the Christian mission in higher education and ministry throughout the world as the context in which values and Christian life-style are shaped.

3. To provide counsel, guidance, and assistance to annual conferences through boards of ordained ministry, boards of diaconal ministry, committees on higher education and ministry, committees on career planning and counseling, and other such program units as may be organized in the annual conferences.

4. To study needs and resources for ordained clergy, including identification of new and valid types of ministry.

5. To develop and maintain standards and procedures for certification and consecration into the diaconal ministry of the church.

6. To promote and give direction to work among racial and ethnic groups for enlistment, training, and placement of persons in the ministries of the church.

7. To coordinate and make visible information about career assessment opportunities and continuing education that will assist persons in professional growth and career planning.

8. To recruit, endorse, and provide general oversight of United Methodist ministers who desire to serve as civilian and federal chaplains.

9. To provide liaison with United Methodist ministers certified by such agencies as the American Association of Pastoral Counselors (AAPC) and the Association for Clinical Pastoral Education (ACPE).

10. To conduct research on human needs to be met by the church through its resources in higher education.

11. To provide for the allocation of funds to institutions and to programs related to the board.

12. To maintain adequate fiduciary/legal relationships with institutions and ministries and to assist annual conferences and other judicatories in their responsibilities in these matters.

13. To provide counsel, guidance, and assistance to institutions of higher education in their relationships to governmental agencies.

14. To guard property and endowments entrusted to the institutions and to maintain and enforce adequate trust and reversionary clauses.

15. To monitor and interact with public education in terms of its reflection of the wholeness of persons and the meaning of life.

16. To promote, in cooperation with the Joint Committee on Communications, special days and funds: Black College Fund, Ministerial Education Fund, United Methodist Student Day, Ministry Sunday, Student Recognition Day, World Communion Sunday, Human Relations Day, and other funds and special days ordered by the General Conference.

17. To evaluate United Methodist higher education and professional ministries with concern for the quality of their performance and the integrity of their mission.

18. To provide standards and support for and interpretation of the work of United Methodist theological schools.

19. To analyze needs for continuing education, including assessment of effectiveness, career planning, and funding.

20. To provide ministerial courses of study for orderly entrance into ministry.

21. To provide for a continuing discussion of the theological bases for professional ministries and higher education.

22. To provide such services as will create a climate of acceptance and empowerment for women and ethnic minority persons in higher education and the professional ministries, and to be alert to the necessity of advocacy in behalf of professional ministries in questions of equity and justice.

23. To provide counsel, guidance, and assistance to professional associations and fellowships related to diaconal and other special ministries.

24. To plan and implement a continuing ministry to United Methodist laity in institutions and armed forces, who are separated from their local churches.

25. To interpret, promote and administer the loan and scholarship programs of the board.

26. To develop and provide services directed to enlistment, career planning, and counseling.

27. To offer personnel and placement assistance for persons involved in professional ministries.

28. To engage in research related to personnel needs, and interpretation of occupational opportunities in the church.

29. To provide such support agencies as are deemed necessary to carry out the functions of the board.

30. To give priority to the planning and policy development functions of the board on behalf of the church.

¶ 1604. *Incorporation.* The Board of Higher Education and Ministry shall be a corporation under the laws of Tennessee and shall be responsible for the functions previously

conducted by the Division of Higher Education of the General Board of Education and the Commission on Chaplains and Related Ministries of The United Methodist Church.

The Board of Higher Education and Ministry is authorized to take such action as is appropriate under the corporation laws of Tennessee so as to accomplish the end result stated above, and under which the Board of Higher Education and Ministry shall be one legal entity.

The divisions of the General Board of Education were not incorporated separately; it is the intent, however, that responsibility for the functions delegated to the divisions by prior legislative action be transferred consistent with the separation of the divisions between the Board of Discipleship and the Board of Higher Education and Ministry. In the division of the assets of the General Board of Education, it is the intent that all assets be used in keeping with the original intent and purpose for which they were established or acquired, and so be assigned as appropriate to the Boards of Discipleship and Higher Education and Ministry respectively. It is further intended that the annuities, bequests, trusts and estates formerly held by the General Board of Education be used for the benefit and use of the Boards of Discipleship and Higher Education and Ministry (in accord with their purposes as defined in the Book of Discipline) respectively as their interests may appear, and that real estate titles be authorized to be conveyed as appropriate and apportioned where indicated.

In the event that the intent of the original donor of existing annuities, bequests, trusts and estates cannot be clearly determined in relation to the interests of the two boards, such assets shall be divided equally between the two boards.

It is further intended that should additional assets accrue to the former General Board of Education by reason of annuities, bequests, trusts and estates not now known and where the intent of the donor can be clearly ascertained, the assets shall be used in keeping with the original intent and purpose for which they were established or acquired and so be assigned as appropriate to the Boards of Discipleship and Higher Education and Ministry respectively.

It is further intended that should additional assets accrue to the former General Board of Education by reason of annuities, bequests, trusts and estates not now known and where the intent of the original donor cannot be clearly

determined in relation to the interests of the two boards, such assets shall be divided equally between the two boards.

¶ 1605. *Organization.* The membership of this board shall be constituted in accordance with ¶ 804 of the general provisions. If a vacancy occurs in the board, it shall be filled in accordance with ¶ 811.

¶ 1606.1. The board shall be organized into four divisions: the Division of Chaplains and Related Ministries, the Division of Higher Education, the Division of Diaconal Ministry, and the Division of the Ordained Ministry.

Report No. 22

Subject: Proposed Legislation of Board of Higher Education and Ministry.

Date: April 30, 1976.

Petitions: D-1567 and D-1568.

Membership 112; Present 90; For 90; Against 0; Not Voting 0.

Calendar No. 203, Adopted May 4, 1976, Journal page 364.

The committee recommends concurrence with the proposed Chapter Four, Par. 401-Par. 407, amended to read as follows:

Chapter Four THE ORDAINED MINISTRY

Section I. Relation of Ordained Ministers to the Ministry of All Christians.

¶ 401. Ministry in the Christian church is derived from the ministry of Christ, the ministry of the Father through the Incarnate Son by the Holy Spirit. It is a ministry bestowed upon and required of the entire Church. All Christians are called to ministry, and theirs is a ministry of the people of God within the community of faith and in the world. Members of The United Methodist Church receive this gift of ministry in company with all Christians and sincerely hope to continue and extend it in the world for which Christ lived, died, and lives again. The United Methodist Church believes that Baptism, confirmation, and responsible membership in the Church are visible signs of acceptance of this ministry. (See Chapter I on the Ministry of all Christians, ¶¶ 101-110.)

¶ 402. There are persons within the ministry of the baptized who are called of God and set apart by the Church for the specialized ministry of Word, Sacrament, and Order (¶¶ 443-449).

Section II. Entrance Procedures into Ordained Ministry.

STANDARDS FOR ORDAINED MINISTRY

¶ 403. *Wesley's Questions for the Examiners*—In order that The United Methodist Church may be assured that those persons who present themselves as candidates for ministry are truly called of God to this office, let those who consider recommending such persons for candidacy as ordained ministers in The United Methodist Church prayerfully and earnestly ask themselves these questions:

1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

2. Have they gifts, as well as grace, for the work? Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Have any been truly convinced of sin and converted to God, and are believers edified by their preaching?

As long as these marks concur in them, we believe they are called of God to preach. These we receive as sufficient proof that they are moved by the Holy Spirit.¹

CANDIDACY FOR MINISTRY

¶ 404. *Candidacy for Ordained Ministry*—Candidates for the ordained ministry of The United Methodist Church, upon hearing and heeding the call to preach, shall take the first formal step toward the ministry by qualifying as candidates for the ordained ministry. Candidates thus are under the care and supervision of the district Committee on Ordained Ministry until the time they are received as associate or probationary members of the Annual Conference. A certificate of candidacy may be issued by the district Committee on Ordained Ministry after candidates have met the following conditions. They shall have (1) been members in good standing of the local recommending United Methodist congregation for one year immediately preceding application for candidacy; (2) been graduated from an accredited high school or its equivalent; (3) met with the Pastor-Parish Relations committee and the pastor of his/her local congregation for consultation after submitting a written request and statement. The committee shall use the historic questions in ¶ 403 as a guide in examination of the candidate and shall make its recommendation to the Charge Conference; (4) secured the recommendation of the

¹These questions were first asked by John Wesley at the third conference of Methodist preachers in 1746. They have been retained ever since, in substantially the same words, as the standards by which prospective Methodist preachers have been judged.

Charge Conference in the following way: a meeting for the purpose of recommending a candidate for the ministry must be preceded by at least two public announcements and must be held in the presence of the bishop, district superintendent, or an authorized elder, who shall counsel with those present regarding the ability and qualifications of the applicant and make plain the importance of such recommendation to the ordained ministry; to be valid such a recommendation must be voted by written ballot by two thirds of the members of the Charge Conference present at this meeting; (5) applied to the district superintendent in writing; (6) appeared before the district Committee on Ordained Ministry; made themselves available for any psychological and aptitude tests it may require; completed the studies exploring the spiritual, professional, academic, and personal potentialities of the candidate, as recommended by the Division of Ordained Ministry; and provided and supplied such other information as it may require for determining their gifts, graces, and fruits; (7) agreed for the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of their influence as ministers, to make a complete dedication of themselves to the highest ideals of the Christian life as set forth in ¶ 68-77 and to this end agreed to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and the knowledge and love of God.⁵

¶ 406. *Continuation of Candidacy.*—The progress of the candidate must be reviewed and candidacy renewed annually. Candidacy may be renewed by the district Committee on the Ministry on recommendation of the Charge Conference and on evidence that the candidate's gifts, graces, and fruits continue to be satisfactory and that the candidate is making satisfactory progress in the required studies.

1. A candidate preparing to become a probationary member who is enrolled as a pretheological or theological student in a school, college, university, or school of theology listed by the

⁵ In adopting the statements in ¶ 404.7 and 411.3b on the moral and social responsibility of ministers, the General Conference seeks to elevate the standards by calling for a more thoroughgoing moral commitment by the candidate and for a more careful and thorough examination of candidates by district committees and boards of the ministry.

The legislation in no way implies that the use of tobacco is a morally indifferent question. In the light of the developing evidence against the use of tobacco, the burden of proof would be upon all users to show that their use of it is consistent with the highest ideals of the Christian life. Similarly, regarding beverage alcohol, the burden of proof would be upon users to show that their action is consistent with the ideals of excellence of mind, purity of body, and responsible social behavior.

Therefore, the changes here do not relax the traditional view concerning the use of tobacco and beverage alcohol by ministers in The United Methodist Church. Rather they call for higher standards of self-discipline and habit formation in all personal and social relationships. They call for dimensions of moral commitment that go far beyond any specific practices which might be listed.

⁶ See Judicial Council Decision 318.

University Senate or approved by a regional or state accrediting agency shall present annually to the district Committee on Ordained Ministry a statement of academic progress from the school the person is attending. This statement shall take the place of any formal examination, providing academic progress and character are satisfactory.

2. A candidate who is not a student as defined in ¶ 406.1 shall complete the studies for the license for the local pastor after being accepted as a candidate and shall continue preparation through the five-year course of study under the Division of Ordained Ministry. The course must be completed within eight years after the issuance of the license for the local pastor, except as provided in ¶ 410.2. An Annual Conference Board of Ordained Ministry may require one year in candidacy before application for licensing as a local pastor.

3. When candidacy has lapsed, it may be reinstated at the discretion of the district Committee on the Ministry only when the candidate has completed satisfactorily the current candidacy studies.

LICENSE AS A LOCAL PASTOR

¶ 407. *Requirements for the License.*—In order for candidates for the ordained ministry to have the authority to perform the duties of the pastor as described in ¶ 452.2, they shall obtain a license as a local pastor in addition to the completion of the candidacy program for ordained ministry (¶ 404). All persons not ordained as deacons or elders who preach and conduct divine worship and perform the duties of a pastor under pastoral appointment shall have a license as a local pastor.

1. Persons applying for the license shall have completed the conditions for candidacy for ordained ministry in ¶ 404.

2. Persons applying for the license shall complete the studies for the license as a local pastor as prescribed and supervised by the Division of Ordained Ministry.

3. Upon satisfactory completion of the requirements the license shall be granted to the person by the District Committee on the Ordained Ministry when he/she receives a pastoral appointment.

4. Persons licensed as local pastors shall continue in the course of study, in college or in seminary, as outlined in ¶ 406.2.

Report No. 23

**Subject: Retain Present Statement on Conduct of Ministry,
Oppose Changes in Assurance of Character.**

Date: April 30, 1976.

Petitions: D-1050, D-1051.

Membership 112; Present 85; For 85; Against 0; Not Voting 0.
Calendar No. 265, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The present statement seems adequate.

Report No. 24

Subject: Oppose Liberalization of Abstinence Requirement.

Date: April 30, 1976.

Petitions: D-1052—D-1057.

Membership 112; Present 85; For 85; Against 0; Not Voting 0.
Calendar No. 266, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency since the subject is better dealt with in Par. 404.7 and footnote.

Report No. 25

Subject: Retain Paragraphs on Responsible Self-Control.

Date: April 30, 1976.

Petitions: D-1058—D-1066.

Membership 112; Present 85; For 85; Against 0; Not Voting 0.
Calendar No. 267, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency since these are better as rewritten as Par. 415.7c)(2).

Report No. 26

Subject: Job Performance Review of Pastors.

Date: April 30, 1976.

Petitions: D-1092

Membership 112; Present 85; For 85; Against 0; Not Voting 0.
Calendar No. 268, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as legislation is being developed by the Division of Ordained Ministry.

Report No. 27

Subject: Editorial Work.

Date: April 30, 1976.

Petitions:

Membership 112; Present 90; For 90; Against 0; Not Voting 0.
Calendar No. 297, Adopted May 4, 1976, Journal page 364.

The committee on Higher Education and Ministry requests referral of Pars. 404 through 412 to the editors asking that they seek consistency in the use of either singular or plural number in

nouns, especially candidate/candidates, and local pastor/local pastors.

Report No. 28

Subject: Consideration of Applicants for Ordination.

Date: May 1, 1976.

Petitions: D-1636, D-1630-2295; D-2310-2312; D-2314-2316, D-2318, D-2319, D-2325-2328, D-2330-2334.

Membership 112; Present 99; For 97; Against 0; Not Voting 2.

Calendar No. 298, Adopted May 7, 1976, Journal pages 498-500.

The committee recommends nonconcurrence on the basis that what this petition attempts to do is provided for already in our legislation.

However, in attempting to be responsive to the number of petitions concerning the ordination of homosexual persons, we have prepared a resolution stating our rationale.

The committee requests that the following resolution be adopted by this General Conference and be printed as a footnote in the Discipline following new Par. 404.

*Resolution on Character and
The Ordained Ministry*

The General Conference, in response to expressions throughout the church regarding homosexuality and ordination, reaffirms the present language of the Book of Discipline regarding the character and commitment of persons seeking ordination, and affirms its high standards.

For more than 200 years candidates for ordination have been asked Wesley's Questions, including ". . . Have they a clear, sound understanding; right judgment in the things of God; a just conception of salvation by faith? . . ." (Par. 403)

All candidates agree to make a complete dedication of themselves to the highest ideals of the Christian life, and to this end agree "to exercise responsible self-control, by personal habits conducive to bodily health, mental and emotional maturity, social responsibility and growth in grace and the knowledge and love of God." (Par. 404)

The character and commitment of candidates for the ministry is described or examined in six places in the Book of Discipline. (Pars. 403, 404.7, 414.7, 419, 422, and 445.) These say in part: "Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity and faithful in the discharge of their duties." (Par. 419.)

The statement on ordination (Par. 446) states: "It is expected that persons to be ordained shall:

"6. Be willing to make a complete dedication of themselves to the highest ideals of the Christian life and agree to exercise responsible self-control in their personal habits.

"7. Be persons in whom the community can place trust and confidence."

There are eight crucial steps in the examination of candidates. They are:

1) The self-examination of the individual seeking ordination as he or she responds to God's call in personal commitment to Christ and his church.

2) The decision of the Pastor-Parish Relations Committee which makes the first recommendation to the charge conference when a member seeks to become a ministerial candidate.

3) The decision of the charge conference which must recommend the candidate.

4) The decision of the district committee on the ministry which must recommend the candidate to the conference board of the ministry and, where applicable, the decision of the district conference.

5) The decision of the board of the ministry which must recommend deacon's ordination and probationary membership.

6) The decision of the ministerial members of the Annual Conference who must elect candidates to deacon's ordination and probationary membership.

7) The recommendation of the board of the ministry for elder's ordination and full membership.

8) The election to elder's ordination and full membership by the ministerial members of the Annual Conference.

All pastors are accountable as to character and effectiveness to the annual conference throughout their entire ministry.

The General Conference has made it clear in the "Doctrine and Doctrinal Statements . . .," (Part II of the Discipline) that scripture, tradition, experience and reason are our guidelines. "United Methodists share with all other Christians the conviction that scripture is the primary source and guideline for doctrine."

In the Social Principles, the General Conference has said that ". . . we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."

The General Conference affirms the wisdom of our heritage expressed in the Disciplinary provisions relating to the character and commitment of ordained ministers. We affirm our trust in the covenant community and the process by which we ordain ministers.

In our covenant we are called to trust one another as we recommend, examine and elect candidates for the ordained ministry and conference membership.

Report No. 29

Subject: Minority Report to Commission to Study the Episcopacy and District Superintendency.

Date: May 1, 1976.

Petitions: D-2338.

Membership 112; Present 94; For 69; Against 24; Not Voting 1.

Calendar No. 407, No action taken.

The committee recommends nonconcurrency with all the recommended amendments to the Constitution as found in the *Daily Christian Advocate*, page H-7. The committee is persuaded that the amendments would change the basic character of United Methodist polity. The alteration of the nature of the episcopal office amounts to an alteration of the connectional system as it coheres in the office of the bishop. The petition is also judged to represent an inadequate emphasis on quality of leadership and does not acknowledge the system of accountability which is well developed in the majority report, namely the limitation to eight years in one area, the Annual Conference and Jurisdictional Episcopal committees, and more flexible exit options. Vigorous and sensitive episcopal leadership is needed in the church, but this influence and effectiveness would be undermined by the proposal for term episcopacy. Finally, such action would create an imbalance in the interaction of power between episcopal leadership and the bureaucratic structures of the church.

(Note: For action on this issue, see Report No. 116 [Majority and Minority reports], pages 398-405, 406.—Editor)

Report No. 30

Subject: Tenure for Bishops.

Date: May 1, 1976.

Petitions: D-1452, D-1479.

Membership 112; Present 94; For 84; Against 9; Not Voting 1.

Calendar No. 408, No action taken.

The committee recommends nonconcurrency.

Report No. 31

Subject: Appointments of District Superintendents.

Date: May 1, 1976.

Petitions: D-2307, D-1154.

Membership 112; Present 94; For 94; Against 0; Not Voting 0.
Calendar No. 409, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency believing the concerns are covered in new Par. 515.

Report No. 32

Subject: Recommendation of District Superintendent in Charge Realignment.

Date: May 1, 1976.

Petitions: D-1392, D-1388, D-1389, D-1394, D-1398, D-1401, D-1411, D-1447, D-2322, D-2323, D-2346.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 410, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with request that the following idea be included in the legislation at the proper place in the duties of the district superintendent: **to recommend to the bishop for approval after consultation with the churches involved, any realignment of pastoral charge lines and report them to the Annual Conference.**

Report No. 33

Subject: College Equivalency Examination for Probationary Membership.

Date: May 1, 1976.

Petitions: D-1015.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 411, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence. This concern is already incorporated in new legislation.

Report No. 34

Subject: Ministry-Oriented Report Form.

Date: May 2, 1976.

Petitions: D-1039.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 412, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends that this petition be referred to the Division of Ordained Ministry for study and their appropriate action.

Report No. 35

Subject: Probation for Clergy Couples.

Date: April 30, 1976.

Petitions: D-1007.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 413, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. New Par. 422 specifies time required.

Report No. 36

Subject: Black College Fund: Change Name, Discontinue.

Date: May 2, 1976.

Petitions: D-1599, D-1600, D-1602, D-1603, D-1606, D-2348.

Membership 112; Present 74; For 73; Against 1; Not Voting 0.

Calendar No. 414, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 37

Subject: Equitable Support for Schools, Colleges and Seminaries.

Date: May 2, 1976.

Petitions: D-2347

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 415, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The concerns are cared for in other ways.

Report No. 38

Subject: HANA Proposal.

Date: May 2, 1976.

Petitions: D-1572.

Membership 112; Present 74; For 73; Against 1; Not Voting 0.

Calendar No. 416, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 39

Subject: Schools for General Public

Date: May 2, 1976.

Petitions: D-1595.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 417, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 40

Subject: Greek Letter Societies in UM Colleges.

Date: May 2, 1976.

Petitions: D-1594.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 418, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 41

Subject: Military Training in United Methodist Schools.

Date: May 1, 1976.

Petitions: D-1593.

Membership 112; Present 74; For 70; Against 3; Not Voting 1.

Calendar No. 419, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 42

Subject: Wesley Foundations.

Date: May 2, 1976.

Petitions: D-1582, D-1583, D-1584.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 420, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. These concerns should be cared for locally.

Report No. 43

Subject: Education During Economic Stress.

Date: May 2, 1976.

Petitions: D-1571.

Membership 112; Present 74; For 72; Against 2; Not Voting 0.

Calendar No. 421, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, feeling that this matter is not within the scope of our work.

Report No. 44

Subject: Funding of Educational Institutions.

Date: May 2, 1976.

Petitions: D-1596—D-1598.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 422, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 45

Subject: College Age Ministry a Priority Program.

Date: May 2, 1976.

Petitions: D-1586.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 423, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 46

Subject: Denominational Student Movements.

Date: May 2, 1976.

Petitions: D-2352, D-1579.

Membership 112; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 424, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends concurrence and referral to the Division of Higher Education for implementation.

Report No. 47

Subject: Continued Financial Support of Former EUB Colleges.

Date: May 2, 1976.

Petitions: D-1601.

Membership 112; Present 82; For 81; Against 1; Not Voting 0.

Calendar No. 425, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 48

Subject: Observance of Student Day and Its Promotion.

Date: May 2, 1976.

Petitions: D-1580, D-1581.

Membership 112; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 426, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 49**Subject: Higher Education and Campus Ministry.**

Date: May 2, 1976.

Petitions: D-1573, D-1574, D-1576, D-1577, D-1578, D-1585, D-1587, D-1588, D-1589.

Membership 112; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 427, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency believing these concerns are adequately cared for in other legislation.

Report No. 50**Subject: Division of Lay Ministries: Pars. 1671, 1672, 1673.**

Date: May 2, 1976.

Petitions: D-1567.

Membership 112; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 428, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

(This report covered the same material as that found in Report No. 20. There were only minor variations in the amendments proposed by the two reports to the basic body of material that had been printed in an advance edition of the *Daily Christian Advocate*. Pars. 1671, 1672, and 1673 are printed in connection with Report No. 20 in a form reflecting the amendments from both Report No. 20 and Report No. 50—see pages 1444-1446.—Editor)

Report No. 51**Subject: Proposed Legislation for BHEM.**

Date: May 2, 1976.

Petitions: D-1567.

Membership 112; Present 83; For 82; Against 0; Not Voting 1.

Calendar No. 429, No action taken.

(Note: The report consisted of proposed legislation for the Division of Ordained Ministry of the General Board of Higher Education and Ministry, and for annual conference Boards of Ordained Ministry and district Committees on Ordained Ministry. Legislation for conference boards and district committees was adopted in connection with General Conference action on Report Nos. 178 and 179; see below, pages 1542-1543. This report received no negative votes in the legislative committee and therefore met the requirements of the omnibus concurrence motion adopted at the evening session, May 7, 1976; see pages 558, 564. However, it was not listed among the reports to be included in that motion. The legislation for the Division of

Ordained Ministry which was a part of this report is printed below.—Editor)

Division of Ordained Ministry

¶ 1681.1. There shall be a Division of Ordained Ministry which shall be responsible for the work of the Board of Higher Education and Ministry that relates to persons preparing for the ordained ministry and those currently serving under the appointment of a bishop. This responsibility shall be discharged in active relation with schools of theology, jurisdictional boards or committees on ministry, Annual Conference Boards of Ministry and appropriate departments of interdenominational bodies. This division shall be responsible for the promotion of theological education and its support for the whole Church.

2. Areas of concern shall include enlistment, preparation, continuing education, and career development of persons in and for the ordained ministry of the Church.

¶ 1682. The nominating committee of the Board of Higher Education and Ministry, in carrying out its responsibilities, shall provide an equitable number of persons directly related to areas of concern for the division.

¶ 1683.1. The work and program of the Division of Ordained Ministry shall be supported from the general benevolences of the Church and the Ministerial Education Fund. Funds received by the board for the division from the Ministerial Education Fund shall be restricted to the support of theological schools and the Division of Ordained Ministry in the development of its program of enlistment, basic professional degree programs and continuing education.

2. Administration and other programs of the division shall be supported solely from World Service monies. The associate general secretary shall recommend through the general secretary of the board to the Council on Finance and Administration the amount of financial support which should be allocated for the division.

¶ 1684. The specific responsibilities of the Division of Ordained Ministry shall be:

1. To study ministerial needs and resources in The United Methodist Church and to cooperate with appropriate groups in the interpretation of ministry as a vocation in an effort to enlist suitable persons for ministry.

2. To promote the observance of Ministry Sunday in

every church. The purpose of Ministry Sunday shall be to interpret the ministry as a vocation, the role and function of the ordained minister in the Church and society, the sense of God's claim upon the minister for representative leadership in the Church and education for ministry. The Division of Ordained Ministry shall provide conference Boards of Ordained Ministry with resources for use on Ministry Sunday to assist Pastor-Parish Relations Committees in the process of identification and enlistment of persons for ministry.

3. To prescribe the Ministerial Course of Study, which shall include studies required for license to preach and the basic five-year course of study. It also shall provide advanced course of study for preachers who have finished the above courses and meet the requirements of ¶ 422.3. All work in the ministerial course of study for candidates for elder in full connection (¶¶ 420-424), renewal of licenses (¶ 406), associate member (¶ 430), probationary member (¶ 414), and lay pastors qualifying for appointment (¶¶ 409-410), shall be taken under the direction of the Division of Ordained Ministry in an approved course of study school. The division shall cooperate with the Boards of Ordained Ministry and other conference boards in organizing, financing, and conducting course of study schools. (For exceptional provisions for taking the ministerial course of study by correspondence, see ¶ 410.1.)

4. To cooperate with the Boards of Ordained Ministry in the annual conferences by providing guidance in the counseling and examination of ministerial students.

5. To recommend and help organize, finance, and conduct continuing education for all ministers subsequent to ordination and to advise means of inservice training and evaluation.

6. To lead in churchwide interpretation and promotion of the Ministerial Education Fund.

7. To maintain the educational standards of the ministry of The United Methodist Church and to study problems relating to ministerial status, morale, and support.

8. To certify the course offerings in non-United Methodist seminaries for meeting the requirements in United Methodist history, doctrine, and polity specified in ¶ 422.3 and provide Boards of Ministry with a list of the courses approved.

9. To provide for recruiting and preparation of persons for ministry among minority groups, including the Black

community, Hispanic Americans, Native Americans, Asian Americans, and others of national and ethnic origins. Provision for special resources in pretheological and theological education shall be undertaken as training for these distinctive minority ministries.

10. To participate in the Crusade Scholarship Program.

Report No. 52

Subject: Legislation of Board of Higher Education and Ministry.

Date: May 2, 1976.

Petitions: D-1567, D-1568.

Membership 112; Present 82; For 82; Against 0; Not Voting 1.

Calendar No. 430, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with Pars. 1631, 1632, 1633, 1634, 1651, 1652, 1653, 1654, 1655, 1661, 1662, 1691, 1692, and 1693 amended to read as follows:

Division of Higher Education

¶ 1631. **General Responsibilities.**

1. Higher education is a significant part of our Wesleyan heritage, our present task and our future responsibility. The church continues its historic mission of uniting knowledge and vital piety by maintaining educational institutions and a campus ministry, and through them an intellectual, spiritual and material ministry to all persons within the academic community without respect to sex, race, creed or national origin.

2. There shall be a Division of Higher Education representing The United Methodist Church in its relationships with educational institutions and the campus ministry. The division shall have an advisory relationship to all United Methodist affiliated institutions including universities, colleges, secondary and special schools, Wesley Foundations and similar organizations as well as ecumenical campus ministry groups. The division will, on request, serve in an advisory and consultative capacity to all agencies of the church owning or administering educational institutions and campus ministry units.

3. The nominating committee of the board shall, insofar as possible, provide representation for nomination as members of the Division of Higher Education an equitable number of persons directly related to the areas of concern of the division.

4. Principal objectives of the division are:

a) To determine the nature of the United Methodist mission in and for higher education;

b) To develop policy that enables The United Methodist Church to engage effectively in higher education;

c) To encourage the church in programs designed to nurture and sustain educational institutions and campus ministry units as invaluable assets in the ongoing life of the church;

(d) To promote a campus Christian movement and a concerned Christian ministry of the educational community; to witness in the campus community to the mission, message and life of Jesus Christ; to deepen, enrich and mature the Christian faith of college and university men and women through commitment to Jesus Christ and his church and to assist them in their service and leadership to the world, in and through the church;

e) To interpret both the church and its educational institutions and campus ministry to each other; to help the agencies of the church and higher education participate in the greater realization of a fully humane society committed to freedom and truth, love, justice, peace and personal integrity;

f) To foster within educational institutions the highest educational standards, the soundest business practices, the finest ethical and moral principles and especially Christian ideals; to help people experience release from enslavement, fear and violence; and to help people live in love.

g) To preserve and protect resources, property and investments of The United Methodist Church, or any Conference, agency or institution thereof in any educational institution, Wesley Foundation or other campus ministry unit founded, organized, developed or assisted under the direction or with the cooperation of The United Methodist Church.

5. The division shall appoint personnel, including an assistant general secretary for campus ministry and an assistant general secretary for schools, colleges and universities, and establish such committees and commissions as may be necessary for effective fulfillment of its objectives. It may adopt such rules and regulations as may be required for the conduct of its business.

¶ 1632. Responsibilities to General and Annual Conferences. The Division of Higher Education will cooperate with and assist the General and Annual Conferences and their

respective commissions, committees or other agencies organized in behalf of educational institutions and the campus ministry. (See ¶ 719.2 on annual conference committees.)

1. The division shall:

a) Provide for the cooperative study of plans for maximum coordination of the work of United Methodist higher education with the church's mission in Christian education;

b) Direct attention of church members to the contribution of United Methodist educational institutions and campus ministry units to the life and character of students and to the place the institutions and campus ministry have in the preservation and propagation of the Christian faith for our time.

2. The division shall assess institutional and campus ministry relationships with and responsibilities to the church and shall aid in the determination of the degree of active accord between institutional and campus ministry policies and practices and the policies of the church as expressed in the *Discipline* and in General Conference enactments.

3. The division shall assist educational societies and foundations created by annual conferences for the promotion of Christian higher education and the campus ministry and shall recognize such societies and foundations as auxiliaries of the division when their objectives and purposes, articles of incorporation and administrative policies shall have been approved by the annual conference within whose boundaries they have been incorporated.

4. The division shall direct attention to the work and needs of those educational institutions which stand in special relationship to The United Methodist Church and shall request support for them. Due recognition shall be given to the needs of the black colleges historically related to The United Methodist Church. (See ¶ 918.)

¶ 1633. Responsibilities to Institutions. The Division of Higher Education shall establish policy and practice providing for consultation with and support of United Methodist educational institutions and campus ministry units in matters of institutional study and evaluation, promotion, interpretation, management, program and finance.

1. The division shall, in cooperation with the University Senate:

a) Study trends in higher education, the needs of the church, and public and private educational opportunities

and requirements and make recommendations to the educational institutions, and to state commissions or other bodies or publics concerned with higher education;

b) Recommend and approve plans for institutional cooperation, consolidation or merger between or among United Methodist related colleges and/or between them and institutions of other denominations which insure that the interests of The United Methodist Church are adequately protected;

c) Investigate, at its discretion, the objectives, academic programs, educational standards, personnel policies, plant and equipment, business and management practices, financial program, public relations, student personnel services, student development programs, religious life and church relations of any educational institution claiming or adjudged to be related to The United Methodist Church;

d) Evaluate and classify institutions in order to authenticate relatedness to the church; determine eligibility for church financial support in accord with the objectives of the Division of Higher Education;

e) Approve changes in institutional sponsorship, relationships to the General or Annual Conferences including separation from United Methodist program boards, from the General or one or more Annual Conferences or from the University Senate as the certifying agency of The United Methodist Church.

2. The division shall, in regard to campus ministry, Wesley Foundations and ecumenical campus ministry groups, provide a structure within the division in order to:

a) Assist in development of plans for the systematic evaluation of these units in cooperation with their regularly constituted boards of directors or trustees and with conference, area or regional committees or commissions on Christian higher education and campus ministry or appropriate ecumenical agencies;

b) Study the reports of program and financial status required of each campus ministry unit receiving financial support from The United Methodist Church and interpret the same to the constituency as appropriate;

c) Affirm its commitment to an ecumenical approach to campus ministry; encourage local, campus, state and regional units of that ministry to work toward ecumenical programming and structures where appropriate;

d) Recognize and cooperate with agencies with whom relationships may serve to further the objectives of the division;

e) Provide for representation and participation, as deemed necessary, in such agencies as the National United Ministries in Higher Education Policy Board and the National Staff of United Ministries in Higher Education;

f) Provide services to meet specific denominational needs.

3. The division shall, as it seeks to interpret higher education:

a) Promote the church's mission in higher education including the special missions and educational ministries to ethnic minorities and other peoples disadvantaged by world conditions;

b) Promote Christian instruction and provide opportunity for Christian service;

c) Encourage educational institutions and campus ministry units to inculcate human and humane values consistent with the Gospel and the public good;

d) Foster the development of Christian community within the life of educational institutions and campus ministry units;

e) Make use of the existing church organization and publications for interpreting the mission of higher education;

f) Participate in the Crusade Scholarship program;

g) Design and organize Student Recognition Day to recognize United Methodist students in higher education.

¶ 1634. Financing Higher Education.

1. In recognition of its heritage and the mandate to maintain its mission in higher education and in light of emergent fiscal concerns, The United Methodist Church affirms its commitment to higher education and to the means by which it can be continuously supported, renewed and recycled.

2. The Division of Higher Education shall be empowered to take such action as may be necessary to:

a) Promote the financial support of Christian higher education within the church, worldwide;

b) Create arrangements which shall provide for the flow of supporting funds from the whole church to the institutions affiliated with the church as affirmed by the University Senate (see Par. 1653);

c) Develop corporations, or other fiscal or fiduciary agencies, for the purpose of financing, creating, recycling, managing or otherwise caring for institutions and campus ministry units or their assets and liabilities;

d) In cooperation with the General Council on Finance

and Administration, develop long-range investments and fund-raising projects within the church which shall guarantee, insofar as possible, the continuous flow of resources for United Methodist higher education for the decades and the centuries to come.

3. The division, in regard to fiscal matters, shall:

a) Study the financial status of United Methodist educational institutions and campus ministry units, encourage the church to give them continuous support and provide consultative services in fiscal affairs and other aspects of institutional management. The division shall study all appropriate related data and recommend to each conference or agency the support levels appropriate for each related institution or institutions;

b) Appropriate such funds as are available for the support of educational institutions, Wesley Foundations or other campus ministry units related to The United Methodist Church under such rules as the board may adopt;

c) Take such action as is necessary to protect or recover resources, property and investments of The United Methodist Church, or any conference, agency or institution thereof in capital or endowment funds of any educational institution, Wesley Foundation or other campus ministry unit founded, organized, developed or assisted under the direction or with the cooperation of The United Methodist Church should any such institution discontinue operation or move to sever or modify its connection with the church or violate the terms of any rules adopted by the board or the terms of any such grant of new capital or endowment funds made by The United Methodist Church or any conference, agency or institution thereof. The division shall in its discretion investigate, audit and review all necessary records and documents of any educational institution claiming or adjudged by the division to be related to The United Methodist Church in order to carry out its duties under this paragraph. In the event any such educational institution, Wesley Foundation or other campus ministry unit shall endeavor to discontinue operation or move to sever or modify its connection with the church or violate the rules adopted by the division in accordance with ¶ 1634.3b, it shall be the duty of the trustees and the administrators of such institutions and the Commission on Higher Education of the conference in which such institution is located to confer at the earliest possible opportunity with appropriate representatives of the division to determine what resources and aid the division may be able to provide and to permit the

division to carry out its responsibilities under this paragraph;

d) (1) Foster and aid through a special apportionment the United Methodist institutions historically related to education for black people. It shall have authority to institute plans by which colleges sponsored by the division may cooperate with or may unite with colleges of other denominations or under independent control, provided that the interests of The United Methodist Church are adequately protected;

(2) Encourage such black colleges to secure adequate endowments for their support and maintenance. Whenever the division is assured that their support will be adequate and the property will be conserved and perpetuated for Christian education under the auspices and control of The United Methodist Church, it may transfer the colleges to boards of trustees under such conditions as the Board of Higher Education and Ministry may prescribe, which shall include the right of reversion to the Board under conditions prescribed by the Board.

University Senate

¶ 1651. Membership and Organization.

1. The University Senate shall be the professional educational advisory agency for The United Methodist Church and all educational institutions related to it.

2. The senate shall be composed of twenty-one persons, not members of the Board of Higher Education and Ministry, who are actively engaged in the work of education and are fitted by training and experience for the technical work of evaluating educational institutions. Eleven of these members shall be elected quadrennially by the National Association of Schools, Colleges and Universities of The United Methodist Church, five by the Board of Higher Education and Ministry and five shall be appointed by the Council of Bishops. Care shall also be taken that women and minorities shall be members of the senate. If in consequence of the retirement of a member from educational work, or for any other cause a vacancy occurs during the quadrenium, it shall be filled by the agency by which the retiring member was elected as its next meeting. The general secretary of the Board of Higher Education and Ministry and the associate general secretaries of the Division of Higher Education and Ordained Ministry shall serve as ex officio members of the senate.

3. The associate general secretary of the Division of Higher Education shall be the executive secretary of the senate. The general secretary of the board shall convene it for organization at the beginning of each quadrennium. The senate shall elect its own officers, including a president, a vice-president, and a recording secretary, and may appoint such committees and delegate to them such powers as are incident to its work. Thereafter, it shall meet annually at such time and place as it may determine. Special meetings may be called on the written request of five members or at the discretion of the president and the executive secretary.

4. After consultation with the officers of the senate the Division of Higher Education shall provide in its annual budget for the expense of the senate as it may deem sufficient except that expenses incurred by the senate on behalf of any other board of the church shall be borne by that board.

¶ 1652. Purposes and Objectives.

1. To provide a professional agency to represent the common interests of schools, colleges and universities and The United Methodist Church in educational institutions and their missions.

2. To support the development of institutions whose aims are to address and whose programs reflect significant educational, cultural, social and human issues in a manner reflecting the values held in common by the institutions and the church.

3. To provide an effective monitoring process so that institutions which qualify for University Senate affiliation and church support will be recognized as having well-structured programs, sound management and clearly defined church relationships.

4. To establish effective annual reporting procedures which will provide valid data on the member institutions relating to institutional viability and program integrity.

¶ 1653. Institutional Affiliation.

1. Approval by the senate is prerequisite to institutional claim of affiliation with The United Methodist Church.

2. Every effort shall be made by both the annual conferences and institutions to sustain and support each other, but identification of an institution with The United Methodist Church shall depend upon its approval by the senate. The senate shall provide adequate guidelines and counsel to assist institutions seeking initial or renewed affiliation.

3. Only institutions affiliated with The United Methodist Church through approval by the senate shall be eligible for funding by annual conferences, General Conference, general boards, foundations, or other agencies of The United Methodist Church.

4. To qualify for affiliation with The United Methodist Church, institutions must maintain appropriate academic accreditation.

5. Assessment of church relationships shall be a part of the process for those institutions seeking approval of the senate for affiliation with The United Methodist Church. Inasmuch as declarations of church relationships are expected to differ one from the other, and because of the diversity in heritage and other aspects of institutional life, declarations of church relationship will necessarily be of institutional design.

¶ 1654. Senate Responsibilities.

1. Each year the senate shall publish a list classifying United Methodist affiliated institutions. These institutions shall include secondary schools, colleges, universities, theological schools and special schools.

2. The senate shall also prepare a list of approved schools, colleges, universities and theological schools for use by Annual Conference Boards of the Ministry in determining candidate educational eligibility for admission into full connection.

¶ 1655. Consultative Relationship with Institutions.

1. Support for approved institutions shall include, through the appropriate divisions of the Board of Higher Education and Ministry, consulting teams with skills in comprehensive institutional design, management, governance and program.

2. Support for approved institutions shall include an interpretation of and consultation on data in the annual institutional reports.

3. The Division of Higher Education shall report annually to the senate on the level and types of institutional support rendered by related conferences and agencies and shall evaluate such support, including specific responses of conferences and agencies to recommended levels.

National Methodist Foundation for Christian Higher Education

¶ 1661. The National Methodist Foundation for Christian Higher Education is incorporated in the State of Tennessee

as a nonprofit, charitable organization with permanent ties to the Division of Higher Education which elects their Board of Trustees. The general purpose of the Foundation is to foster the growth and development of institutions of higher education by encouraging persons and corporations to provide financial support and by acting as a foundation for such support. The Foundation is also authorized to serve as a trustee and administrator of gifts and bequests designated by donors to specific institutions.

Continuing Commission on the Black Colleges

¶ 1662. There shall be a Continuing Commission on the Black Colleges to study the areas of finance, location, church relationship, governance, and merger possibilities for the twelve black colleges historically related to The United Methodist Church. The commission shall be amenable to the division in the implementation of its responsibilities.

Schools of Theology

¶ 1691.1. The Schools of Theology of The United Methodist Church are established and maintained for the education of ministers and the clarification of the Church's faith through research and prophetic inquiry on behalf of the whole Church. They exist for the benefit of the whole Church, and support shall be provided by the Church. They shall receive financial support for the current operating expenses from the Ministerial Education Fund, administered by the Division of the Ordained Ministry. (See ¶ 920)

2. The Ministerial Education Fund shall be regarded by Annual Conferences as a priority to be met before any additional benevolences, grants, or funds are allocated to a theological school or schools of religion in the conference's region.

3. No school of theology seeking affiliation and support from The United Methodist Church shall be established without first submitting its proposed organization to the Division of the Ordained Ministry for prior approval.

¶ 1692. United Methodist schools of theology, in addition to preparing their students for effective service for Christ and the Church, shall acquaint them with the current programs of The United Methodist Church, such as its educational, missional, social, and other service programs, and with the polity, organizations and terminology of the

Church. Each school of theology, in consultation with the Division of the Ordained Ministry, shall provide in its curriculum the courses in United Methodist history, doctrine, and polity specified in ¶ 422.3. (See also ¶ 1684.8.)

¶ 1693. The United Methodist schools of theology share with the Boards of Ordained Ministry the responsibility for the selection and education of candidates for admission to the Annual Conferences.

Report No. 53

Subject: Diaconal Ministry.

Date: May 2, 1976.

Petitions: Commission to Study Ministry.

Membership 112; Present 83; For 83; Against 0; Not Voting 0.

Calendar No. 431, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with 2. Diaconal Ministries; A, B, C, D, E as printed in the report of the Commission to Study the Ministry, and with Par. 107 of Section V, The General Ministry and the Diaconal Ministry. (Note: The material referred to in this report was a part of the Commission's "Legislative Recommendations." See the note at the beginning of the Commission report, page 2145.—Editor)

Report No. 54

Subject: Transfers, Ordination etc.

Date: May 2, 1976.

Petitions: D-1001, D-1002, D-1019, D-1036, D-1037, D-1073, D-1081, D-1096, D-1098, D-1100, D-1145, D-1175, D-1176, D-1180, D-1184, D-1199, D-1622, D-2320.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 432, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence. Present legislation adequate.

Report No. 55

Subject: Missionaries to be Associate Members of Conference in Which They Are Serving.

Date: May 2, 1976.

Petitions: D-1071.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 433, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the substitution of a new Par. 322.4 as printed below:

Ordained ministers of Methodist or United Churches in other countries serving as missionaries within the bounds of the Annual Conference are associate members of the Conference, without prejudice to their relationship to their churches of origin.

and with a renumbering of present 4. to 5. with new wording as indicated:

Associate members, except these named in No. 4, shall be subject to the provisions governing sabbatical leave, supernumerary relations, location, retirement, minimum salary, and pension.

Report No. 56

Subject: Lay Pastors Right to Administer Sacraments.

Date: May 2, 1976.

Petitions: D-1101, D-1174, D-1177, D-1179, D-1197, D-1198, D-1203-D-1207, D-1210, D-1213, D-1215, D-1217, D-1218, D-1221, D-1224-D-1232, D-1235-D-1237.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 434, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence without prejudice as the concern is cared for in proposed new legislation.

Report No. 57

Subject: Church Membership of Ministers.

Date: May 1, 1976.

Petitions: D-1076.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 435, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 58

Subject: Special Appointments "In and To Society".

Date: May 2, 1976.

Petitions: D-1171, D-1173, D-1157, D-1160.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 436, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence. See Par. 453.1.c.

Report No. 59

Subject: Amendment to Provision for Appointment in and to Society.

Date: May 2, 1976.

Petitions: D-1170.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 437, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 60

Subject: Tent Makers.

Date: May 2, 1976.

Petitions: D-1163.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 438, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 61

Subject: Relationship of Tent-Making Ministers to Other Ministers.

Date: May 1, 1976.

Petitions: D-1162.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 439, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 62

Subject: Ministers Under Special Appointment.

Date: May 1, 1976.

Petitions: D-1158, D-1159, D-1161.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 440, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency; covered elsewhere.

Report No. 63

Subject: Consider Part-Time Appointments.

Date: May 1, 1976.

Petitions: D-1153.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 441, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 64**Subject: Appointment of an Elder Outside the Conference Membership.**

Date: May 1, 1976.

Petitions: D-1148.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 442, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. See Par. 452.

Report No. 65**Subject: Organization of Council on Professional Ministries.**

Date: May 2, 1976.

Petitions: D-1111.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 443, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency.

Report No. 66**Subject: Responsibility of Member in Full Connection.**

Date: May 1, 1976.

Petitions: D-1094.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 444, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. See Par. 453.

Report No. 67**Subject: Emotional Health of Clergy and Their Families.**

Date: May 1, 1976.

Petitions: D-1093.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 445, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 68**Subject: Continuing Education for Re-Certification.**

Date: May 1, 1976.

Petitions: D-1091.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 446, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 69

Subject: Women in the Ministry.

Date: May 2, 1976.

Petitions: D-1083, D-1084, D-1085, D-1087, D-1088, D-1089.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 447, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency; cared for elsewhere.

Report No. 70

Subject: Duty of Pastor to Preside Over Church Conference.

Date: May 1, 1976.

Petitions: D-1082.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 448, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, cared for elsewhere.

Report No. 71

Subject: Creation of Classification of Sustained Minister and Office of Adjunct Pastor.

Date: May 2, 1976.

Petitions: D-1079, D-1080.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 449, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 72

Subject: Removal of/or Discipline of a Minister.

Date: May 2, 1976.

Petitions: D-1047, D-1048, D-1049.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 450, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 73

Subject: Privileged Information.

Date: May 2, 1976.

Petitions: D-1044.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 451, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency; covered by state laws.

Report No. 74

Subject: Oppose Ministers Relationship with Commercial Tours.

Date: May 2, 1976.

Petitions: D-1046.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 452, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 75

Subject: Clothing of Women Ministers.

Date: May 2, 1976.

Petitions: D-1045.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 453, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 76

Subject: Address All Ordained Ministers as "Pastor."

Date: May 2, 1976.

Petitions: D-1038.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 454, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 77

Subject: Ethnic Minorities Setting Education Requirements.

Date: May 2, 1976.

Petitions: D-1031, D-1032, D-1033, D-1034.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 455, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 78

Subject: Lengthening Probationary Membership.

Date: May 2, 1976.

Petitions: D-2358.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 456, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 79

Subject: Probationary Membership.

Date: May 2, 1976.

Petitions: D-2355.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 457, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, cared for elsewhere.

Report No. 80

Subject: Consider Publication of Manuscript on Religious Experiences of Methodist Bishops.

Date: May 2, 1976.

Petitions: D-2357.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 458, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 81

Subject: Oppose Acceptance of Low Moral Standards.

Date: May 2, 1976.

Petitions: D-2350, D-1053, D-2300, D-2301.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 459, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency; cared for elsewhere.

Report No. 82

Subject: Provide for the Power of the Bishop to Appoint Tent-Maker Ministers.

Date: May 1, 1976.

Petitions: D-1503.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 460, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 83**Subject: Supernumerary Relationship.**

Date: May 2, 1976.

Petitions: D-2334.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 461, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency, already cared for.

Report No. 84**Subject: Priority of Ordination.**

Date: May 2, 1976.

Petitions: D-1638.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 462, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 85**Subject: Qualifications for Probationary Membership.**

Date: May 1, 1976.

Petitions: D-2296.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 463, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 86**Subject: Reception into Probationary Membership.**

Date: May 1, 1976.

Petitions: D-2298.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 464, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 87**Subject: Question to be Asked of Ministerial Candidate.**

Date: May 2, 1976.

Petitions: D-2299.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 465, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 88

Subject: Qualifications for Probationary Membership.

Date: May 1, 1976.

Petitions: D-2303.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 466, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 89

Subject: Lay Pastors Qualifications.

Date: May 2, 1976.

Petitions: D-1253; D-1255 through D-1272; D-1286; D-1289; D-1290.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 467, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. New legislation covers this.

Report No. 90

Subject: Various on Associate Members.

Date: May 2, 1976.

Petitions: D-1309; D-1312 through D-1321; D-1323 through D-1326.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 468, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. All covered by adequate legislation.

Report No. 91

Subject: Various: Lay Pastors Rights, Minority Group Ministers, etc.

Date: May 2, 1976.

Petitions: D-1625, D-2258, D-2304, D-2305, D-2306, D-2312, D-2317, D-2321, D-2324.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 469, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with ideas, but already covered by present legislation.

Report No. 92

Subject: Counseling Elders.

Date: May 2, 1976.

Petitions: D-1281—D-1285, D-1287—1288, D-1291—D-1299.
 Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 470, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

Committee recommends concurrence; cared for in new legislation.

Report No. 93

Subject: Nomination of Counseling Elders.

Date: May 2, 1976.

Petitions: D-1300 through D-1308, D-1310, D-1311, D-1322.
 Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 471, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence.

Report No. 94

Subject: Waiver of Post-Seminary Service Requirement.

Date: May 1, 1976.

Petitions: D-1014.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 472, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 95

Subject: Members in Full Connection.

Date: May 2, 1976.

Petitions: D-1146, D-1147.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 473, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 96

Subject: Sabbatical Leave for Tent-Maker Ministries.

Date: May 2, 1976.

Petitions: D-1124.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 474, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency; cared for elsewhere.

Report No. 97

Subject: Rights of Ministers in Supernumerary Relationships.

Date: May 2, 1976.

Petitions: D-1123.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 475, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 98

Subject: Interim—Sabbatical—Supernumerary.

Date: May 2, 1976.

Petitions: D-1117, D-1118, D-1119, D-1121.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 476, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 99

Subject: Retain Present Statement on the Conduct of the Ministry Par. 306.

Date: May 2, 1976.

Petitions: D-1050.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 477, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency—cared for elsewhere.

Report No. 100

Subject: Oppose Changes in "Assurance of Character" in Candidates.

Date: May 2, 1976.

Petitions: D-1051.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 478, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency—cared for elsewhere.

Report No. 101

Subject: Encourage Ministers to Record Visions of Jesus.

Date: May 2, 1976.

Petitions: D-1067.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 479, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 102

Subject: Collection of Stories of Visions of Jesus.

Date: May 2, 1976.

Petitions: D-1068.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 480, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 103

Subject: Change in Conference Relationship.

Date: May 2, 1976.

Petitions: D-1074.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 481, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Dealt with elsewhere.

Report No. 104

Subject: Church Membership of Ministers.

Date: May 2, 1976.

Petitions: D-1075, D-1077, D-1078.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 482, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 105

Subject: Eliminate Par. of Pastor "In and to Society" Par. 392.

Date: May 2, 1976

Petitions: D-1172.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 483, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs, ruled unconstitutional by Judicial Council. Par. 392.

Report No. 106

Subject: Provisions For Early Retirement.

Date: May 2, 1976.

Petitions: D-2372, D-2379, D-2380, D-2383, D-2384, D-2385, D-2386.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 484, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, these matters handled elsewhere.

Report No. 107

Subject: Psychological Testing of Ministerial Candidates.

Date: May 2, 1976.

Petitions: D-1004.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 485, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 108

Subject: Requirements for Entering Ministry.

Date: May 2, 1976.

Petitions: D-1005.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 486, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 109

Subject: Part-Time Service Credit for Membership in Full Connection.

Date: May 1, 1976.

Petitions: D-1006.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 487, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 110

Subject: Qualifications for Probationary Membership.

Date: May 1, 1976.

Petitions: D-1008, D-1011, D-1012.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 488, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 111**Subject: Admission into Conference Membership.**

Date: May 2, 1976.

Petitions: D-1010.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 489, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 112**Subject: Rights/Duties of Probationary and Associate Ministerial Members.**

Date: May 1, 1976.

Petitions: D-1013.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 490, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 113**Subject: Counseling Elders.**

Date: May 2, 1976.

Petitions: D-1238; D-1245; D-1247; D-1248; D-1254; D-1273 through D-1280.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 491, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency without prejudice as the material is cared for in other legislation.

Report No. 114**Subject: Timing of Requests for Retirement.**

Date: May 2, 1976.

Petitions: D-1333—D-1359.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 492, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency; cared for elsewhere.

Report No. 115**Subject: Lay Pastors Rights to Administer Sacraments.**

Date: May 2, 1976.

Petitions: D-1200—D-1202, D-1208—D-1209, D-1211—D-1212, D-1214, D-1216, D-1219—D-1220, D-1223, D-1233, D-1239—D-1244, D-1246, D-1249—D-1252, D-1234.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 493, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency, covered in present legislation.

Report No. 116

Subject: Commission to Study the Episcopacy.

Date: May 3, 1976.

Petitions: D-2338.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 494, Adopted May 5, 7, 1976, Journal Pages 397-398; 406-409; 410-415; 564-566.

The committee recommends concurrence with the report of the Bishop and District Superintendent Study Commission, Part C, Chapter VI, "Legislative Recommendations of the Commission," as amended. (Note: The legislation adopted by means of General Conference action on this report is printed in connection with the report of the Study Commission; see Journal, pages 1915-1932.—Editor)

Report No. 116 (Minority)

Subject: Term Episcopacy.

Date: May 3, 1976

Petitions: D-2338.

Calendar No. 495, Defeated May 5, 1976, Journal pages 398-405; 406.

The minority concurs in Recommended Amendments to the Constitution as contained in the Minority Report to the General Conference Concerning Term Episcopacy, "III, Legislation." (Note: The constitutional amendments recommended by this report would have limited bishops to one eight-year term. They were printed in the *Daily Christian Advocate*, Advance Edition, page H-7.—Editor)

Richard E. Hamilton, Sponsor; Gordon Bender, Robert Byler, David L. Crawford, Van Bogard Dunn, John W. Hardt, William Hemphill, Walter Kalaf, Jane Lindsey, Anne McKenzie, Wayne Marty, Ed Montgomery, John V. Moore, Allan Zagray.

Report No. 117

Subject: Restrain Use of Academic Titles and Regalia.

Date: May 2, 1976.

Petitions: D-1592.

Membership 112; Present 74; For 73; Against 1; Not Voting 0.

Calendar No. 837, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 118**Subject: Supernumerary Ministers—Pension Credit.**

Date: May 2, 1976.

Petitions: D-2360.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 838, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 119**Subject: Delete Non-voluntary Retirement.**

Date: May 1, 1976.

Petitions: D-1327.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 839, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 120**Subject: Provision for Maternity-Paternity Leave.**

Date: May 1, 1976.

Petitions: D-1114, D-1116, D-1115.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 840, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency but notes that some of the concerns are incorporated into new legislation.

Report No. 121**Subject: Ethnic Women Clergy Recruitment.**

Date: May 2, 1976.

Petitions: D-1086.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 841, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends referral of this proposal on enlisting and nurturing ethnic women for the ordained ministry to the Boards of Global Ministries and Higher Education and Ministry for study and implementation.

Report No. 122**Subject: Local Ordination.**

Date: May 3, 1976.

Petitions: D-2362.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 842, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 123

Subject: Salary Provisions for Tent-maker Ministries.

Date: May 3, 1976.

Petitions: D-2364.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 843, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 124

Subject: Liaison Task Force between Cabinet, Board of Ministry, and Board of Pensions.

Date: May 3, 1976.

Petitions: D-2365.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 844, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 125

Subject: Provisions for Early Retirement.

Date: May 3, 1976.

Petitions: D-2365 through D-2371, D-2378, D-2387.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 845, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 126

Subject: Retired Ministers, Relationship with Annual Conference.

Date: May 3, 1976.

Petitions: D-1330, D-1331.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 846, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 127

Subject: Episcopal Concerns.

Date: May 3, 1976.

Petitions: D-1486, D-1505—D-1507, D-1510—D-1512, D-1486.
 Membership 112; Present 78; For 78; Against 0; Not Voting 0.
Calendar No. 847, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency but feels that most of the concerns are cared for in proposed new legislation.

Report No. 128

Subject: Life Tenure for the Episcopacy.

Date: May 3, 1976.

Petitions: D-1448—D-1451, D-1453—D-1458, D-1466.
 Membership 112; Present 94; For 84; Against 9; Not Voting 1.
Calendar No. 848, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence since these concerns are included in proposed legislation concerning the episcopacy.

Report No. 129

Subject: Provisions for Fixing Ministerial Appointments.

Date: May 3, 1976.

Petitions: D-1363.
 Membership 112; Present 94; For 94; Against 0; Not Voting 0.
Calendar No. 849, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 130

Subject: A Plan for Appointment of Ministers.

Date: May 3, 1976.

Petitions: D-1365, D-1364.
 Membership 112; Present 94; For 94; Against 0; Not Voting 0.
Calendar No. 850, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 131

Subject: Pastoral Appointments: Length and Process.

Date: May 2, 1976.

Petitions: D-1127—D-1136.
 Membership 112; Present 94; For 94; Against 0; Not Voting 0.
Calendar No. 851, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 132

Subject: Relationship of Retired Minister to Charge Conference.

Date: May 3, 1976.

Petitions: D-1329.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 852, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the idea which is already incorporated in the new legislation.

Report No. 133

Subject: Ways to Increase Effectiveness of Members of Annual Conferences.

Date: May 1, 1976

Petitions: D-1156.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 853, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends the referral of this proposal to the Division of Ordained Ministry of the Board of Higher Education and Ministry for its study and response.

The General Conference of The United Methodist Church shall establish a special study commission for the purpose of an exhaustive study of ways of increasing the competence and effectiveness of members of the Annual Conference and related matters. The Commission shall include within the scope of its study the following possibilities:

1. Membership in the Annual Conference for terms which may be renewed instead of the currently provided lifetime membership.

2. Requirements for continuation in membership as well as admission to membership.

3. Incentives for rigorous continuing education, including paid sabbatical leaves of one year or longer.

4. Incentives for career development and/or career changes.

5. Some pension benefits at the time of termination of Conference membership, if that termination is before age 65.

6. A process for determining which ministers are ineffective and marginally effective.

7. A process for helping ineffective and marginally effective ministers to improve their effectiveness.

8. An improved process of terminating the membership in the Annual Conference of ministers who have been determined to be ineffective.

Report No. 134

Subject: Election of Bishops to Represent All Conferences.

Date: May 1, 1976.

Petitions: D-1498.

Membership 112; Present 78; For 78; Against 0; Not Voting 0.

Calendar No. 854, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. This is in conflict with proposed Chapter V, Section III.

Report No. 135

Subject: Annual Election of Bishops.

Date: May 3, 1976.

Petitions: D-1481.

Membership 112; Present 94; For 94; Against 0; Not Voting 0.

Calendar No. 855, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 136

Subject: Bishops' Duties.

Date: May 1, 1976.

Petitions: D-2339.

Membership 112; Present 78; For 78; Against 0; Not Voting 0.

Calendar No. 856, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 137

Subject: Committees on Appointment, Term, Duties of District Superintendent.

Date: May 3, 1976.

Petitions: D-1362, D-1366—D-1368, D-1376, D-1387, D-1390, D-1391, D-1393, D-1395, D-1397, D-1399, D-1400, D-1402—D-1410.

Membership 112; Present 94; For 94; Against 0; Not Voting 0.

Calendar No. 857, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Proposed new legislation (Par. 519) on the district superintendency will cover the concerns but not exactly as proposed in these petitions.

Report No. 138

Subject: Two-thirds Vote for Retirement.

Date: May 3, 1976.

Petitions: D-1328.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 858, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The concerns are partially cared for in new legislation.

Report No. 139

Subject: Continuing Relationship of Retired Ministers.

Date: May 3, 1976.

Petitions: D-1332.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 859, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 140

Subject: Appointment to a Charge of Minister in Special Appointment.

Date: May 1, 1976.

Petitions: D-1137.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 860, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Refer to new Par. 453.

Report No. 141

Subject: Concern for the Seminaries.

Date: May 3, 1976.

Petitions: D-1558, D-1559, D-1560, D-1562, D-1563, D-1564, D-1565, D-1566.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 861, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. We feel the concerns are being cared for in other ways.

Report No. 142

Subject: Study of Seminaries and Support for Evangelical Seminaries.

Date: May 1, 1976.

Petitions: D-1515—D-1517, D-1519—D-1551, D-1553—D-1557, D-2309, D-2302.

Membership 112; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 862, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 143

Subject: Nomination of Bishops.

Date: May 3, 1976.

Petitions: D-2341, D-2340, D-1483, D-1484, D-1485, D-1480, D-1502, D-1500, D-1501, D-1497.

Membership 112; Present 94; For 94; Against 0; Not Voting 0.

Calendar No. 863, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 144

Subject: Study of Black Clergy.

Date: May 3, 1976.

Petitions: D-2336.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 864, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends that the Report of a Study of Black Pastors and Churches in The United Methodist Church be referred to the Division of Ordained Ministry of the Board of Higher Education and Ministry for study and appropriate action.

Report No. 145

Subject: Continuing and Funding of School in Oklahoma Indian Missionary Conference.

Date: May 2, 1976.

Petitions: D-2361.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 865, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends the continuation of the present plan for the Five-Year Courses of Study School and Accelerated Program with funding as follows:

A. Summer School at Perkins School of Theology:

1. Meals	\$5,000.00
2. Rooms	4,400.00
3. Books	1,000.00
4. Travel	2,000.00
5. Instructors	
6. Emergency Aid	1,000.00

Total for Summer School 13,400.00

B. Mid-winter in Oklahoma:

1. Meals	\$ 1,500.00
2. Rooms	1,000.00
3. Books	500.00
4. Travel	1,000.00
5. Instructors	1,500.00
6. Emergency Aid	500.00

Total for Mid-winter School 7,000.00*

Grand Total \$20,400.00

Note: The summer school budget is calculated for twenty-five participating students. The mid-winter school is calculated for twenty students participating in the school.

*The amounts in section B are as reported to the General Conference in the *Daily Christian Advocate*.—Editor.

Report No. 146

Subject: Military Chaplaincy—Discontinue for Civilian.

Date: May 2, 1976.

Petitions: D-1607, D-1608, D-1609.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 866, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends that this proposal for “disengagement of the church from the present system of military chaplaincy” be referred to the Board of Higher Education and Ministry for further study:

That the General Conference of The United Methodist Church take immediate steps to disengage the Church from the military chaplaincy system and replace it with a civilian chaplaincy, whereby ministers will be appointed to serve military personnel without themselves becoming members of the military establishment although subject to assignment by the military, but with salary, maintenance and pension provided by the Church, and

That the General Conference seek the cooperation of other religious bodies but, in case such joint action cannot be achieved, or if the military authorities will not permit such a civilian chaplaincy, that The United Methodist Church shall end its participation in the present system after giving one or two years notice of such withdrawal, and the reasons therefor, to all concerned, including the military authorities, the Congress, the chaplains, the Annual Conferences, the Church at large and the general public.

Report No. 147

Subject: Study of Itineracy System and Tent-making Ministries.

Date: May 1, 1976.

Petitions: D-1125, D-1126, D-1164, D-1165, D-1167, D-1168, D-1169, D-2335, D-2336, D-1155, D-1141—D-1144, D-1139, D-1140.

Membership 112; Present ; For ; Against ; Not Voting.
(Note: Attendance and vote not reported.—Editor)

Calendar No. 867, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends the following resolution:

That the Division of the Ordained Ministry form a Study Commission on the Itineracy System, to determine how it can creatively plan for the use of clergy couples, part-time appointments, and the worker-priest concept of ministry, and how guaranteed employment for conference members affects these and other matters of clergy morale.

Report No. 148

Subject: Episcopal Matters: Duties, Committees.

Date: May 3, 1976.

Petitions: D-1487, D-1488, D-2359, D-1499, D-2353, D-2345, D-2343, D-2313.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 868, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Concerns are cared for already in proposed new legislation.

Report No. 149

Subject: Evangelical Seminary.

Date: May 3, 1976.

Petitions: D-2309, D-2302, D-1515—D-1517, D-1519—D-1551, D-1553—D-1557.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 877, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency for two reasons:

(1) The General Conference has no governing control over existing seminaries and no funds have been appropriated by the General Conference for the establishment of a seminary.

(2) The evangelical concern of these petitions is dealt with by this committee's recommended revision of Par. 12 and the addition of a new Par. 13, to the report of the Commission to

Study the Ministry, Part I, "Summary of Recommendations."
(See Journal, page 2157).

Report No. 150

Subject: Council of Bishops to Speak for UMC.

Date: May 2, 1976.

Petitions: D-1490 through D-1495; D-2329.

Membership 112; Present 84; For 84; Against 0; Not Voting 0.

Calendar No. 878, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with this petition as amended: As chief pastors in The United Methodist Church, the Council of Bishops may make such public pronouncements as may be deemed appropriate in expression of official position of the United Methodist Church on matters of theological and moral concern. This shall be done in consultation with appropriate coordinating and program agencies in the Church.

Report No. 151

Subject: Theological Education in Liberation and Feminist Theologies.

Date: May 1, 1976.

Petitions: D-1552.

Membership 112; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 879, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence and adds this concern as Recommendation No. 14 to Summary of Recommendations, Report of the Commission to Study the Ministry; see Journal, page 2157.

Report No. 152

Subject: Term Episcopacy.

Date: May 1, 1976.

Petitions: D-1478.

Membership 112; Present 94; For 85; Against 8; Not Voting 1.

Calendar No. 880, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 153

Subject: District Superintendency.

Date: May 3, 1976.

Petitions: D-1369 through D-1374.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 881, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, but reminds the Conference that some of the ideas are already in the proposed new legislation.

Report No. 154

Subject: Compensation of Retired Bishop For Church Wide Responsibility.

Date: May 1, 1976.

Petitions: D-2308.

Membership 112; Present 84; For 84; Against 0; Not Voting 0.

Calendar No. 882, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee concurs with the following amendment to Par. 396.1, 1972 *Book of Discipline*, subject to the editorial revisions necessary to fit it in to Par. 507.2b; 3b and 508.4 of the Report of the Commission to Study the Episcopacy:

Substitute a period for the semi-colon in the first sentence. Delete the remainder of the first sentence, and insert the following new language:

Pension and housing allowance as approved by the General Conference shall be payable on the first day of the following month after the close of the Jurisdictional Conference.

If, however, the retired bishop accepts any one of the following assignments of church-wide responsibility, the General Council on Finance and Administration, after consultation with the Council of Bishops, shall set a level of compensation not to exceed 75 percent of the salary of an active bishop: (1) assignment of a special nature with direct relationship and accountability to the Council of Bishops, or (2) assignment to a general agency. Only the difference between the compensation as established and the continuing pension shall be paid from the Episcopal Fund.

If a bishop is assigned to a general agency, that agency shall participate by payment of 50 percent of the difference between the compensation herein established and the pension of the bishop. The general agency shall further assume all responsibility for the bishop's operational and travel expenses related to the assignment.

Compensation for any special assignment shall cease after the bishop has reached the mandatory age of retirement for all ministers (Par. 361) or completes the assignment, whichever comes first. No assignment to a Jurisdiction,

Annual Conference, institution, school or non-United Methodist agency shall qualify for additional compensation from the Episcopal Fund under the provisions of this paragraph. The status of a retired bishop on special assignment shall, for purposes of housing and other benefits, be that of a retired bishop.

Report No. 155

Subject: Several Proposals on Lay Workers.

Date: May 1, 1976.

Petitions: D-1610 through D-1619; D-1102 through D-1106; D-1097 through D-1099.

Membership 112; Present 106; For 106; Against 0; Not Voting 0.

Calendar No. 883, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. New legislation, however, is being recommended.

Report No. 156

Subject: Diaconal Ministry.

Date: May 1, 1976.

Petitions: D-1107, D-1109, D-1110, D-1616, D-1617.

Membership 112; Present 106; For 105; Against 1; Not Voting 0.

Calendar No. 884, Adopted May 7, 1976, Journal page 568.

The committee recommends concurrence. The proposed legislation of Report No. 17 (see above, page 1436) embodies these requests.

Report No. 157

Subject: Pastor's Responsibilities.

Date: May 1, 1976.

Petitions: D-1040—D-1043; D-1069—D-1070; D-1112; D-1149-1152; D-1620; D-1623; D-1626; D-1628.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 885, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 158

Subject: Local Pastor.

Date: May 1, 1976.

Petitions: D-1003.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 886, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

(Note: The report consisted of recommended amendments to proposed legislation governing Local Pastors. These amendments have been incorporated into the text of **Chapter Four, THE ORDAINED MINISTRY** as printed in connection with Report No. 174; see below, page 1507.—Editor)

Report No. 159

Subject: Study of Theological Schools.

Date: May 1, 1976.

Petitions: D-1003.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 887, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the Report of the Commission to Study the Ministry, Part I Introduction, Section 1, Section 2, Section 3, Section 4, Section 5, and Section 6, and with the Summary of Recommendations, amended as printed in this Journal, pages 2145-2157.

Report No. 160

Subject: Non-Discrimination in Ministerial Appointments.

Date: May 3, 1976.

Petitions: D-1633; D-1632.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 888, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence although the concerns are covered in other legislation.

Report No. 161

Subject: Committees on Episcopacy.

Date: May 1, 1976.

Petitions: D-2342, D-2354, D-1361, D-1360.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 889, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence. The concerns are covered in other legislation.

Report No. 162

Subject: Repayment of Debts.

Date: May 3, 1976.

Petitions: D-2302.

Membership 112; Present 78; For 78; Against 0; Not Voting 0.

Calendar No. 890, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 163

Subject: Continuing Commission on the Black Colleges.

Date: May 2, 1976.

Petitions: D-2337.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 891, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee offers this resolution on the report of the Continuing Commission on the Black Colleges. (See Journal, pages 1947-1973.)

RESOLUTION

The General Conference of The United Methodist Church assembled in Portland, Oregon, April 27-May 8, 1976:

1. Receives and endorses the Report of the Continuing Commission on the Black Colleges.

2. Urges the total Church to respond positively to the appeal of the Black College Fund.

(Note: The remainder of the report consisted of amendments to the resolutions contained in section II of the report of the Continuing Commission; the amendments are incorporated in the report as printed on pages 1948-1973 of this Journal.—Editor.)

Report No. 164

Subject: Local Pastors Attending Annual Conference.

Date: May 3, 1976.

Petitions: D-1003.

Membership 112; Present 78; For 78; Against 0; Not Voting 0.

Calendar No. 892, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

Renumber Par. 349.2 and 349.3 as Par. 409.8:

409.8. Local pastors shall be amenable to the Annual Conference in the performance of their pastoral duties. **Local** pastors in charge of a pastoral appointment shall attend the sessions of the Annual Conference.

(Note: The paragraph number, 409.8, refers to the numbering as found in Report No. 174; see below, page 1508.—Editor)

Report No. 165

Subject: Retirement of Local Pastor.

Date: May 3, 1976.

Petitions: D-1003.

Membership 112; Present 78; For 78; Against 0; Not Voting 0.
Calendar No. 978, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

Renumber present *Par. 349.5* from 1972 Discipline as **411.3**.

411.3. Retirement of Local Pastor. On recommendation of the Board of the **Ordained Ministry** and by vote of the **ministerial members in full connection** a local pastor who has served not less than four years as a local pastor (formerly an approved supply pastor or a lay pastor) and who will have attained age sixty-five on or before **June 30 in the year in which the session of the conference is held** may be recognized as a retired local pastor and so listed in answer to the **Business of the Annual Conference** question: "Who are recognized as retired local pastors?" (See *Par. 1730.4g*)

(Note: The paragraph number, 411.3, refers to the numbering as found in Report No. 174; see below, page 1511.—Editor)

Report No. 166

Subject: Bishops in Jurisdictions.

Date: May 3, 1976.

Petitions: D-1003.

Membership 112; Present 78; For 78; Against 0; Not Voting 0.
Calendar No. 979, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the proposal to renumber 1972 Discipline *Par. 398.1* and insert as newly renumbered *Par. 505. Numbers of bishops*.

Renumber subsequent paragraphs in the report of the Commission to Study the Episcopacy (as revised).

(Note: Due to other changes in the Bishop and District Superintendent Study Commission report, this paragraph appears as ¶ 511 in that report; see page 1922.—Editor)

Report No. 167

Subject: General Recommendations of the Commission.

Date: May 3, 1976.

Petitions: Report of Commission to Study Episcopacy.

Membership 112; Present 78; For 78; Against 0; Not Voting 0.
Calendar No. 980, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends that the "General Recommendations of the Commission" (see Commission report, page 1911) be referred to the responsible agencies with recommendation for further study and development.

Report No. 168

Subject: Plan of Implementation.

Date: May 3, 1976.

Petitions: Report of Commission to Study Episcopacy.

Membership 112; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 981, Adopted May 7, 1976, Journal page 566.

The committee recommends concurrence with Plan of Implementation as printed in the Commission report; see Journal, page 1932.

Report No. 169

Subject: Proposed Legislation of Board of Higher Education and Ministry.

Date: May 3, 1976.

Petitions: D-1567.

Membership 112; Present 70; For 70; Against 0; Not Voting 0.

Calendar No. 981, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with Par. 1621, 1622 and 1623 as follows:

Division of Chaplains and Related Ministries

¶ 1621. There shall be a Division of Chaplains and Related Ministries of the Board of Higher Education and Ministry.

¶ 1622. The division shall represent The United Methodist Church: (a) in the recruitment, endorsement, and general oversight of all United Methodist ministers who desire to serve, or who are serving as chaplains in the U.S. armed forces and federal agencies; in industry; in state and local, public and private institutions; (Chaplains in similar institutions of The United Methodist Church may be included in the program at their own request when they have met the qualifications required by the division.) (b) in planning and implementing the ministry of the church to its lay people who are in the military service and institutions. It shall work in cooperation with the Board of Discipleship and with other agencies of the church in preparing materials, planning programs, and otherwise providing a continuing ministry to these persons. It shall work with the local church in helping it to fulfill its responsibility of keeping in touch with its people who are away from home.

¶ 1623. The division is authorized to receive such share of the World Communion offering as may be determined by the General Conference and such World Service funds as

may be allocated by the board. Also, the division shall receive and distribute other funds and special gifts as have been or shall be given specifically to the division.

Report No. 170

Subject: Episcopal Address.

Date: May 1, 1976.

Petitions: D-2335.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 985, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee wishes to commend the Episcopal Address especially the acknowledgement of the contributions of the clergy—both women and men—to the on-going life of the Church.

Report No. 171

Subject: Affiliate Pastors

Date: May 1, 1976.

Petitions: D-1072.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 986, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends concurrence and referral to Division of Ordained Ministry—for transmittal to GCFA, Committee on Official Forms and Records. The petition deals with listing in conference Journal of fully ordained pastors from other denominations who serve in our United Methodist Church.

Report No. 172

Subject: Provisions for Early Retirement.

Date: May 3, 1976.

Petitions: D-2375, D-2376, D-2382, D-2388, D-2373, D-2374.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 1035, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence as this matter is covered in proposed new legislation.

Report No. 173

Subject: College Equivalency Examination for Probationary Membership.

Date: May 1, 1976.

Petitions: D-1016.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 1036, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as this is incorporated in new legislation.

Report No. 174

Subject: Proposed Wording for Chapter 4 "The Ordained Ministry"

Date: May 3, 1976.

Petitions: D-1003.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 1037, Adopted May 7, 1976, Journal pages 566-567.

The committee recommends concurrence with the following:

¶ 408. *Authority of a Licensed Person*—The license as a local pastor is given only for the purpose of the practice of ministry while one is in preparation for conference membership and ordination. After the requirements of ¶ 407 are met, the district Committee on Ordained Ministry shall certify the completion of the prescribed studies to the candidate and the district superintendent and they shall be listed in the journal as eligible to be appointed as a local pastor. Award of the license shall not be made until an appointment to a pastoral charge is made in accordance with ¶ 453.1. Authority granted by the license extends only within the appointment, under specific supervision of a counseling elder and subject to annual renewal by the district committee.

LOCAL PASTOR

¶ 409. *Requirements for a Local Pastor*.—1. A **local pastor** is a person certified by the district Committee on Ordained Ministry for recommendation to the Board of Ordained Ministry to be approved by ministerial members in full connection and to be authorized to perform all the duties of a pastor (455.2) including the Sacraments of Baptism and Holy Communion as well as the service of marriage (where state laws allow), burial, confirmation and membership reception, while assigned to a particular charge under the specific supervision of a counseling elder subject to annual renewal. Such authorization must be re-certified by the bishop when assignments change between sessions of the Annual Conference.

2. A local pastor may qualify for probationary membership and follow the specified procedure into full ministerial membership in the Annual Conference. A local pastor may qualify for associate membership. Service of the local pastor shall be terminated at

the end of eight years unless the candidate has been qualified or been received as associate or probationary member.

3. A local pastor upon completing each year of educational and other qualifications and upon recommendation of the Board of Ordained Ministry shall be approved each year by the vote of the ministerial members in full connection of the Annual Conference.

4. Local pastors other than students defined in ¶ 410.4 who are appointed to serve under a district superintendent shall procure from the pastor or district superintendent a letter of transfer of church membership and shall present it to the Charge Conference of the charge to which they are appointed at its next regular session. Their church membership shall be in the charge to which they are appointed and they shall be members of the Charge Conference subject to the annual authorization of the Annual Conference.

5. Local pastors who are serving as student pastors while attending a college, university, or school of theology listed by the University Senate, may retain their membership in their home church and Charge Conference but in the discharge of their ministerial functions they shall be amenable to the district superintendent under whom they serve.

6. Persons licensed as local pastors desiring to continue in this classification must have their character, fitness, training, and effectiveness approved annually by the vote of the district Committee on Ordained Ministry and by the ministerial members in full connection in the Annual Conference after reference to and recommendation by its Board of Ordained Ministry.

7. Upon recommendation of the Board of Ordained Ministry, the ministerial members in full connection may vote approval annually for students of other denominations enrolled in a school of theology listed by the University Senate to serve as a local pastor for the ensuing year under the direction of the district superintendent provided that they shall indicate to the satisfaction of the Board of Ordained Ministry their agreement to support and maintain the doctrine and polity of The United Methodist Church while under appointment.

8. Local pastors shall be amenable to the Annual Conference in the performance of their pastoral duties. Local pastors in charge of a pastoral appointment shall attend the sessions of the Annual Conference.

¶ 410. *Categories of Local Pastor.*—In recommending to the Annual Conference those who have met the requirements to serve as local pastors for the ensuing year, the Board of Ordained Ministry shall classify them in three categories with educational

and other requirements as hereinafter specified. All local pastors shall meet the educational requirements of their category. Any person who fails to meet these requirements shall not be appointed by a district superintendent. The categories shall be as follows:

1. Those eligible to be appointed as full-time local pastors. Full-time local pastors are lay persons (a) who meet the provisions for the license as a local pastor (§ 407); (b) who, unless they have completed the course of study, have met the educational requirements by completing in the preceding year a full year's work in the ministerial course of study under the Division of Ordained Ministry in a school for courses of study; *provided*, however, that in a case of emergency or unusual circumstances, on approval by the Board, they may be authorized to pursue the course for the current year by correspondence, and further *provided* that for candidates beginning the course after the Uniting Conference not more than one year may be taken by correspondence; (c) who devote their entire time to the church in the charge to which they are appointed and its outreach in ministry and mission to the community; and (d) whose cash support per annum from all church sources is a sum equivalent to not less than the minimum salary established by the Annual Conference for full-time local pastors.

2. Those eligible to be appointed as part-time local pastors. Part-time local pastors are lay persons (a) who meet the provisions of § 407; (b) who have completed in the preceding year a minimum of one half a year's work in the course of study; *provided* that the entire five-year course shall be completed in a maximum of ten years from the time of first enrollment; (c) who do not devote their entire time to the charge to which they are appointed; and (d) who do not receive in cash support per annum from all church sources a sum equivalent to the minimum salary established by the Annual Conference for full-time local pastors. A person who has met the qualifications for approval as local pastor may request to be classified as eligible to be appointed as a part-time local pastor for the ensuing year. In the case of a part-time local pastor whose secular work, family situation, or other circumstances make completion of the requirements for associate membership or probationary membership impossible, an additional two-year period, to a maximum of ten years from the time of granting of the license, may be granted on three-fourths vote of the district committee, recommendation of the Board of Ordained Ministry, and the vote of the ministerial members in full connection. These circumstances shall be regarded as extraordinary in those cases where the eight-year

limit would be unfair and unjust to the candidate, providing that they are annually involved in specific educational requirements specified by the Division of Ordained Ministry under the direction of the district Committee on Ordained Ministry.

3. A person who has fulfilled all of the qualifications to become an associate member except the requirement of full-time services, and whose secular work, family situation, or other circumstances preclude his/her opportunity to meet said requirement, may be granted yearly extensions upon three-fourths vote of the District Committee, recommendation of the Board of Ordained Ministry, and the vote of the ministerial members in full connection.

4. Those eligible to be appointed as student local pastors. These shall be enrolled as pretheological or theological students under the definitions and requirements of the Discipline and shall be making appropriate progress as determined by the Board of Ordained Ministry.

5. None of the provisions in this legislation shall be interpreted to change or limit authorizations to persons ordained as deacon and elder prior to 1976 or enrolled in the appropriate studies prior to January 1, 1977.

¶ 411. 1. *Termination and Reinstatement of Local Pastor Status.*—Whenever a local pastor is no longer approved for appointment by the Annual Conference as required in ¶ 409, or whenever any local pastor severs relationship with The United Methodist Church, license and credentials shall be surrendered to the district superintendent for deposit with the secretary of the conference. This does not apply to persons who were licensed to preach prior to 1950. After consultation with the pastor, the former local pastor shall designate the local church in which membership shall be held. The Board of Ordained Ministry shall file with the resident bishop a permanent record of the circumstances relating to the termination of local pastor status as required in ¶

When a local pastor is accused of an offense under ¶ and desires to withdraw from the Church, the procedures described in ¶¶ shall apply.

2. *Reinstatement of Local Pastor Status.*—Local pastors whose approved status has been terminated from an Annual Conference of The United Methodist Church or one of its legal predecessors may be reinstated by the Annual Conference which previously approved them, or its legal successor, or the Annual Conference of which the major portion of their former conference is a part, only upon recommendation by the district Committee on Ordained Ministry, the Board of Ordained Ministry, and the

Cabinet. When approved by the ministerial members in full connection as provided in ¶ 409.1, their license and credentials shall be restored, and they shall be eligible for appointment as pastors of a charge. They shall complete ministerial studies and meet requirements as provided in ¶ 409.3.

Whenever persons whose approval as local pastors have been terminated by an Annual Conference are being considered for appointment or temporary employment in another Annual Conference, the Board of Ordained Ministry where these persons are being considered shall obtain from the Board of Ordained Ministry of the conference where approval has been terminated certification of their qualifications and information about the circumstances relating to the termination of their approval as local pastors. Before such persons shall be appointed, they shall be recommended by the Board and approved by the Annual Conference. A district superintendent may arrange for them to serve temporarily when the Board and the Cabinet agree and when the Board certifies that they are enrolled for those studies which they have not completed previously.

3. *Retirement of Local Pastor.*—On recommendation of the Board of Ordained Ministry and by vote of the ministerial members in full connection a local pastor who has served not less than four years as a local pastor (formerly an approved supply pastor or a lay pastor) and who will have attained age sixty-five on or before June 30 in the year in which the session of the conference is held may be recognized as a retired local pastor and so listed in answer to the “Business of the Annual Conference” question: “Who are recognized as retired local pastors?” (See Par. 1730.4g)

¶ 412. *Counseling Elders.*—**Counseling elders** are clergy members in full connection in an Annual Conference recommended by the Board of Ordained Ministry and assigned by the Cabinet to provide supervision and counsel for local pastors in fulfilling the requirements for associate and probationary membership. Such assignments should be done after consultation with the local pastor involved. The counseling elder shall work specifically in supervision and counsel regarding preaching and teaching, the Scriptures, celebration of the Sacraments, and other services of worship, ordering the life of the congregation for nurture and care, and all other aspects of the practice of ministry. Counseling elders shall work under the direction of and in consultation with the district superintendent and shall make regular reports of their activities to the district superintendent and the district Committee on Ordained Ministry. The Cabinet may consider appointing one counseling elder to supervise

several local pastors, making adequate provision in both salary and available time for the counseling elder involved.

Section III. Admission, Continuance, Changes and Termination of Conference Membership.

¶ 413. *General Provisions.*—1. The Annual Conference is the basic body of The United Methodist Church. The ministerial membership of the Annual Conference shall consist of members in full connection (¶ 421), probationary members (¶ 414), and associate members (¶ 429). All ministers are amenable to the Annual Conference in the performance of their duties in the positions to which they are appointed.

2. Both men and women are included in all provisions of the Discipline which refer to the ministry.

ADMISSION AND CONTINUANCE ON PROBATIONARY MEMBERSHIP

¶ 414. *Eligibility and Rights of Probationary Membership.*—**Probationary members** are on trial in preparation for membership in full connection with the Annual Conference. They are on probation as to character, preaching, and effectiveness as pastors. The Annual Conference has jurisdiction over probationary members. Annually the Board of Ordained Ministry shall review and evaluate their relationship and make recommendation to the ministerial members in full connection regarding their continuance. Probationary members may request discontinuance of this relationship or may be discontinued by the Annual Conference, upon recommendation of the Board of Ordained Ministry (¶ 439), without reflection upon their character.

1. Probationary members are eligible for ordination as deacons but may not be ordained elders until they qualify for membership in full connection in the Annual Conference.

2. Probationary members shall have the right to vote in the Annual Conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the General and Jurisdictional or Central Conferences; (c) all matters of ordination, character, and conference relations of ministers.

3. Probationary members may serve on any board, commission, or committee of the Annual Conference except the Board of Ordained Ministry. They shall not be eligible for election as delegates to the General or Jurisdictional Conferences.

¶ 415. *Qualifications for Election to Probationary Membership.*—Candidates may be elected to probationary membership by vote of the ministerial members in full connection on

recommendation of its Board of Ordained Ministry after meeting the following conditions:

1. Each candidate must have been certified as a candidate for ministry for at least one year.

2. Each must have met the educational requirements (§§ 416-417).

3. Each candidate must have been recommended in writing on the basis of a three-fourths majority vote of the district Committee on Ordained Ministry.

4. Each must present a satisfactory certificate of good health on the prescribed form from a physician approved by the Board. The conference may require psychological tests to provide additional information on the candidate's fitness for the ministry.

5. Each must file with the Board, in duplicate on the prescribed form, satisfactory written concise autobiographical statement concerning age, health, family, Christian experience, call to the ministry, educational record, formative Christian experiences, and plans for service in the Church.

6. Each must present at least one written sermon on a biblical passage specified by the Board of Ordained Ministry.

7. Each must have been examined in written form covering the areas indicated and approved by the Board of Ordained Ministry with respect to the following questions:

a) Theology and Vocation—(1) Describe your personal basic beliefs and experience as a Christian.

(2) How do you conceive your vocation as a minister? Are you presently convinced that the ordained ministry is the best way to fulfill your response to God? Explain.

(3) How do you understand the theological tasks of a United Methodist minister, with special reference to Part II of the Book of Discipline?

(4) What is your understanding of the Kingdom of God and the nature and mission of the church today?

b) The Practice of Ministry—(1) Describe and evaluate your personal gifts for ministry. What would be your areas of strength and areas that you strengthened?

(2) Are you willing to relate yourself to all persons without regard to race, color, national origin, or social status?

(3) Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?

c) The Christian Life—(1) What is your understanding of the Christian life as set forth in the Articles of Religion, the statement of Our Theological Task, and the Social Principles in the Discipline?

(2) For the sake of the mission of Jesus Christ in the world and

the most effective witness to the Christian gospel and in consideration of your influence as a minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and the knowledge and love of God?

(3) What do you anticipate to be the risks and sacrifices entailed in serving in the United Methodist ministry?

(4) Indicate in some detail how your close personal relationships affect your ministry.

(5) Mismanagement of personal finances may detract from your effectiveness as a minister. Are you presently in debt so as to interfere with your work, or have you obligations to others which will make it difficult for you to live on the salary you may receive?

¶ 416. *Educational Requirements*.—A candidate for probationary membership must (1) have been graduated with a Bachelor of Arts in liberal education or equivalent degree in a college or university listed by the University Senate or competency equivalence as certified by the Division of Ordained Ministry, and (2) have completed at least one fourth of the work required for a Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate except under the special conditions of ¶ 417.

¶ 417. *Special Conditions: Exceptional Promise*.—Under special conditions an Annual Conference may, by a three-fourths majority vote of the ministerial members in full connection, present and voting, admit to probationary membership a candidate who exhibits exceptional promise for the ministry in the following cases:

1. If the candidate is a graduate with a Bachelor of Arts in liberal education from a college not listed by the University Senate or competency equivalence as certified by the Division of Ordained Ministry, who has completed one fourth of the work required for the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.

2. If the candidate has (a) reached thirty-five years of age; (b) served as an associate member for a minimum of two years under full-time appointment; (c) completed a Bachelor of Arts or its equivalent degree in a college or university listed by the University Senate or competency equivalence as certified by the Division of Ordained Ministry (¶); (d) completed two years of advanced study prescribed by the Division of Ordained Ministry

beyond the five-year ministerial course of study required for admission to associate membership, in cooperation with the United Methodist theological schools; and (*e*) been recommended by a three-fourths vote of the cabinet and a three-fourths vote of the Board of Ordained Ministry, written statements of such recommendations having been read to the conference before the vote is taken, setting forth the particular ways the candidate's ministry is exceptional and the special reasons this person should be received into probationary membership.

¶ 418. *Continuation in Probationary Membership.*—To be continued as probationary members candidates shall make regular progress in their ministerial studies. In case of failure or delay, the Board of Ordained Ministry shall investigate the circumstances and judge whether to extend the time within the following limits: (1) for completing the theological course for the Master of Divinity or equivalent first professional degree, a total of eight years; (2) for completing the advanced studies in the ministerial course of study, a total of four years. In a case clearly recognized as exceptional the board, by a three-fourths vote, may recommend an extension beyond these limits, which may be approved by a three-fourths vote of the ministerial members in full connection, present and voting; *provided*, however, that no candidates shall be continued on probation beyond the eighth regular conference session following their admission to probationary membership.

¶ 419. *General Provisions.*—1. An Annual Conference may designate a Master of Divinity or equivalent first professional degree from a school of theology listed by the University Senate as the minimum educational requirement for probationary membership.

2. The Board of Ordained Ministry shall require a transcript of credits from each applicant before recognizing any of the applicant's educational claims. In case of doubt, the board may submit a transcript to the Division of Ordained Ministry for evaluation.

3. In accordance with ¶ , the Board of Ordained Ministry may seek from a school of theology information about the personal and professional qualities of an applicant for probationary membership or of a probationary member; *provided*, however, that the applicant or member consent to the provision of such information.

4. Whenever probationary members find it necessary to discontinue their theological education, the Board of Ordained Ministry shall review their relation to the Annual Conference. If they desire to continue in the ministry, they shall receive credit

in the course of study for their theological work as the Division of Ordained Ministry shall determine.

5. Probationary members who are regularly appointed to a pastoral charge are subject to the provisions of the Discipline in the performance of their pastoral duties. The district superintendent under whom they are appointed shall provide guidance through the Board of Ordained Ministry and the educational institution in performance of work.

6. Probationary members in appointments beyond the local church shall relate themselves to the district superintendent in the area where their work is done. The district superintendent shall give them supervision and report annually to their Board of Ordained Ministry.

7. Probationary members received under the provisions of ¶ 417.2 who are pursuing advanced studies in the course of study shall do so in a school for courses of study; *provided*, however, that in a case of emergency or unusual circumstances, on approval by the Board of Ordained Ministry, they may be authorized to pursue no more than one year of the course by correspondence.

8. The educational standards and other requirements for admission and ordination shall be set by the Central and Provisional Central Conferences for the annual and Provisional Annual Conferences within their territories, and outside such territories by the Annual or Provisional Annual Conference itself.

ADMISSION AND CONTINUANCE OF FULL MEMBERSHIP IN THE ANNUAL CONFERENCE

¶ 420. *Members in Full Connection.*—Members in full connection with an Annual Conference by virtue of their election and ordination are bound in special covenant with all the ordained ministers of the Annual Conference. In the keeping of this covenant they perform the ministerial duties and maintain the ministerial standards established by those in the covenant. They offer themselves without reserve to be appointed and to serve as their superiors in office may direct. They live with their fellow ministers in mutual trust and concern and seek with them the sanctification of the fellowship. Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity and faithful in the discharge of their duties.

¶ 421. *Rights of Full Members.*—Members in full connection shall have the right to vote on all matters in the Annual

Conference except in the election of lay delegates to the General and Jurisdictional Conferences (§§) and shall have sole responsibility for all matters of ordination, character, and conference relations of ordained ministers. They shall be eligible to hold office in the Annual Conference and to be elected delegates to the General and Jurisdictional Conferences under the provision of the Constitution (§ 39, Art. IV). Every effective member in full connection who is in good standing [§ 663.5] in an Annual Conference shall receive an annual appointment by the bishop.

¶ 422. *Requirements for Admission.*—Candidates who have been probationary members for at least two years may be admitted into membership in full connection in an Annual Conference by vote of the ministerial members in full connection, on recommendation of the Board of Ordained Ministry, after they have qualified as follows. They shall have (1) served full-time under episcopal appointment under supervision personally assumed or delegated by the district superintendent satisfactorily to the Board of Ordained Ministry for at least one full annual conference year following the completion of the educational requirements specified in 3 below; (2) been previously elected as probationary members and ordained deacons; (3) met educational requirements in one of the following ways: (a) graduation with a Master of Divinity or equivalent degree from a school of theology listed by the University Senate; (b) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate or competency equivalence as certified by the Division of Ordained Ministry and completion of two years of advanced study beyond the requirements for probationary membership (§§ 415-417) under the supervision of the Division of Ordained Ministry in an approved course of study school; (c) educational requirements in every case should include a minimum of two semester or quarter hours in each of the fields of United Methodist history, doctrine, and polity; provided that a candidate may meet the requirements by undertaking a special course of study and/or examination in these fields provided and administered by Division of Ordained Ministry (see §§); (4) satisfied the Board regarding physical, mental, and emotional health; (5) prepared at least one written sermon on a biblical passage specified by the Board of Ordained Ministry; (6) each shall respond to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate should demonstrate the ability to communicate clearly in both oral and written form. The candidate's reflections and the Board's response should be informed by the insights and guidelines of

Part II of the Discipline. The following questions are guidelines for the preparation of the examination:

a) Describe your personal experience of God, and the understanding of God you derive from biblical, theological, and historical sources.

b) What is the Christian understanding of humanity, and the human need for divine grace?

c) How do you interpret the statement "Jesus Christ is Lord"?

d) What is your conception of the activity of the Holy Spirit in personal faith, in the community of believers, and in responsible living in the world?

e) The United Methodist Church holds that Scripture, tradition, experience, and reason are sources and norms for belief and practice, but that the Bible is primary among them. What is your understanding of this theological position of the Church?

f) How do you understand the following traditional evangelical doctrines: (1) repentance, (2) justification (3) regeneration, (4) sanctification? What are the marks of the Christian life?

g) What is the meaning and significance of the Sacraments?

h) Describe the nature and mission of the Church. What are its primary tasks today?

i) What is your understanding of the (1) Kingdom of God; (2) the Resurrection; (3) eternal life?

j) How do you perceive yourself, your gifts, your motives, your role, and your commitment as an ordained minister?

k) What is the meaning of ordination, especially in the context of the general ministry of the Church?

¶ 423. *Historic Examination for Admission into Full Connection and Associate Membership.*—The bishop as chief pastor shall engage those seeking to be admitted in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination the bishop shall also explain to the conference the historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others which may be thought necessary:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and his work?
6. Do you know the General Rules of our Church?
7. Will you keep them?
8. Have you studied the doctrines of The United Methodist Church?

9. After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?

10. Will you preach and maintain them?

11. Have you studied our form of church discipline and polity?

12. Do you approve our church government and polity?

13. Will you support and maintain them?

14. Will you diligently instruct the children in every place?

15. Will you visit from house to house?

16. Will you recommend fasting or abstinence, both by precept and example?

17. Are you determined to employ all your time in the work of God?

18. Are you in debt so as to embarrass you in your work?

19. Will you observe the following directions?

a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.

b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.*

¶ 424. *General Provisions for Annual Conference Membership.*—1. A full member of an Annual Conference shall be eligible for ordination as elder by a bishop and such other elders as the ordaining bishop may determine.

2. Under conditions regarded as exceptional, candidates who were admitted to probationary membership by a three-fourths vote (¶ 417), upon recommendation by the Board of Ordained Ministry when they have completed advanced studies specified by and under the direction of the Division of Ordained Ministry and have met all the other requirements, may be received into full membership by a three-fourths vote of the ministerial members in full connection, present and voting.

3. The bishop and the secretary of the Annual Conference shall provide credentials to all members in full connection, certifying their ministerial standing and their ordination as elder.

¶ 425. *Continuing Education: Educational Leave.* 1. Ministers shall be encouraged to continue their education throughout their careers, including carefully developed personal programs of study augmented periodically by involvement in organized educational activities.

2. An ordained minister may request an educational leave of up to six months while continuing to hold a pastoral appointment. An Annual Conference may make such educational leaves

*These are the questions which every Methodist preacher from the beginning has been required to answer upon becoming a full member of an Annual Conference. These questions were formulated by John Wesley and have been little changed throughout the years.

available to its ordained ministers who have held full time appointments for at least five years. Financial arrangements shall be negotiated by the pastor, district superintendent, and Pastor-Parish Relations committee in consultation.

In most cases the ministers' continuing education program should allow for leaves of absence for study at least one week each year and at least one month during one year of each quadrennium. Such leaves shall not be considered as part of the ministers' vocation and shall be planned in consultation with their charges or other agencies to which they are appointed as well as the bishop, district superintendent, and Annual Conference continuing education committee.

3. Pastors shall be asked by the district superintendent in the Charge Conference to outline their programs of continuing education for the year. The district superintendent shall also ask the local church to describe its provision for time and financial support for the pastor's program of continuing education.

¶ 426. *Sabbatical Leave.*—A sabbatical leave may be allowed for a program of study or travel, approved by the conference Board of Ordained Ministry. Ministers who have been serving in a full-time appointment for six consecutive years from the time of their reception into full membership, or for eight consecutive years from the time of their reception into associate membership, may be granted a sabbatical leave for one year. Whenever possible, the salary level of the last appointment served before the leave should be maintained in the appointment made at the termination of the leave. The appointment to sabbatical leave is to be made by the bishop holding the conference upon the vote of the Annual Conference after recommendation by the Board of Ordained Ministry. Ministers shall submit a written request for a sabbatical leave including plans for study or travel to the Board of Ordained Ministry with copies to the bishop and district superintendent, ordinarily six months before the opening session of the Annual Conference. To be eligible for an additional sabbatical leave ministers shall have served six consecutive years under full-time appointment following the previous sabbatical leave.

¶ 427. **Ministers coming from other Christian churches,** *provided* they present suitable credentials of good standing through the Board of Ordained Ministry, give assurance of their faith, Christian experience, and other qualifications, give evidence of their agreement with United Methodist doctrine, Discipline, and polity, present a satisfactory certificate of good health on the prescribed form from a physician approved by the Board of Ordained Ministry, and meet the educational require-

ments, may be received into the ordained ministry of The United Methodist Church in the following manner:

1. The district Committee on Ordained Ministry may receive them as local pastors, pending the recognition of their orders. The bishop may make ad interim recognition of valid ordination after consultation with the Cabinet and executive committee of the Board of Ordained Ministry pending recognition by the vote of the ministerial members in full connection.

2. Ordained ministers from other Christian denominations who can meet the educational and other standards required of United Methodist ordained ministers may apply through the Board of Ordained Ministry to the Annual Conference for recognition of their orders. On recommendation of the Board of Ordained Ministry, the Annual Conference, by vote of the ministerial members in full connection, may recognize their ordination and receive them into probationary membership or associate membership in the conference. In every case, examination shall be made of the ordained minister's understanding of United Methodist history, doctrine, and polity.

3. The Annual Conference, on recommendation of the Board of Ordained Ministry, may also receive in equal standing persons who are on probation in the ministry of another Methodist church, using, however, special care that before they are admitted to membership in full connection, they shall meet all the educational and other requirements.

4. On recommendation of the Board of Ordained Ministry the ministerial members in full connection may approve annually ministers in good standing in other Christian denominations to serve as pastors in charge while retaining their denomination affiliation; such ministers may be granted voice and vote in the Annual Conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the General or Jurisdictional or Central Conferences; (c) all matters of ordination, character, and conference relations of ministers; *provided* that they shall agree to the satisfaction of the Board of Ordained Ministry to support and maintain the doctrine and polity of The United Methodist Church while under appointment. Their ordination credentials shall be examined by the Board of Ordained Ministry and upon their recommendation may be recognized as valid in The United Methodist Church while they are under appointment.

5. Ministerial members of other denominations in good standing with their denominations who serve in an ecumenical ministry in which a United Methodist church is involved, or who serve in an administrative position in an ecumenical program

where The United Methodist Church is a sponsor, shall not thereby be required to surrender their rights and privileges as ministerial members of their denominations, and they shall, when the Board of Ordained Ministry certifies that their credentials are at least equal to those of associate members, be accorded all the duties and privileges of associate members of the Annual Conference of The United Methodist Church, except security of appointment.

6. The Board of Ordained Ministry of an Annual Conference is required to ascertain from a minister seeking admission into its membership on credentials from another denomination whether or not membership in the effective relation was previously held in an Annual Conference of The United Methodist Church or one of its legal predecessors and if so when and under what circumstances the minister's connection with such Annual Conference was severed.

7. Ministers seeking admission into an Annual Conference on credentials from another denomination who have previously withdrawn from membership in the effective relation in an Annual Conference of The United Methodist Church or one of its legal predecessors shall not be admitted or readmitted without the consent of the Annual Conference from which they withdrew or its legal successor, or the Annual Conference of which the major portion of their former conference is a part, such consent to be granted upon recommendation of its Board of Ordained Ministry.

8. Whenever the orders of a minister are recognized according to the foregoing provisions, that minister shall be furnished with a certificate signed by the bishop.

9. When the orders of a minister of another church shall have been duly recognized, the certificate of ordination by said church shall be returned to the minister with the following inscription written plainly across its face:

*Accredited by the _____ Annual Conference of
The United Methodist Church, this _____ day of _____,
19_____, as the basis of new credentials.*

_____, *President*
_____, *Secretary*

10. With the consent of the resident bishop who shall consult with the Executive Committee of the Board of Ordained Ministry, ministers from other Methodist denominations may be received by transfer, if they meet United Methodist educational requirements, without going through the process required for

ministers coming from other denominations. Similarly, ministers of The United Methodist Church may be transferred by a bishop to other Methodist churches with the consent of the proper authorities in said churches.

ADMISSION AND CONTINUANCE AS AN ASSOCIATE MEMBER

¶ 429. *Eligibility and Rights of Associate Members.*—**Associate members** of an Annual Conference are in the itinerant ministry of the Church and are available on a continuing basis for appointment by the bishop. They offer themselves without reserve to be appointed and to serve as their superiors in office shall direct. They shall be amenable to the Annual Conference in the performance of their ministry and shall be granted the same security of appointment as probationary members and members in full connection.

1. Associate members are eligible for ordination as deacons but may not be ordained elders unless they qualify through probationary membership for membership in full connection in the Annual Conference (¶ 422).

2. Associate members shall have the right to vote in the Annual Conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the General and Jurisdictional or Central Conferences; (c) all matters of ordination, character, and conference relations of ministers.

3. Associate members may serve on any board, commission, or committee of an Annual Conference except the Board of Ordained Ministry. They shall not be eligible for election as delegates to the General or Jurisdictional Conferences.

4. Associate members shall be subject to the provisions governing educational and sabbatical leave, leave of absence, location, retirement, minimum salary, and pension.

¶ 430. *Requirements for Election as Associate Members.*—Candidates may be elected to associate membership by vote of the ministerial members in full connection, upon recommendation of the Board of Ordained Ministry, when they have met the following conditions. They shall have (1) reached age 35; (2) served four years as full-time local pastors; (3) completed the five-year ministerial course of study in addition to the studies for license as a local pastor, no more than one year of which may be taken by correspondence; (4) completed a minimum of sixty semester hours toward the Bachelor of Arts or an equivalent degree in a college or university listed by the University Senate or competency equivalence; (5) been recommended by the district

Committee on Ordained Ministry and the Board of Ordained Ministry; (6) declared their willingness to accept continuing full-time appointment; (7) satisfied the Board regarding their physical, mental, and emotional health (the Annual Conference may require psychological tests to provide additional information on the candidate's fitness for the ministry); and (8) prepared at least one written sermon on a biblical passage specified by the Board of Ordained Ministry and given satisfactory answers in a written doctrinal examination administered by the Board of Ordained Ministry. (Consideration shall be given to the questions listed in ¶ 422.)

¶ 431. *Progression into Full Membership.*—Associate members who exhibit exceptional promise for the ministry may qualify for probationary membership in the Annual Conference under special conditions as set forth hereinafter upon receiving a three-fourths majority vote of the ministerial members of the conference in full connection, present and voting. They shall have (1) reached thirty-five years of age; (2) served as associate members for a minimum of two full years under full-time appointment; (3) completed a Bachelor of Arts or equivalent degree in a college or university listed by the University Senate or competency equivalence as certified by the Division of Ordained Ministry; (4) completed two years of advanced study prescribed by the Division of Ordained Ministry beyond the five-year ministerial course of study required for admission to associate membership in cooperation with the United Methodist theological schools; (5) been recommended by a three-fourths vote of the Cabinet and a three-fourths vote of the Board of Ordained Ministry, written statements of such recommendations having been read to the conference before the vote is taken, setting forth the particular ways their ministry is exceptional and the special reasons they should be received into probationary membership.

CHANGES IN RELATIONSHIPS

¶ 432. Ministers seeking a change in conference relationship shall make written request to their Board of Ordained Ministry stating the reasons for the requested change of status. In addition, the Board of Ordained Ministry may request personal interviews with the minister requesting the change in status, except where personal appearance results in undue hardship.

¶ 433. *Disability Leave.*—1. When ministers who are associate members, probationary members, or members in full connection in an Annual Conference are forced to give up their ministerial

work because of their physical or emotional disability, upon joint recommendations of the Board of Ordained Ministry and the conference Board of Pensions and by a majority vote of the ministerial members of the Annual Conference in full connection who are present and voting, they may be granted annual disability leave without losing their relationship to the Annual Conference; *provided*, however, that such leave may be granted or renewed only after a thorough investigation of the case and examination of medical evidence in accordance with 3 or 4 below, up to but not beyond their attainment of the age of voluntary retirement. Each disability leave granted by the Annual Conference shall be recorded in the conference minutes.

2. When ministers are forced to give up their ministerial work between sessions of the Annual Conference on account of physical or emotional disability, with the approval of a majority of the district superintendents, after consultation with the executive committee of the Board of Ordained Ministry and the executive committee of the conference Board of Pensions, a disability leave may be granted by the bishop for the remainder of the conference year; *provided*, however, that such leave may be granted only after examination of medical evidence in accordance with 3 or 4 below. Any such leave granted between sessions of the Annual Conference, with the effective date of such leave, shall be entered in the minutes of the next regular session of the conference.

3. Ministers who are currently participating members of the Ministers Reserve Pension Fund at the time a disability occurs may be granted a disability leave only after medical evidence shall have been secured and reviewed by the General Board of Pensions in accordance with the regulations of the Ministers Reserve Pension Fund pertaining to disability benefits.

4. Ministers who are not currently participating members of the Ministers Reserve Pension Fund at the time a disability occurs may be granted a disability leave only after a medical report shall have been submitted to the Joint Committee on Disability by a medical doctor who has been approved by the joint committee. Such report shall be made on a form approved by the General Board of Pensions.

5. When ministers on disability leave recover sufficiently to resume ministerial work, with their consent they may receive an appointment from a bishop between sessions of the Annual Conference, thereby terminating the disability leave. Such appointment shall be reported immediately by the Cabinet to the Annual Conference Board of Pensions and to the General Board of Pensions. Such termination of leave, together with the

effective date, shall also be recorded in the minutes of the Annual Conference at its next regular session.

¶ 434. *Maternity Leave*.—Maternity leave not to exceed one fourth of a year will be available to any minister in full connection who so requests it at the birth or adoption of a child.

1. During the leave, the minister's Annual Conference relations will remain unchanged, and the insurance plans will remain in force.

2. A maternity leave of up to one-quarter of a year will be considered as an uninterrupted appointment for pension credit purposes.

3. The minister's salary will be maintained for no less than the first month of the leave.

4. During the leave time pastoral responsibility for the church or churches involved will be handled through consultation with the Pastor-Parish Relations Committee of the local church(es) and the district superintendent.

5. Persons desiring maternity leave should file their request with the Pastor-Parish Relations Committee after consulting with the district superintendent at least 90 days prior to its beginning, to allow adequate pastoral care for the churches involved to be developed.

6. Special arrangements shall be made for district superintendents, bishops, and those under special appointment.

¶ 435. *Leave of Absence*.—This relationship is granted because of impaired health or for other equally sufficient reason when a minister is temporarily unwilling or unable to perform the full work of his/her appointment. This relationship is to be requested through the Board of Ordained Ministry and granted or renewed by the vote of the ministerial members in full connection upon the Board's recommendation. Between sessions of the Annual Conference this relation may be granted or terminated with the approval of the bishop, district superintendents, and executive committee of the Annual Conference Board of Ordained Ministry. This interim action shall be subject to the approval of the Annual Conference at its next session. This relation shall be approved annually and shall not be granted for more than five years in succession except by a two-thirds vote of the ministerial members in full connection. After consultation with the pastor, ministers on leave of absence shall designate the Charge Conference in which they shall hold membership. The exercise of their ministry shall be limited to the Charge Conference in which their membership is held and under the supervision of the pastor in charge, to whom they shall report all marriages performed, Baptisms administered, and funerals conducted, and shall be held

amenable for their conduct and the continuation of their ordination rights to the Annual Conference. Should they reside outside the bounds of the Annual Conference, they shall forward to it annually a report similar to that required of a retired minister, and, in case of failure to do so, the Annual Conference may locate them without their consent. They shall have no claim on the conference funds except by vote of the ministerial members in full connection. They shall not be eligible for membership on conference committees, commissions, or boards. They shall not receive pension credit and shall not be eligible to receive pension payments while in this relation.

¶ 436. *Retirement.*—Retired ministers are those who, at their own request or by action of the ministerial members in full connection, on recommendation of the Board of Ordained Ministry have been placed in the retired relation. (See ¶¶ for pension information.) The Board of Ordained Ministry shall provide guidance and counsel to the retiring member and family as they return to a new relationship in the local church.

1. By a two-thirds vote of those present and voting, the ministerial members of the annual conference in full connection may place any ministerial members in the retired relation with or without their consent and irrespective of their age if such relation is recommended by the Board of Ordained Ministry and the Cabinet.

2. Every ministerial member of an Annual Conference whose seventy-second birthday precedes June 30 shall automatically be retired from the active ministry at the conference session closest to that date, except that beginning in 1978 every ministerial member who will have attained age 70 on or before June 30 in the year in which the session of the conference is held shall automatically be retired.

3. At their own request and by vote of the ministerial members in full connection, any ministerial members who will have attained age sixty-five on or before June 30 in the year in which the session of the conference is held or will have completed forty years of service under appointment as a minister, or as a local pastor with pension credit, as of the conference session may be placed in the retired relation with the privilege of making an annuity claim.

4. Any members of the Annual Conference who have completed twenty years or more of service under appointment as a minister, or as a local pastor with pension credit, prior to the opening date of the session of the conference, may request the Annual Conference to place them in the retired relation with the privilege of receiving their pensions for the number of approved

years served in the Annual Conference or conferences, and such other benefits as the final Annual Conference may provide, payment to begin the first month after the session of the Annual Conference which occurs in the year in which the minister attains age sixty-five on or before June 30.

5. At their own request and by vote of the ministerial members in full connection, any ministerial members who will have attained age sixty-two on or before June 30 in the year in which the session of the Annual Conference is held and who will have completed 30 years of service under appointment as a minister, or as a local pastor with pension credit, as of the conference session but have not satisfied the conditions of ¶ , may be placed in the retired relation with an annuity claim for an actuarially reduced pension, payment to begin the first month after the session of the Annual Conference (See ¶ .)

6. The Annual Conference, at its discretion, upon joint recommendation of the Board of Ordained Ministry and the conference Board of Pensions, may designate any time within the ensuing conference year as the effective date of retirement of a minister who is placed in the retired relation under the provisions of ¶

7. A retired minister shall be eligible to receive an appointment when requested by the Bishop and Cabinet, but not the same appointment from which he/she has been retired. A retired minister appointed to a pastoral charge shall have neither a claim upon minimum salary nor further pension credit.

8. All retired ministers who are not appointed as pastors of a charge, after consultation with the pastor, shall have a seat in the Charge Conference and all the privileges of membership in the church where they elect to hold such membership except as set forth in the Discipline. They shall report to the Charge Conference and to the pastor all marriages performed and Baptisms administered. If they reside outside the bounds of the conference, they shall forward annually to the conference a report of their Christian and ministerial conduct, together with an account of the circumstances of their families, signed by the district superintendent or the pastor of the charge within the bounds of which they reside. Without this report the conference, after having given thirty days' notice, may locate them without their consent.

¶ 437. *Honorable Location.*—1. An Annual Conference may grant members certificates of honorable location at their own request; *provided* that it shall first have examined their character at the conference session when the request is made and found them in good standing, and *provided* further that this relation

shall be granted only to one who intends to discontinue service in the itinerant ministry. The Board of Ordained Ministry shall provide guidance and counsel to the locating member and family as they return to a new relationship in the local church.

2. Location shall be certified by the presiding bishop. Ministers located according to the provisions of this paragraph shall not continue to hold membership in the Annual Conference. After consultation with the pastor, located ministers shall designate the local church in which they shall hold membership. As ministerial members of the Charge Conference, they shall be permitted to exercise ministerial functions under supervision of the pastor in charge. When approved by the executive committee of the Board of Ordained Ministry, a person on honorable location may be appointed *ad interim* by the Bishop as a local pastor. Otherwise the exercise of their ministry shall be limited to the Charge Conference in which their membership is held. They shall report to the Charge Conference and the pastor all marriages performed, Baptisms administered, and funerals conducted; and shall be held amenable for their conduct and the continuation of their ordination rights to the Annual Conference within which the Charge Conference membership is held. The provisions of this paragraph shall not apply to persons granted involuntary location prior to the General Conference of 1976. The names of located members after the annual passage of their character shall be printed in the journal.

¶ 438. *Readmission after Honorable Location.*—Ministers who have located under the provisions of ¶ 437 from an Annual Conference of The United Methodist Church or one of its legal predecessors may be readmitted by ministerial members in full connection in the Annual Conference in which they held previously such membership and from which they located, or its legal successor, or the Annual Conference of which the major portion of their former conference is a part, upon presentation of their certificate of location, a satisfactory report and recommendation by the Charge Conference and pastor of the local church in which his or her membership is held, a satisfactory certificate of good health on the prescribed form from a physician approved by the Board of Ordained Ministry (the Board of Ordained Ministry may require psychological tests to provide additional information), and recommendation by the district Committee on Ordained Ministry, the Board of Ordained Ministry, and the Cabinet, after review of their qualifications and the circumstances relating to their location. When reinstated by vote of the ministerial members in full connection, their membership in the conference shall be restored, and they shall be authorized to perform all ministerial functions.

TERMINATION OF CONFERENCE MEMBERSHIP

¶ 439. *Discontinuance from Probationary Membership.*—Probationary members may request discontinuance of this relationship or may be discontinued by the Annual Conference, upon recommendation of the Board of Ordained Ministry, without reflection upon their character. When this relationship is terminated, they shall no longer be permitted to exercise ministerial functions and shall surrender their credentials to the district superintendent for deposit with the secretary of the conference, and their membership shall be transferred to the local church which they designate after consultation with the pastor. The Board of Ordained Ministry shall file with the resident bishop a permanent record of the circumstances relating to discontinuance as a probationary member as required in ¶ . If after discontinuance, probationary members are classified and approved as local pastors in accordance with the provision of ¶ 410 and under the conditions outlined in ¶ 409, they may be permitted to retain their credentials of ordination.

¶ 440. *Termination by Action of the Annual Conference.*—An Annual Conference by a two-thirds vote may terminate the membership of a minister whenever the Board of Ordained Ministry recommends it, after determining, in consultation with the district superintendents and the minister under consideration, in a joint hearing, that this member of the Annual Conference is indifferent in the work of the ministry, or that the member's conduct is such as to seriously impair usefulness as a minister, or that engagement in secular business disqualifies the minister for pastoral work. The Board shall notify said minister in writing of its judgment at least ninety (90) days before the opening of the next session of the Annual Conference. In this letter the minister shall be informed that the Board of Ordained Ministry will recommend the termination of membership at the next session of the Annual Conference. As an alternative to this action such persons may elect trial as provided in ¶ 442 or withdraw under complaints, *provided* they notify the Board in writing within sixty days after the notification has been received. When their membership is terminated by action of the Annual Conference, their right to exercise the functions of the ministry shall be terminated and the district superintendent shall require their credentials to be deposited with the secretary of the conference. After consultation with the pastor, they shall designate the local church in which they shall hold membership. The provisions of this paragraph shall apply also to persons granted involuntary location prior to the General Conference of 1972.

¶ 441. *Withdrawal.*—1. *By Surrender of the Ministerial Office.*—Associate or members in full connection of an Annual Conference in good standing who desire to surrender their ministerial office and withdraw from the conference may be allowed to do so by the Annual Conference at its session, or may deposit their credentials with the bishop between sessions of the Annual Conference. When this action is taken between sessions of the Annual Conference, it shall be reported by the Board of Ordained Ministry for confirmation by the Annual Conference at its next session. The ministers' credentials shall be surrendered to the district superintendent for deposit with the secretary of the conference, and their membership may be transferred to a church which they designate, after consultation with the pastor, as the local church in which they will hold membership.

2. *To Unite with Another Denomination.*—When ministers in good standing withdraw to unite with another denomination or to terminate their membership in the Church, their credentials should be surrendered to the conference, and if they shall desire it and the conference authorize it, the credentials may be returned with the following inscription written plainly across their face:

A. B. has this day been honorably dismissed by the _____ Annual Conference from the ministry of The United Methodist Church.

Dated: _____

_____, *President*
 _____, *Secretary*

3. *Under Complaints or Charges.*—When ministerial members are accused of an offense under ¶ and desire to withdraw from the membership of the Annual Conference, it may permit them to withdraw under the provisions of ¶ . The ministers' credentials shall be surrendered to the district superintendent for deposit with the secretary of the conference, and their membership may be transferred to a local church which they designate, after consultation with the pastor.

4. *Between Conferences.*—When in the interval between sessions of an Annual Conference a member thereof shall deposit with the bishop or with the district superintendent a letter of withdrawal from the ministry, or the member's credentials, or both, the same shall be presented to the Annual Conference at its next session for its action thereon.

¶ 442. *Trials.*—If a bishop, ministerial member of an Annual Conference, or local pastor shall be liable to accusation and trial as an expedient of last resort, the procedures for charges and trials are provided for in ¶¶

READMISSION TO CONFERENCE RELATIONSHIP

¶ 443. *Readmission to Probationary Membership.*—Ministers who have been discontinued as probationary members under the provisions of ¶ 439 from an Annual Conference of The United Methodist Church or one of its legal predecessors may be readmitted by the Annual Conference in which they held previously such membership and from which they requested discontinuance or were discontinued, or its legal successor, or the Annual Conference of which the major portion of their former conference is a part, upon their request and recommendation by the district Committee on Ordained Ministry, the Board of Ordained Ministry, and the Cabinet, after review of their qualifications as required in ¶ 415, and the circumstances relating to their discontinuance. When reinstated by vote of the ministerial members in full connection, their probationary membership in the conference and their credentials shall be restored, and they shall be authorized to perform those ministerial functions for which they are qualified. They shall resume ministerial studies as required by ¶¶ 416, 417.

¶ 444. *Readmission after Withdrawal or Surrender of the Ministerial Office.*—Ministers who have surrendered the ministerial office under the provisions of ¶ 441 to an Annual Conference of The United Methodist Church or one of its legal predecessors, may be readmitted by the Annual Conference in which they held previously such membership and to which they surrendered the ministerial office, or its legal successor, or the Annual Conference of which the major portion of the former conference is a part, upon their request and recommendation by the district Committee on Ordained Ministry, the Board of Ordained Ministry, and the Cabinet after review of their qualifications and the circumstances relating to the surrender of their ministerial office. When reinstated by vote of the ministerial members in full connection, their membership in the conference and their credentials shall be restored, and they shall be authorized to perform all ministerial functions.

¶ 445. *Readmission After Termination by Action of the Annual Conference.* Persons who have been terminated by an Annual Conference of The United Methodist Church, or one of its legal predecessors, may seek full membership in the Annual Conference in which they previously held membership and from which they were terminated, or its legal successor or the Annual Conference of which the major portion of their former conference is a part, upon recommendation of the Cabinet and completion of all requirements for full membership, including all requirements

for election to candidacy and probationary membership. The provisions of this paragraph shall apply to all persons terminated or involuntarily located prior to General Conference of 1976.

Section IV. Ordination.

¶ 446. *Ordination and the Apostolic Ministry.*—1. The whole Church receives and accepts the call of God to embody and carry forth Christ's ministry in the world. Ordination originates in God's will and purpose for the Church. There are persons within the Church community whose gifts, graces, and promise of future usefulness are observable to the community, who respond to God's call and offer themselves in leadership as ordained ministers.

2. The pattern for this response to the call is provided in the development of the early Church. The apostles led in prayer and preaching, organized the Christian community to extend Christ's ministry of love and reconciliation, and provided for guardianship and transmission of the gospel, as entrusted to the early Church, to later generations. Their ministry, though distinct, was never separate from the ministry of the whole people of God.

¶ 447. *The Purpose of Ordination.*—1. Ordination for such ministry is a gift from God to the Church. In ordination, the Church affirms and continues the apostolic ministry which it authorizes and authenticates through persons empowered by the Holy Spirit. As such, those who are ordained are committed to becoming conscious representatives of the whole gospel and are responsible for the transmission of that gospel to the end that all the world may be saved. Their ordination is fulfilled in the ministry of Word, Sacrament, and Order.

2. Ordained persons are authorized to preach and teach the Word of God, administer the Sacraments of Baptism and the Lord's Supper, equip the laity for ministry, exercise pastoral oversight, and administer the Discipline of the Church.

3. The efficacy of the mission of the Church is dependent on the viable interaction of the general ministry and the ordained ministry of the Church. Without creative use of the diverse gifts of the entire Body of Christ, the ministry of the Church is not effective. Without responsible leadership, there is no focus and definition of such ministry.

¶ 448. *Qualifications for Ordination.*—Acceptance of the call to ordained ministry, together with the acknowledgment and authentication of such call by the Church, grants to the person ordained authority to serve the Church through sacramental and functional leadership. In this, the ordained person becomes representative of the entire ministry of Christ in the Church and

of the ministry required of the entire Church to the world. Though no singular manifestation of God's call can be structured nor required by the Church, the consciousness of such a call is crucial, and it must be submitted to the Church for authentication. It is expected that persons to be ordained shall:

1. Have personal faith in Christ and be committed to him as Savior and Lord.

2. Nurture and cultivate spiritual disciplines and patterns of holiness.

3. Be aware of a call by God to give themselves completely to their ministry, accepting God's call to be his servant.

4. Be committed to and engage in leading the ministry of the whole Church in loving service to humankind.

5. Be able to give evidence of the possession of gifts, graces, and promise of future usefulness.

6. Be willing to make a complete dedication of themselves to the highest ideals of the Christian life and agree to exercise responsible self-control in their personal habits.

7. Be persons in whom the community can place trust and confidence.

8. Be competent in the disciplines of Scripture, theology, church history, and church polity, and in the understanding and practice of the art of communication and human relations.

9. Be willing to be accountable to The United Methodist Church, accept its Discipline and authority, abide by the demands of the special relationship of its ordained ministers, and be faithful to their vows as ordained ministers of the Church of God.

¶ 449. *The Act of Ordination.*—Ordination is a public act of the Church which indicates acceptance by an individual of God's call to the upbuilding of the Church through the ministry of Word, Sacrament, and Order; and acknowledgment and authentication of this call by the Christian community through prayers and the laying on of hands.

It is a rite of the Church following New Testament usage as appears in the words of Paul to Timothy: "I remind you to rekindle the gift of God that is within you through the laying on of my hands" (2 Timothy 1:6).

United Methodist tradition has entrusted persons in the ordained ministry with the responsibility for maintaining standards: for education and training and for examination and granting credentials to those who seek ordination. By the authorization of the ministerial members of the Annual Conference, candidates are elected into the Annual Conference and are ordained by the bishop.

Ordination, thus, is that act by which the Church symbolizes a shared relationship between those ordained for sacramental and functional leadership and the Church community from which the person being ordained has come. The community is initiated by God, is given meaning and direction by Christ, and is sustained by the Holy Spirit. This relationship is a gift which comes through the grace of God in assurance of the ministry of Christ throughout the world.

¶ 450. *Classification of Ordination.*—The ordained ministry of The United Methodist Church consists of elders and deacons. No designations are to be applied so as to deprive any person of any right or privilege permanently granted by either The Methodist Church or The Evangelical United Brethren Church.

1. Elders are ministers who have completed their formal preparation for the ministry of Word, Sacrament, and Order; have been elected itinerant members in full connection with an Annual Conference; and have been ordained elders in accordance with the Order and Discipline of The United Methodist Church.

2. Deacons are ministers who have progressed sufficiently in their preparation for the ministry to be received by an Annual Conference as either probationary members or associate members and who have been ordained deacons in accordance with the Order and Discipline of The United Methodist Church.

¶ 451. *The Order of Deacon.*—A deacon is a minister who has been received by an Annual Conference either as a probationary member or as an associate member and has been ordained deacon. Deacons have authority to conduct divine worship, to preach the Word, to perform the marriage ceremony where the laws of the state or province permit, and to bury the dead. When invited to do so by an elder, they may assist in the administration of the Sacraments. When serving as regularly appointed pastors of charges, they shall be granted authority to administer the Sacraments on the charges to which they are appointed. Persons of the following classes are eligible for the order of deacon:

1. Local pastors who have been received into associate membership after having met the requirements of ¶ 430.

2. Theological students who have been received into probationary membership after having met the requirements of ¶ or ¶¶ 415.

3. A deacon shall be ordained by a bishop, employing the Order of Service for the Ordination of Deacons.

¶ 452. *The Order of Elder.*—An elder is a minister who has met the requirements of ¶ 422 and therefore has full authority for the ministry of Word, Sacrament, and Order; who has been

received as a minister in full connection with an Annual Conference; and who has been ordained elder.

Ministers of the following classes are eligible for the order of elder:

1. Deacons who have been probationary members of an Annual Conference, are graduates of theological schools listed by the University Senate, and have been elected to membership in full connection with an Annual Conference after having met the requirements of ¶¶ 422-424.

2. Deacons who have been probationary members of an Annual Conference for at least two years since being received from associate membership and who have been elected to membership in full connection with an Annual Conference after having met the requirements of ¶ 431.

3. An elder shall be ordained by a bishop, employing the Order of Service for the Ordination of Elders. The bishops shall be assisted by other elders in the laying on of hands.

Section V. Appointments to Various Ministries.

¶ 453. *General Provisions.*—All ministerial members who are in good standing in an Annual Conference shall receive annually appointment by the bishop unless they are granted a sabbatical leave, a disability leave, or are on leave of absence or retired.

1. *Appointment of local pastors* [formerly lay pastors].—In addition to the ministers, persons who have been granted a license as a local pastor and who have been approved by vote of the ministerial members in full connection may be appointed as pastors in charge under certain conditions which are specified in ¶¶ 409-410.

2. *Appointment of clergy couples.* When clergy couples of an Annual Conference are appointed as pastors of adjoining charges, or as co-pastors of a charge, or as pastor of a charge and pastor on special appointment, or as two pastors on appointment beyond the local church, each has a claim on the conference minimum salary. At their own initiative, this claim, or any portion thereof, may be waived by either or both pastors upon consultation with the bishop and/or the Cabinet, this waiver to be reviewed annually and to be effective until time of subsequent appointment. Persons serving under such waiver may still be considered to be in full-time service under the supervision of a district superintendent when so approved by the Bishop, Cabinet and the executive committee of the Board of Ordained Ministry.

3. *Appointment of pastors in full connection.* A pastor, upon consultation with the Bishop and/or Cabinet may waive his/her

claim upon the conference minimum salary. This waiver is to be reviewed annually and is to be effective until the time of subsequent appointment.

¶ 454. *The Itinerant System.*—The itinerant system is the accepted method of The United Methodist Church by which ministers are appointed by the bishop to fields of labor. All ministers shall accept and abide by these appointments. Persons appointed to multiple-staff ministries, either in a single parish or in a cluster or larger parish, must have personal and professional access to the bishop and Cabinet, the Pastor-Parish Relations committee, as well as to the pastor in charge. The nature of the appointments process is specified in ¶¶ 527-531.

¶ 455. *Appointment to a Pastoral Charge.*—1. A pastor is an ordained or licensed person approved by vote of the ministerial members in full connection (¶¶ 409-410), appointed by the bishop to be in charge of a station, circuit, larger parish, or on the staff of one such appointment.

2. *Duties of a Pastor.*—Pastors are responsible for ministering to the needs of the whole community as well as to the needs of the people of their charge, equipping them to fulfill their ministry to each other and to the world to which they are sent as servants under the lordship of Christ. Among the pastors' duties are the following:

a) To preach the word, read and teach the Scriptures and engage the people in study and witness.

b) To administer the Sacraments of Baptism and the Lord's Supper, and all of the other means of grace.

c) To give diligent pastoral leadership in ordering the life of the congregation for nurture and care.

(1) To instruct candidates for membership and receive them into the Church.

(2) To participate in denominational and conference programs and training opportunities.

(3) To give oversight to the total educational program of the Church and encourage the distribution and use of United Methodist literature in each local Church.

(4) To perform the marriage ceremony after due counsel with the parties involved. The decision to perform the ceremony shall be the right and responsibility of the pastor. Qualifications for performing marriage shall be in accordance with the laws of the state and The United Methodist Church.

(5) To counsel those who are under threat of marriage breakdown and explore every possibility for reconciliation.

(6) To counsel bereaved families and conduct appropriate memorial services.

(7) To visit in the homes of the church and community, especially among the sick, aged, and others in need.

d) To participate in the life and work of the community and in ecumenical concerns and to lead the congregation to become so involved.

e) To search out from among the membership and constituency men and women for pastoral ministry and other church-related occupation: to help them interpret the meaning of the call of God, to advise and assist when they commit themselves thereto, to counsel with them concerning the course of their preparation, and to keep a careful record of such decisions.

f) To assure that the organizational concerns of the congregations are adequately provided for.

(1) To administer the provisions of the *Discipline* and supervise the working program of the local church.

(2) To preside over the Charge Conference at the request of the district superintendent.

(3) To give an account of their pastoral ministries to the Charge and the Annual Conference according to the prescribed forms. The care of all church records and local church financial obligations shall be included.

¶ 456. *Appointments Beyond the Local Church.*—Clergy persons may be appointed to serve in ministries beyond the local church which extend the witness and service of Christ's love and justice. Those in such appointments remain within the itinerancy and, as such, must be willing upon consultation to return to an appointment in a pastoral charge. Clergy persons in these ministries shall be accountable to the Annual Conference and given the same moral and spiritual support by it as are persons in appointments to pastoral charges.

The institution or agency desiring to employ a conference member shall first, through its appropriate official, consult the member's bishop and secure approval before completing any agreement to employ the member. If the institution or agency is located in another area, the bishop of that area shall also be consulted.

1. *Categories of Appointment.*—In order to establish a clear distinction between the work to which all Christians are called and the tasks for which ordained ministers are appropriately prepared and authorized, the following categories are established for appointments within the itinerancy of The United Methodist Church.

a) Appointments within the connectional structures of United Methodism: district superintendents, staff members of conference councils, boards and agencies, treasurers, bishops' assis-

tants, staff of general boards and agencies, faculty and administrators of United Methodist schools of theology.

b) Appointments to extension ministries: chaplains in hospitals, homes, and colleges and universities; chaplains in positions related to government institutions (military services, Veteran's Administration, correctional facilities, state hospitals); campus ministries; administrators and faculty in both public and private educational institutions; missionaries related to the National and World Division of the Board of Global Ministries; counselors in United Methodist or ecumenical centers; administrators in United Methodist and ecumenical agencies. Those appointed to non-United Methodist agencies must be confirmed by a two-thirds vote of the ministerial members in full connection of the Annual Conference.

c) Clergy persons may receive appointments beyond the ministries usually extended through the local church and other institutions as listed above in a) and b).

Those seeking such an appointment in this category shall submit to the bishop, the district superintendent, and the conference Board of Ordained Ministry a written statement of their intentional fulfillment of their ordination vows not later than 90 days before Annual Conference. In addition, a statement to the bishop shall be required from the institution in which the ministry is to be performed assuring freedom in the fulfillment of ordination vows.

On recommendation of the Cabinet and the conference Board of Ordained Ministry, such positions are to be confirmed by a two-thirds vote of the ministerial members of the Annual Conference.

The bishop may make ad interim appointments in this category after consultation with the Cabinet and executive committee of the Board of Ordained Ministry, the same to be formally acted upon by the next session of the Annual Conference.

Ordained ministers who are probationary or full members may be appointed by the bishop to attend any school, college, or theological seminary listed by the University Senate.

2. *Accountability to the Annual Conference.*—Conference members under appointment beyond the local church are amenable to the Annual Conference of which they are members and insofar as possible should maintain close working relationships with and effective participation in the work of their Annual Conference, assuming whatever responsibilities they are qualified and requested to assume.

They shall submit annually to the bishop, the district superintendent, and the Board of Ordained Ministry a written

report of their performance of the ministerial office. Ministers serving in appointments outside the conference in which they hold membership shall furnish a copy of their report also to the bishop of the area in which they reside and work.

3. *Relation to the Local Church.*—Conference members appointed beyond the local church shall establish membership in a Charge Conference in consultation with the pastor in charge and with approval of the district superintendent and the bishop. They shall submit to the Charge Conference an annual report of pastoral duties and the fulfillment of their ordination through their special appointment.

A conference member serving an appointment beyond the local church shall be available and on call to administer the Sacraments of Baptism and the Lord's Supper as requested by the district superintendent of the district in which the special appointment is held.

Ordained ministers serving outside the bounds of the conference to which they belong are expected to relate themselves to a local church and exercise their ordination functions therein under the direction of the pastor. They may hold an affiliate membership without vote in the Charge Conference where they reside.

4. *General Provisions.*—a) Persons in these appointments may be encouraged by their cabinet to request the transfer of their conference membership to the Annual Conference in which they perform ministry.

b) Special appointments shall not be made to a position unrelated to an adequate accountability structure.

c) For information regarding pensions, the conference will continue to list the source of annuity claim for each of its clergy.

d) All conference secretaries shall submit to the editors of the General Minutes a list of such appointments beyond the local church made in their Annual Conferences, and there shall be published in the General Minutes a list of ministers in the Church serving in the major categories under these appointments.

e) Conference members appointed beyond the local church shall attend the Annual Conference in which membership is held.

¶ 457. *Special Provisions.*—1. Pastors shall first obtain the written consent of the district superintendent before engaging for an evangelist any person who is not a conference evangelist, a regular member of an Annual Conference, a lay pastor, or a certified lay speaker in good standing in The United Methodist Church.

2. No pastor shall discontinue services in a local church between sessions of the Annual Conference without the consent of the Charge Conference and the district superintendent.

3. No pastor shall arbitrarily organize a pastoral charge. (See ¶ 142 for the method of organizing a local church.)

The committee requests the Judicial Council to render a declaratory judgment on proposed Par. 453.3.

Report No. 175

Subject: Recommendations From Committee.

Date: May 4, 1976.

Petitions: (concerning new legislation).

Membership 112; Present 67; For 67; Against 0; Not Voting 0.

Calendar No. 1038, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends that:

1. In keeping with Rule 38, all legislation of the 1976 General Conference relative to Candidacy for Ministry, preparation for and reception into the ordained ministry become effective January 1, 1977.

2. Since various Annual Conferences have already made plans for changes in relationship of ministerial members to the Conference, some based on 1972 legislation and others in anticipation of 1976 legislation, that

Each Annual Conference be allowed to set the effective date for changes in relationship of ministerial members, selecting either that it be effective immediately, or as of January 1, 1977; provided that whichever option is selected, it be applicable in all cases.

3. During the 1977-1980 quadrennium the Division of Ordained Ministry study and explore the possible means of movement of persons from the ordained ministry into diaconal ministry.

Report No. 176

Subject: Vote of Retired Ministerial Members of Annual Conference.

Date: May 3, 1976.

Petitions: Referral.

Membership 112; Present 67; For 67; Against 0; Not Voting 0.

Calendar No. 1039, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends that during the 1977-1980 quadrennium, the Division of Ordained Ministry be requested to study the matter of membership in the Annual Conference of retired ministerial members with voice but without vote.

Report No. 177**Subject: Commission to Study Ministry.**

Date: May 3, 1976.

Petitions: D-1003.

Membership 112; Present 76; For 75; Against 1; Not Voting 0.

Calendar No. 1040, Adopted May 7, 1976, Journal page 568.

(Note: The report consisted of a recommendation of concurrence and an amendment to portions of the report of the Commission to Study the Ministry. Action on this legislative committee report is reflected in the Commission's report as printed in this Journal, pages 2145-2167.—Editor)

Report No. 178**Subject: Proposed Legislation—District Committee on Ordained Ministry.**

Date: May 4, 1976.

Petitions: D-1567.

Membership 112; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 1041, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with Par. 757 amended to read as follows:

¶ 757. District Committee on Ordained Ministry.

The following paragraph is recommended as a substitute for present ¶ 665.18-24.

There shall be a district committee on ordained ministry. a. It shall be composed of a representative from the Board of Ordained Ministry, named by the board after consultation with the district superintendent, and who may be named chairperson; the district superintendent, who may serve as the executive secretary; and at least five other ministers in full connection in the district, nominated annually by the district superintendent in consultation with the chairperson or executive committee of the board of the ordained ministry and approved by the annual conference. Interim vacancies may be filled by the district superintendent.

b. The district Committee on Ordained Ministry shall elect its officers at the first meeting following the Annual Conference session when the members are elected.

c. The committee shall maintain a list of all persons who have declared their interest in preparing for the ministry and shall inform the Board of Ordained Ministry of the plans of such persons. This list shall be compiled, in part, from district superintendents who shall ask for a report of ministerial candidates in churches of the district during the charge conference. This report shall be supplied by the pastor-parish committee.

d. The committee shall offer counsel to candidates regarding pretheological studies.

e. The committee shall supervise all matters dealing with Candidacy for Ministry and with the License for Local Pastor.

f. The vote of the committee on all matters of candidacy shall be by individual written ballot, with a three-fourths majority vote of the committee present required for certification or approval or recommendation.

g. The committee shall recommend to the Board of Ordained Ministry those persons who qualify for associate and probationary membership, for continuance as lay pastors and for restoration of credentials. All persons shall have been current members of The United Methodist Church for at least one year immediately preceding certification, shall have been recommended by their charge conference, and shall, in the judgment of the committee, show evidence that their gifts, graces, and usefulness warrant such recommendation.

h. The committee shall examine all persons who apply in writing for certification or renewal of certificate. Where there is evidence that their gifts, graces and usefulness warrant and that they are qualified under ¶¶ 318-320 and on recommendation of their charge conference, or to the conference Board of Ordained Ministry, to issue or renew their certificate.

i. The committee shall assist (refer to 666.2.i) the conference Board of Ordained Ministry in providing support services for all clergy under appointment within the district.

Report No. 179

Subject: The Board of the Ordained Ministry.

Date: May 4, 1976.

Petitions: D-1567.

Membership 112; Present 76; For 74; Against 2; Not Voting 0.

Calendar No. 1042, Adopted May 7, 1976, Journal pages 568-569.

The committee recommends concurrence with Par. 721 amended to read as follows:

The Board of the Ordained Ministry.

(The following material is recommended as a substitute for the present ¶ 665.4-17. The material in the present paragraph has been reorganized and amended so that the substitute is in many ways a new document.)

1. Each annual conference at the first session following the General Conference shall elect for a term of four years a board of the ordained ministry consisting of not fewer than

six ministers in full connection. Where there is a Board of Higher Education and Ministry, there shall be a Division of Ordained Ministry.

a) This board shall be directly responsible to the annual conference, notwithstanding its organizational relationship within any other program or administrative unit of the annual conference. At least two-thirds of the members shall be graduates of seminaries listed by the University Senate. Members shall be nominated by the presiding bishop, after consultation with the chairperson of the board, the executive committee or a committee elected by the board of the previous quadrennium, and with the cabinet.

b) It is recommended that each district be represented by a member of the board. The board may invite at least one member of the cabinet to serve as a member of the board, if the Cabinet is not already represented in its membership. Vacancies shall be filled by the bishop after consultation with the chairperson or a committee of the board.

c) The board shall organize by electing from its membership a chairperson, a registrar and such other officers as it may deem necessary. The board shall designate its executive committee.

d) The board shall meet at least once prior to its meeting at the time of the annual conference session and may set a deadline prior to annual conference for transacting its business.

e) The board shall select from its own membership an official representative to serve on each district Committee on Ordained Ministry, preferably from within said district.

2. The duties of the annual conference Board of the Ordained Ministry shall be:

a) To study and interpret ministerial needs and resources of the annual conference and with due regard to the inclusive church, in consultation with the cabinet and the Division of the Ordained Ministry. It shall, with the assistance of the local church committee on pastor-parish relations, conference agencies and every minister of the conference, enlist persons for the ministry and guide those persons in the process of education, training and ordination, recommending colleges and schools of theology listed by the University Senate.

b) To receive annual reports on the progress made by each ministerial student enrolled in a theological school and to record credit for work satisfactorily completed.

c) To guide the ministerial candidate who is not enrolled

in a theological school and who is pursuing the Course of Study as adopted by the Division of the Ordained Ministry.

d) To examine all applicants as to their fitness for the ministry, and make full inquiry as to the fitness of the candidate for:

- (1) annual election as local pastor
- (2) election to associate membership
- (3) election to probationary membership
- (4) election to full conference membership.

e) To interview and report recommendation concerning:

(1) students, not yet elders in full connection, to be appointed to attend school and assigned to a charge conference

- (2) candidates for ordination as deacons
- (3) candidates for ordination as elders.

f) To interview applicants and make recommendation concerning:

(1) changes from the effective relation to a leave of absence or retirement

- (2) return to the effective relation from other relations
- (3) honorable location

(4) readmission of located persons and persons discontinued from probationary membership

- (5) sabbatical leave
- (6) disability leave
- (7) appointment as a student
- (8) termination.

The board shall keep a record of these changes and the reasons behind them.

g) To insure confidentiality in relation to the interview and reporting process. The personal data and private information provided through the examinations of and by the Board of Ordained Ministry will not be available for distribution and publication. There are occasions when the Board of Ordained Ministry would not report privileged information which in the judgment of the board if revealed in the executive session would be an undue invasion of privacy without adding measurably to the conference's information about the person's qualifications for ministry.

h) To be in consultation with the bishop, through the chairperson or the executive committee, at the bishop's initiative, prior to making any transfer into the annual conference.

i) To provide support services for the minister's career development, including personal and career counseling,

continuing education, assistance in preparation for retirement and all matters pertaining to ministerial morale.

j) To provide a means of evaluation and to study matters pertaining to the character and effectiveness of ministers in the annual conference. (§ 703.5) The board shall also interpret the high ethical standards of the ministry set forth in the Discipline.

k) To recommend to the full members of the annual conference for validation special ministries for which members seek appointment. The appointment to such ministries is the prerogative of the bishop and the cabinet.

l) To administer the portion of the Ministerial Education Fund retained for use by the annual conference in its programs of enlistment, aid to persons engaged in basic professional education, continuing education and professional growth.

m) To cooperate with the Division of the Ordained Ministry and assist in:

(1) the maintenance of the standards of the Division

(2) the interpretation and promotion of the Ministerial Education Fund

(3) the promotion and observance of Ministry Sunday

(4) the supplying of a record of all information, recommendations and action on each ministerial candidate after each session of the annual conference.

n) To promote in the annual conference and/or jurisdictional conference a system of financial aid to ministerial students. A conference transferring a person with less than three years of active service into another conference may require reimbursement either from the person or from the receiving conference for outstanding obligations for theological education financed through conference funds.

o) To work in cooperation with the Board of Diaconal Ministry, meeting together at least annually, to enhance the total ministry of the church, recognizing that both Diaconal Ministry and Ordained Ministry are components of the professional ministry of the church.

3. The board shall name a registrar.

a) The registrar shall keep full personnel records for all ministerial candidates, under the care of the board, including essential biographical data, transcripts of academic credit, instruments of evaluation, and, where it applies, psychological and medical test records, sermons, theological statements and other pertinent data.

b) Pertinent information and recommendations concern-

ing each candidate shall be certified to the annual conference in duplicate; one copy of this record shall be kept by the registrar and one copy shall be mailed after each conference session to the Division or the Ordained Ministry.

c) The files of the registrar on each candidate, with the exception of biographical data, shall be destroyed at the time of the candidate's election into full or associate membership in accordance with legal propriety. Biographical data shall be placed in a permanent file in the annual conference.

d) The registrar shall keep a record of the standing of the students in the Course of Study and report to the conference when required. This record shall include the credits allowed students for work done in accredited schools of theology, in approved Course of Study schools or the Course of Study correspondence.

e) The registrar shall file in the bishop's office for permanent record a copy of circumstances involving the discontinuance of probationary membership or termination of the local pastor status.

Report No. 180

Subject: Commission to Study Episcopacy.

Date: May 4, 1976.

Petitions: D-2338.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 1045, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564

The committee recommends concurrence with General Recommendations of the Commission to Study the Episcopacy and District Superintendency (see Journal, pages 1911-1915) and referral to the appropriate boards and agencies for continued study.

Report No. 181

Subject: Special Grants to Retired Ministers.

Date: May 4, 1976.

Petitions: D-1334.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 1046, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with Par. 1259.13 amended as indicated below:

Par. 1259.13. At the time of retirement a beneficiary shall receive benefits in accordance with the provisions of the pension

or benefit fund, plan, or program in effect at the time retirement takes place. **Retired ministers not satisfying the eligibility requirements for pension at the time of retirement will receive benefits at the time of such eligibility. Payments of grants, in the form of relief or other assistance, may be made to any retired minister, including those who have retired prior to eligibility for benefits provided by the fund, plan, or program in which the beneficiary participated prior to the time of retirement; such grants may be approved on the recommendation of the conference Board of Pensions by a three-fourths vote of those present and voting in the Annual Conference; provided, however, that between sessions of the Annual Conference, a special grant may be made to any retired minister who has served under appointment in an Annual Conference from funds of that conference by the conference Board of Pensions.**

Report No. 182

Subject: Jurisdictional Committee on Episcopacy.

Date: May 6, 1976.

Petitions: Re-Referral of Report 116 (Calendar #494) page 469.

Membership 112; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 1048, Adopted May 7, 1976, Journal pages 564-566.

(The report consisted of amendments to the report of the Bishop and District Superintendent Study Commission. The amendments are reflected in the Commission report as printed in this Journal, pages 1909-1933.)

COMMITTEE NO. 5

GLOBAL MINISTRIES

Forrest C. Stith, Chairperson—Alva H. Clark, Secretary
(Committee duties and personnel are listed on page 145)

Report No. 1

Subject: Concordats.

Date: April 29, 1976.

Petitions: E-1106 and E-1110.

Membership 112; Present 102; For 102; Against 0; Not Voting 10.

Calendar No. 15, No action taken.

Petitions 1106 and 1110 relating to concordat with the Methodist Church in the Caribbean and the Americas were adopted unanimously and were acted upon by the General Conference on 4/28/76.

The Committee recommends concurrence.

Report No. 2

Subject: Concordats.

Date: April 29, 1976.

Petitions: E-1111 and E-1112.

Membership 112; Present 102; For 102; Against 0; Not Voting 10.

Calendar No. 16, No action taken.

Petitions 1111 and 1112 relating to Concordat with the Methodist Church in Mexico were adopted unanimously and were acted upon by the General Conference on 4/28/76.

The Committee recommends concurrence.

Report No. 3

Subject: Dissolving Board of Global Ministries.

Date: April 29, 1976.

Petitions: E-1009.

Membership 112; Present 96; For 96; Against 0; Not Voting 16.

Calendar No. 31, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 4

Subject: Authority for Work Overseas.

Date: April 29, 1976.

Petitions: E-1066 through E-1088, and E-1400.

Membership 112; Present 96; For 96; Against 0; Not Voting 16.

Calendar No. 32, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, because the present provisions provide open channels of interagency cooperation.

Report No. 5

Subject: Legislative Proposals Concerning Annual Conference Boards.

Date: April 30, 1976.

Petitions: E-1002, E-1414 through E-1418, E-1013, E-1014, E-1419 through E-1421, E-1422, E-1137.

Membership 112; Present 89; For 88; Against 1; Not Voting 0.

Calendar No. 269, No action taken.

(Note: The report consisted of committee recommendations on proposed legislation governing annual conference agencies related to global ministries functions. This legislation was adopted in connection with General Conference action on Committee on Conferences Report No. 124; see above, pages 1332-1335.—Editor)

Report No. 6

Subject: United Methodist Development Fund.

Date: April 30, 1976.

Petitions: E-1445.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.

Calendar No. 270, Adopted May 3, 1976, Journal page 348.

The committee recommends approval of revision of Par. 1124.5 (proposed par. 1532.15) by substituting the following:

Par. 1532.15 (1124.15 of 1972 Discipline) will read in its entirety: **To promote and support the mission of the church through the United Methodist Development Fund, by maintaining an investment fund for the purpose of making first mortgage loans to United Methodist Churches, including loans for the construction and major improvement of churches, parsonages and mission buildings in accordance with policies adopted by the National Division.**

To incorporate and have direction over and administrative supervision of the United Methodist Development Fund. To elect the Directors of the United Methodist Development Fund upon nomination of the United Methodist Development Fund. To approve and to elect the Executive Secretary who shall be nominated by the United Methodist Development Fund; and to approve the officers of the United Methodist Development Fund who shall

continue to serve with such approval; and to provide such staff as may be necessary.

Report No. 7

Subject: Sources of Funding for UMCOR.

Date: April 30, 1976.

Petitions: E-1121.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.
Calendar No. 271, Adopted May 4, 1976, Journal page 357.

The committee recommends concurrence with renumbering Par. 1144.2 as Par. 1546 and amending it to read as follows:

Sources of funds for the division shall include: voluntary gifts, One Great Hour of Sharing offering, Advance Special gifts, supplementary gifts of United Methodist Women, churchwide appeals made by authority of the Council of Bishops and the General Council on Finance and Administration, and designated benevolence funds. Financial responsibility for administrative functions of the General Board of Global Ministries shall not be a claim against funds designated for the United Methodist Committee on Relief. **Financial promotion shall be by the Education and Cultivation Division and the Joint Committee on Communications, in consultation with the associate general secretary of the division.**

Report No. 8

Subject: Response to Physical and Spiritual Hunger.

Date: April 30, 1976.

Petitions: E-1120, and E-1122 and E-1123.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.

Calendar No. 272, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence as both matters are being given priority in the whole church.

Report No. 9

Subject: Episcopal Address

Date: April 30, 1976.

Petitions: E-1441.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.

Calendar No. 273, Adopted May 3, 1976, Journal page 349.

The committee recommends concurrence and has endeavored to respond to the Episcopal Address in all of its considerations.

Report No. 10**Subject: Handicapped Persons.**

Date: April 30, 1976.

Petitions: E-1401 and E-1402.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.
Calendar No. 274, Adopted May 3, 1976, Journal page 349.

The committee expresses concern for the problems of the handicapped, and therefore recommends referral of these petitions to the Health and Welfare Ministries Division of the General Board of Global Ministries.

Report No. 11**Subject: Responsibilities of Women's Division.**

Date: April 30, 1976.

Petitions: E-1210.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.
Calendar No. 275, Adopted May 3, 1976, Journal page 349.

Recommends referral to the Womens Division of the General Board of Global Ministries.

Report No. 12**Subject: Guaranteed Salary Support for Clergy of Rio Grande Conference.**

Date: April 30, 1976.

Petition: E-1099.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.
Calendar No. 276, Adopted May 3, 1976, Journal page 349.

Recommends referral to the National Division of the General Board of Global Ministries. We urge the Division to give this request its most serious consideration, due to the fact that it is an urgent need.

Report No. 13**Subject: Withdraw from National Council of Churches and World Council of Churches.**

Date: April 30, 1976.

Petitions: E-1259, E-1364, E-1440.

Membership 112; Present 89; For 86; Against 3; Not Voting 0.
Calendar No. 277, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 14**Subject: Selective Giving.**

Date: April 30, 1976.

Petitions: E-1365 through E-1397.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.
Calendar No. 278, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 15

Subject: Federal Union of Churches.

Date: April 30, 1976.

Petitions: E-1233, E-1234, E-1238.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.

Calendar No. 279, Adopted May 3, 1976, Journal pages 349-350.

Recommend referral to the Ecumenical and Interreligious Concerns Division of the General Board of Global Ministries.

Report No. 16

Subject: Invitation to Other Christian Churches to Discussion of Cooperation and Association and Possible Merger.

Date: April 1, 1976.

Petitions: E-1235.

Membership 112; Present 89; For 85; Against 2; Not Voting 2.

Calendar No. 280, Adopted May 3, 1976, Journal page 350.

Recommend concurrence and referral to the Ecumenical and Interreligious Concerns Division of the General Board of Global Ministries of the following resolution:

The United Methodist Church expresses its desire and eagerness to discuss with any or all Christian churches, without regard to racial, language or cultural background, means of promoting closer fellowship, communication, cooperation and possible organic union.

Report No. 17

Subject: Statement on Christian Unity.

Date: April 30, 1976.

Petitions: E-1236.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.

Calendar No. 281, Adopted May 3, 1976, Journal page 350.

The committee recommends concurrence and refers to Council of Bishops the following resolution:

That this General Conference does request the Council of Bishops to prepare such a statement on the cause of Christian unity with appropriate participation from selected theological advisors and the Ecumenical and Interreligious Concerns Division. The statement to be published as early in the new quadrennium as possible under the aegis of the Ecumenical and

Interreligious Concerns Division, which is to enable as wide as possible discussion among and response from clergy and laity of The United Methodist Church.

Report No. 18

Subject: Statement on Interreligious Relationships.

Date: April 30, 1976.

Petitions: E-1237.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.

Calendar No. 746, Adopted May 6, 1976, Journal page 466.

The committee recommends the adoption of the following resolution:

Be It Resolved that this General Conference does authorize and request the Ecumenical and Interreligious Concerns Division of the Board of Global Ministries to:

1. Utilize resources within and without The United Methodist Church for the development of a statement on interreligious relationships for publication, discussion, response and revision during this quadrennium.

2. Report to the General Conference of 1980 with a draft statement or an assessment of possible directions and principles for interreligious relationships for review and possible adoption.

Report No. 19

Subject: Removal of Oklahoma Indian Mission from Mission Status.

Date: May 1, 1976.

Petitions: E-1100.

Membership 112; Present 74; For 72; Against 2; Not Voting 0.

Calendar No. 747, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 20

Subject: Affiliated United Methodist Churches—New Section in Discipline Requested.

Date: April 30, 1976.

Petitions: E-1231.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.

Calendar No. 748, Adopted May 6, 1976, Journal page 465.

The committee recommends adoption of following resolution:

Be It Resolved that Par. 644 of 1972 Book of Discipline be moved from Section V "Affiliated Autonomous Churches" to a new Section to be titled "Affiliated United Churches" to be numbered VI or other appropriate number.

Report No. 21

Subject: Outreach Evangelism and Church Growth.

Date: May 1, 1976.

Petitions: E-1035—E-1065 inclusive; E-1089; E-1092; E-1096—E-1098 inclusive; E-1250; E-1253; E-1254; E-1398; E-1399.

Membership 112; Present 96; For 96; Against 0; Not Voting 0.

Calendar No. 749, Adopted May 6, 1976, Journal page 465.

The committee recommends nonconcurrency with the petitions, but presents the following statement to appear in the Journal accompanying the action:

**A STATEMENT TO THE GENERAL CONFERENCE
FROM THE GLOBAL MINISTRIES COMMITTEE**

In voting nonconcurrency with Petitions E-1035 through E-1065, E-1089, E-1092, E-1096—E-1098, E-1250, E-1253—E-1254, E-1398, E-1399, the Committee on Global Ministries recognizes and shares the petitioners' genuine concern for outreach evangelism and church growth. We do not think it appropriate, however, to accept within the Discipline the detailed structures suggested in these petitions.

Since the restructuring in 1972, the Board of Global Ministries has been on a journey to discover what it means to profess Jesus Christ as Saviour and Lord in global ministry. We recognize that we have sometimes been reluctant evangelists. We have stumbled in our efforts to be faithful to our Wesleyan tradition which combines the personal witness with the social involvement.

When we have fed the hungry, clothed the naked, visited the prisoner, and cared for the sick, if we have not proclaimed that it is Jesus Christ who delivers us from sin, the fear of death, and makes us new creatures, then we have not adequately carried out His mission.

The Spirit of God is speaking to the Church. A fresh wind is blowing. If we discern the signs which appear, we are feeling the call of God to more vigorously spread the Gospel. We hear the call from people throughout the world church for a renewed emphasis on personal conversion and a more visible proclamation of Jesus Christ as Saviour and Lord.

It is imperative that we recognize that the hungers of humanity are hungers of the spirit, as well as of the body. The church must be increasingly sensitive to those places in the world where the spiritual hungers of people are opening doors of opportunity for Christian witness.

We are pleased that the World Division recognizes a need for

aggressive new action in this area and is establishing a new staff position entitled "Executive Secretary for Church Development and Renewal." One exciting possibility in this office is that it can be a two-way vehicle by which The United Methodist Church may experience where and how the Spirit of God is moving. Evangelistic power and growth is evident in other churches and peoples; we affirm the facilitation of these evangelistic programs. We can benefit from their witness and ministry, as well as sharing our resources for church development and renewal in their lands. We have much to learn as well as much to give.

The current Board of Global Ministries budget directs 17.16 percent (\$5,518,000) in concrete programs of communicating the Gospel and inviting people to Christian Discipleship; and 26.52 percent (\$8,529,000) to strengthening congregations and institutions to be missionary themselves.

Christian Mission is an objective of the total church. We affirm the objective of mission as stated in new Par. 1559 of this proposed Discipline. "The World Division exists to confess Jesus Christ as divine Lord and Saviour to all people in every place, testifying to His redemptive and liberating power in every sphere of human existence and activity and calling all people to Christian obedience and discipleship."

Furthermore, we note with strong affirmation the first goal of the Board of Global Ministries articulated by the Board in 1973-76 Quadrennium: "To communicate the Gospel of Jesus Christ to all persons in all places and to invite them to obedience in Christian discipleship."

We encourage all members of The United Methodist Church to read the document "Pilgrimage in Mission—Learning Along the Way." This statement reflects the theological framework within which the Board has been exploring what it means to confess Jesus Christ as Lord and Saviour today.

Report No. 22

Subject: References of Recommendations from World Council of Churches.

Date: May 1, 1976.

Petitions: E-1258.

Membership 112; Present 96; For 95; Against 1; Not Voting 0.

Calendar No. 750, Adopted May 6, 1976, Journal page 466.

The committee recommends the adoption of the following resolution:

Be It Resolved that the General Conference approves the reference of the recommendations to the churches from the World Council of Churches Fifth Assembly, November-

December, 1975, to the people of The United Methodist Church for study, reflection, and response with resources and avenues of response clarified and provided by the Ecumenical and Interreligious Concerns Division of the Board of Global Ministries.

Report No. 23

Subject: Invitation to Other Autonomous Methodist Churches to Discuss Concordats.

Date: May 1, 1976.

Petitions: E-1105.

Membership 112; Present 96; For 96; Against 0; Not Voting 0.

Calendar No. 751, Adopted May 6, 1976, Journal page 467.

The committee recommends the adoption of the following resolution and its referral to the Commission on Central Conference Affairs for study and recommendations:

The United Methodist Church believes that our present Concordat with the Methodist Church in Great Britain and those into which we are now entering with the Methodist Church of Mexico and the Methodist Church in the Caribbean and the Americas are significant means of fostering better understanding and closer communication and cooperation with churches with whom we share the Wesleyan Tradition. We hereby express our desire to discuss similar Concordats with all other autonomous Methodist churches, especially where such arrangements can help us reach over boundaries of differing races or cultures.

Report No. 24

Subject: Mutual Recognition of Membership.

Date: May 1, 1976.

Petitions: E-1247, E-1444, and E-1232.

Membership 112; Present 96; For 96; Against 0; Not Voting 0.

Calendar No. 768, Adopted May 6, 1976, Journal page 465.

The committee recommends adoption of the following resolution:

An Ecumenical Resolution Looking Toward Mutual Recognition of Memberships Between The United Methodist Church and other Christian Churches

Whereas, from the beginning of the early Methodist Societies there was an avowed principle of membership parity in them which required no abandonment of a converted Christian's denominational heritage, and

Whereas, even after those Societies evolved into denominations, their doctrine of church membership focused on baptism as being "into Christ" and not into a denomination and conversion/

vows were understood as reception into the whole people of God (with vows of denominational loyalty expressing not sectarian separatism but ties of accountability), and

Whereas, in the Wesleyan tradition, rebaptism and reconfirmation are rightly regarded as contradictory since membership in good faith and good standing is potential membership in the universal Christian church, and

Whereas, by the same token, our United Methodist doors, pulpits, and Communion tables are open to all other validly baptized and avowed Christians with only a demand for accountability that requires no denial of their respective Christian heritages, and

Whereas, since United Methodists seek that unity which God wills for all his children, and into which our Lord Jesus Christ is calling us, it seems to be timely to act out the implications of their convictions by the logical next step of formal recognition of the valid church membership of all who call and profess themselves Christian (in word and lifestyle) and who are prepared to accept some appropriate degree of accountability in their fellowship with us, and

Whereas, further, since this does not involve any repudiation of distinctive heritages but rather a broadening and deepening of our shared life in Christ, and since it calls for the reciprocal extension of table fellowship on principle and not merely in terms of occasional intercommunion, and

Whereas, finally, since this whole subject of mutual recognition of memberships has become a topic for extensive ecumenical study (in the Faith and Order Commission of the World Council of Churches, among Roman Catholic ecclesiologists, in the Consultation on Church Union member churches and in other discussions in other countries between churches in conversation with each other) and since for United Methodists the principles for such a fresh approach are already resident in our Wesleyan tradition,

Therefore, Be It Resolved,

1. That this General Conference adopt as its own the following affirmation (a resolution which was adopted by the Consultation on Church Union plenary on November 8, 1974, and referred by it "to the constituent COCU churches for appropriate action") and the articulation of implications:

I. Affirmation

As a witness to the faith that animates our participation in the Consultation on Church Union, we, the General Conference of The United Methodist Church, confess that all who are baptized into Christ are members of His universal Church and belong to

and share in His ministry through the People of the One God, Father, Son and Holy Spirit.

At this time, when we are living our way toward church union, we affirm that membership in a particular church is membership in the whole people of God. As a participating church in the Consultation we intend to work toward removing any impediments in our life which prevent us from receiving into full membership all members so recognized.

In the divided state of our churches the word membership is used to refer to enrollment in a particular church. Affirming our oneness in baptism does not abolish membership in a particular church and substitute a common membership in all particular churches, nor does it mean plural simultaneous membership in several, nor does it refer merely to the practice of transferring membership from one particular church to another.

Therefore, we covenant with the other participating churches in the Consultation on Church Union to do everything possible to hasten the day when, together with other churches to whom through the Spirit's leading we may yet be joined, we all shall be one in a visible fellowship truly catholic, truly evangelical and truly reformed.

II. Inquiry

The Consultation on Church Union believes that the commitment to seek mutual recognition of membership can be a new and creative ecumenical step if each affirming church undertakes an inquiry into the implications of the affirmation, and shares its findings with the other churches in the Consultation. To help open this inquiry, the Consultation asks the following questions:

Does not mutual recognition of membership imply recognition that the baptism of each church, whatever its mode or time of life, is an expression of and witness to our one baptism into the body of the one Lord?

Does not mutual recognition of membership imply a new appreciation of the importance of confirming, nurturing, and instructing each member in the understanding and practice of a church membership which is recognizable to all as new life in Christ?

Does not mutual recognition of membership imply recognition that at each celebration of His eucharistic supper, our Lord's invitation and hospitality are extended to all who, baptized and repentant, draw near with faith?

Does not mutual recognition of membership imply the acknowledgement that each member is called to ministry, and has been endowed by the Spirit of Christ with gifts for that ministry which the whole Church requires for the building up of

the body of believers and for their total ministry in the world?

Does not mutual recognition of membership imply an obligation to explore the new possibilities for mutual recognition of the ordained and licensed ministries of both men and women?

Does not mutual recognition of membership imply that our practices of congregational and denominational membership need re-examination? Does it not imply that membership in one communion is valid and acceptable in another communion? Does it not also imply a repudiation of the practice of one Church intentionally increasing its membership at the expense of another?

Does not mutual recognition of membership imply the importance of developing a richer ethnic, cultural and other diversity in our congregations and traditions?

Does not mutual recognition of membership imply a deeper commitment than we have yet made to racial and social justice in all our churches and communities, and to joint ministry to overcome racism, sexism and other injustices?

Does not mutual recognition of membership imply a readiness on the part of each member to accept responsibility for the discipline of the church in which his or her membership is exercised, and likewise a readiness on the part of each church to develop its understanding and practice of discipline so as to prepare for the day when the churches can share a common understanding of discipline?

2. That we commend this resolution to all our conferences and congregations for study and appropriate action, and

3. That the Ecumenical and Interreligious Concerns Division of the Board of Global Ministries be authorized to initiate and supervise a broad and representative study of the implications of such action within The United Methodist Church, and

4. That in consultation with the Council of Bishops, the Division enter into negotiations with other appropriate ecumenical agencies in other churches (especially other Methodist churches and churches in the Wesleyan tradition) with a view of necessary legislation, if any, in 1980, and

5. That progress in these studies and programs be shared with other churches in COCU and with any and all other churches that may be interested and responsive.

and recommends that it be printed in the Book of Resolutions.

Report No. 25

Subject: UMC Boards and Agencies Program Ecumenically Wherever Possible.

Date: May 1, 1976.

Petitions: E-1252.

Membership 112; Present 96; For 96; Against 0; Not Voting 0.
Calendar No. 769, Adopted May 6, 1976, Journal page 466.

In order to foster planning and implementation of projects across denominational lines so that the Christian community can act with singular purpose, all United Methodist boards and agencies are asked to program ecumenically wherever possible.

The committee recommends concurrence.

Report No. 26

Subject: Oppose Statements Critical of Capitalistic System.

Date: May 1, 1976.

Petitions: E-1448.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 779, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 27

Subject: Self-Supporting Missionaries.

Date: May 1, 1976.

Petitions: E-1090.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 771, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 28

Subject: Cross of Gold for Christ Missions.

Date: May 1, 1976.

Petitions: E-1094.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 772, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 29

Subject: Universal Language.

Date: May 1, 1976.

Petitions: E-1436.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 773, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 30

Subject: Personal Commitment of Persons Engaged in Mission Outreach.

Date: May 1, 1976.

Petitions: E-1091.

Membership 112; Present 74; For 69; Against 5; Not Voting 0.

Calendar No. 774, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends referral within The United Methodist Church be required to determine such a personal relationship with and commitment to Jesus Christ before approval of that individual for missions outreach.

Report No. 31

Subject: Report on Number of Souls Saved.

Date: May 1, 1976.

Petitions: E-1095.

Membership 112; Present 74; For 72; Against 0; Not Voting 2.

Calendar No. 775, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 32

Subject: Christian Clinics for Marriage Counseling.

Date: May 1, 1976.

Petitions: E-1428.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 776, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 33

Subject: Union of Health and Welfare and National Division.

Date: May 1, 1976.

Petitions: E-1424; E-1423; E-1426; E-1010; E-1011; E-1117; E-1139; E-1211; E-1229; E-1425; E-1427; E-1028; E-1029; E-1030; E-1034; E-1027.

Membership 112; Present 88; For 84; Against 3; Not Voting 1.

Calendar No. 777, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because of legislation proposed in Report No. 26.

Report No. 34

Subject: Retain Statement of Functions of Divisions of Conference Board of Global Ministries.

Date: May 1, 1976.

Petitions: E-1012.

Membership 112; Present 88; For 86; Against 1; Not Voting 1.

Calendar No. 778, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 35

Subject: Legislative Proposals General Provisions.

Date: May 1, 1976.

Petitions: E-1006

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 779, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as this is cared for in Par. 801 and Par. 802—Journal, pages

Report No. 36

Subject: Annual Conference Board of Global Ministries Structure Changes.

Date: May 1, 1976.

Petitions: E-1125—E-1135; E-1168—E-1173; E-1175—E-1177; E-1178—E-1189; E-1191—E-1198; E-1225; E-1228; E-1262; E-1438; E-1439; E-1447.

Membership 112; Present 88; For 80; Against 8; Not Voting 0.

Calendar No. 780, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 37

Subject: Legislative Proposals Concerning Missions.

Date: May 1, 1976.

Petitions: E-1003.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 781, Adopted May 6, 1977, Journal page 465.

The committee recommends concurrence and the adoption of the entire Section VIII—Missions as follows:

Section VIII. Missions

¶ 696. Renumber ¶ 658 as in 1972 Book of Discipline.

¶ 697. A renumbering of ¶ 1136 of the 1972 Book of Discipline, with editorial changes.

¶ 697.1 Amend ¶ 1136.1 by deleting “*its territories*” and substituting “**Puerto Rico and the Virgin Islands.**”

¶ 697.3 Amend ¶ 1136.3 by deleting “*in charge of*” and substituting “**assigned to.**” Insert after “mission” the phrase “**in cooperation with the associate general secretary of the appropriate division of the General Board of Global Ministries.**”

¶ 697.4 Amend ¶ 1136.4 by the addition of the words “**of the General Board of Global Ministries.**”

¶ 697 will then read:

¶ 697. Administration of a Mission. 1. Administration of a mission in the United States, **Puerto Rico and the Virgin Islands** shall be in the National Division until requirements have been met for the organization of a Provisional or an Annual Conference.

2. As in ¶ 1136.2 of 1972 Book of Discipline.

3. The bishop **assigned to a mission in cooperation with the associate general secretary of the appropriate division of the General Board of Global Ministries**, may appoint a superintendent or as many superintendents of the mission as may be wise and for whom support has been provided. The bishop shall determine the groups or charges over which the respective superintendents shall have supervision.

4. As in ¶ 1136.4 of 1972 Book of Discipline with addition of words “**of the General Board of Global Ministries**” at the end of the paragraph.

5. As in ¶ 1136.5 of the 1972 Book of Discipline.

Delete ¶ 659 of the 1972 Discipline.

Report No. 38

Subject: Legislative Proposals for District Boards of Global Ministries.

Date: May 1, 1976.

Petitions: E-1005.

Membership 112; Present 88; For 86; Against 2; Not Voting 0.

Calendar No. 782, No action taken.

(Note: The report consisted of recommendations on proposed legislation governing district Boards of Global Ministries. Legislation on that subject was adopted in connection with action on Committee on Conferences Report No. 125; see above, page 1344.—Editor)

Report No. 39

Subject: International Women's Year.

Date: May 1, 1976.

Petitions: E-1215, E-1216.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.
Calendar No. 783, Adopted May 6, 1976, Journal page 467.

The committee recommends the adoption of the following resolution and its inclusion in the Book of Resolutions:

Whereas the United Nations General Assembly proclaimed 1975 to 1985 as International Women's Decade with these emphases:

—to promote equality between men and women

—to ensure the full integration of women in the total development effort

—to recognize the importance of women's increasing contribution to peace, and

Whereas the Women's Division of the Board of Global Ministries, the Board of Church and Society, and other church agencies have given active support to the goals of the United Nations International Women's Decade, and

Whereas the World Plan of Action adopted by the World Conference of International Women's Year provides guidelines for national action over the 10-year period from 1975 to 1985 as part of a sustained, long-term effort to achieve the objectives of International Women's Decade, and

Whereas the Social Principles of The United Methodist Church asserts the Church's commitment "to the rights of men, women, children and youth," and its dedication to "peace throughout the world,"

Be It Resolved that the General Conference affirm the three emphases of International Women's decade, and

Be It Further Resolved that The United Methodist Church, including all its boards and agencies, study and implement as appropriate the priorities of the United Nations World Plan of Action of the World Conference of International Women's Decade and urge United Methodists to encourage governments to commit themselves to appropriate action for implementation of the Plan within the framework of national development plans and programs.

Report No. 40

Subject: Study of Missionary Conferences.

Date: May 1, 1976.

Petitions: E-1108.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 784, Adopted in connection with action on Committee on Conferences Report No. 71, Journal page 393.

The committee recommends adoption of the following resolution:

That the 1976 General Conference authorize the Board of Global Ministries through its appropriate divisions to make a detailed study in consultation with the several Missionary Conferences regarding present status and future status of Missionary Conferences and seek to discover common elements which are applicable to all and may be enacted into law. This study committee would prepare its recommendations through the Board of Global Ministries to the 1980 General Conference.

Report No. 41

Subject: Continue Missionary Conference Pattern.

Date: May 1, 1976.

Petitions: E-1107.

Membership 112; Present 88; For 84; Against 4; Not Voting 0.

Calendar No. 785, Adopted May 6, 1976, Journal page 468.

The committee recommends the adoption of the following resolution, its printing in the Book of Resolutions and referral to the Board of Global Ministries:

We believe the Red Bird Missionary Conference is a unique viable pattern for meeting missional needs in the rural mountain areas of Southeastern Kentucky. Most denominations—including the Kentucky Conference of The United Methodist Church—have largely carried on church extension programs in the county seat towns or population centers, but have for the most part abandoned the open country and isolated rural areas.

We believe the rural mountain people deserve more than this. The Red Bird Missionary Conference has developed a successful program of evangelism, lay leadership training and established organized congregations which have effectively dealt with the many acute problems of this hard-core poverty area of Appalachia.

Because the Red Bird Missionary Conference concentrates its ministry in areas of special needs; brings called, dedicated and well-trained missionary staff under the National Division of the Board of Global Ministries to meet these needs; and because it is financially undergirded by resources of the church at large (through missionary appropriations and advance special giving): this unusual Conference pattern can accomplish effective services to the region that the Kentucky Conference cannot hope to match. To meet those specialized needs of the mountains, the Kentucky Annual Conference has neither personnel nor money available.

Because the Missionary Conference has this specialized ministry, there is practically no duplication of effort; it meets needs the Kentucky Conference cannot adequately cope with and

indeed supplements The United Methodist Churches when the rural people move toward town.

Therefore be it resolved that the Missionary Conference pattern in our denomination be continued.

Report No. 42

Subject: Alleviating World Hunger

Date: May 1, 1976.

Petitions: E-1115 and E-1116.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 786, Adopted May 6, 1976, Journal page 467.

The committee recommends concurrence in the following statement to be directed to an appropriate division of the Board of Global Ministries for further study.

The Church is urged to continue emphasis and concern for world hunger and to seek solutions to alleviate this problem by:

1. Encouraging local congregations to include in their budgets a new and additional congregation commitment entitled, "Training Individuals to Assist in Alleviating World Hunger." Emphasis should be training individuals from countries where the food situation is most critical.

2. Providing funds and structure through which matching funds may be funneled to encourage congregations which are successful in initiating such programs. Matching funds may need to be limited to an established maximum amount.

Report No. 43

Subject: Agricultural and Nutritional Research in Mission Areas.

Date: May 1, 1976.

Petitions: E-1205.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 787, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends that the following statement be directed to the Board of Global Ministries for further study:

That the Board of Global Ministries be encouraged to place high priority on a program that makes use of the expertise of Christian laypersons who are professionally involved in agricultural and nutritional research. We recommend this be done by funding and encouraging these persons to devote sabbatical or retirement time to applied research on location at strategic mission areas around the globe, and that the following items be considered in designing this program:

1. Research be aimed at increasing food production and nutritional education in the recipient mission areas.
2. The research to include and grow out of the felt needs of the indigenous peoples.
3. The problem of continuity of research.
4. The development of a supportive scientific community in the United States, including graduate students and professionals.
5. The cultural-social-economic impact upon the farmer in the mission area.

Report No. 44

Subject: Higher Priority for Office of Town and Country Ministries.

Date: May 1, 1976.

Petitions: E-1164.

Membership 112; Present 88; For 85; Against 3; Not Voting 0.

Calendar No. 788, Adopted May 6, 1976, Journal page 466.

The committee recommends the adoption of the following resolution to be directed to the National Division of the Board of Global Ministries:

Be It Resolved that the General Conference of The United Methodist Church direct the Board of Global Ministries to reevaluate and place a higher priority on Town and Country Ministries. And that the Board of Global Ministries shall direct the National Division of the Board of Global Ministries to reflect that priority in funding and staffing of Town and County Ministries.

Report No. 45

Subject: Global Ministries.

Date: May 1, 1976.

Petitions: E-1199 and E-1201.

Membership 112; Present 88; For 84; Against 4; Not Voting 0.

Calendar No. 789, Adopted May 6, 1976, Journal page 466.

The committee recommends adoption of the following resolution and referral to the National Division of the Board of Global Ministries:

1. That the General Conference of The United Methodist Church affirm the claim upon the Church at-large of the people of Appalachia for ministry and mission.

2. That inasmuch as Appalachia is a region and a people facing critical needs, that The United Methodist Church at-large accept responsibility for mobilizing leadership personnel and resources to deal with human hurt and to work toward economic, racial and political justice.

3. That the Appalachian Development Committee continue its role of identifying, planning, coordinating, and implementing mission in Appalachia for The United Methodist Church.

4. That the Commission on Religion in Appalachia be understood as the most vital opportunity for accomplishing mission ecumenically, and that a commitment to work across denominational lines be expressed through program priorities and financial undergirding.

5. That all Annual Conferences having territory in Appalachia be urged to support Appalachian Development Committee in its work and that the bishops of Annual Conferences which have territory in Appalachia be encouraged to engage in planning to this end.

6. That the National Division of the Board of Global Ministries of The United Methodist Church be authorized and encouraged to continue exploring ways and means of developing the Church's resources for meeting the needs of Appalachia, including staff personnel to be deployed in full or part-time collegiate or team relationships for the Appalachian Development Committee and/or the Commission on Religion in Appalachia.

Report No. 46

Subject: Missionaries and the CIA.

Date: May 1, 1976.

Petitions: E-1093.

Membership 112; Present 88; For 87; Against 1; Not Voting 0.

Calendar No. 790, Adopted May 6, 1976, Journal page 466.

The committee recommends the adoption of the following resolution:

We affirm the action of the leadership of the Board of Global Ministries in December, 1975, who declared that missionaries of The United Methodist Church are servants of Jesus Christ and under the separation of church and state are not agents of any government, repudiated the use of the CIA of missionaries and church personnel of other countries in its intelligence gathering, and declared it inconsistent with our understanding of the universal church of Christ that the Board of Global Ministries should maintain personnel known to be intentionally engaged in the intelligence gathering activities of the CIA. Furthermore, they called for legislation, such as Senate Bill No. 2784, which would prohibit solicitation of the assistance of American missionaries and foreign clergy by U.S. intelligence agencies.

The furloughed missionaries of The United Methodist Church meeting in conference in Glorietta, N.M., on January 10, 1976, also repudiated the intentional use of missionaries by the CIA or

any other intelligence agency of any nation directly or indirectly in its intelligence gathering and declared it inconsistent with our missionary calling and our relationship with colleague churches here and abroad.

Report No. 47

Subject: Mission Priority on Development of Food Supplies.

Date: May 1, 1976.

Petitions: E-1119 and E-1124.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 791, Adopted May 6, 1976, Journal page 468.

The committee recommends concurrence with the concern but no action is necessary as the matter is cared for elsewhere.

Report No. 48

Subject: Carry Out Responsibility Concerning Church Extension.

Date: May 1, 1976.

Petitions: E-1190.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 792, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence as this is covered elsewhere. However, the committee recognizes the importance of emphasis on church extension.

Report No. 49

Subject: Transfer American Indian Work From National Division to World Division.

Date: May 1, 1976.

Petitions: E-1138.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 793, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 50

Subject: Legislative Proposals Concerning Religion in American Life.

Date: May 1, 1976.

Petitions: E-1004.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 794, Adopted May 6, 1976, Journal page 466.

The committee recommends concurrence and adoption of Par. 2304 as follows:

Amend ¶ 1288 of 1972 *Book of Discipline*. Change “five members” to “**three** members.”

The paragraph will then read:

¶ 2304. Religion in American Life, Incorporated, is recognized as an interdenominational and interfaith agency through which The United Methodist Church may work to direct attention to church attendance and loyalty to the Christian faith. In endorsing this program the Council of Bishops shall nominate to its Board of Directors **three** members, to be elected by the General Conference. Further, the Council on Finance and Administration shall recommend to the General Conference for its action and determination the amount to be included in the General Administration Fund as the United Methodist share in this participation.

Report No. 51

Subject: Method of Selection of Delegates to Governing Board of the National Council of Churches.

Date: May 1, 1976.

Petitions: E-1255 and E-1256.

Membership 112; Present 88; For 87; Against 0; Not Voting 1.

Calendar No. 795, Adopted May 6, 1976, Journal page 466.

The committee recommends that Par. 1285 of the 1972 *Book of Discipline* be renumbered Par. 2302 and amended as follows:

Par. 2302.1—Par. 1285.1 of the 1972 *Discipline* unchanged.

Par. 2302.2—Add at the end of the first paragraph of 1285.2. **The Jurisdictional Conference shall report the order in which their representatives were elected.**

At the end of the 3rd paragraph add the words, **To achieve such balanced representation, the Council of Bishops shall select the representatives from among those selected by the jurisdictions in such a way as to achieve the required balance, but giving consideration insofar as reasonably possible to the order of preference expressed by the jurisdictions.**

Par. 2302 then reads in its entirety:

1. No change

2. The representatives of The United Methodist Church to the National Council of Churches and its agencies shall be nominated by the Annual Conferences and elected by the Jurisdictional Conferences in proportion to the membership of the churches of the respective jurisdictions. **The Jurisdictional Conference shall report the order in which their representatives were elected.**

The appointment of staff delegates and the designation of

proportionate representation to each jurisdiction shall be made by the Council of Bishops.

The total delegation of The United Methodist Church to the National Council of Churches shall conform to the National Council of Churches provisions regarding representation in terms of ethnic and racial balance, cognate boards or commissions, regional and local ecumenical agencies, women, youth, and clergy. **To achieve such balanced representation, the Council of Bishops shall select the representatives from among those selected by the jurisdictions in such a way as to achieve the required balance, but giving consideration insofar as reasonably possible to the order of preference expressed by the jurisdictions.**

Each jurisdictional College of Bishops shall be entitled to elect one of its members as a part of the clergy quota.

When representatives must be chosen or vacancies must be filled between sessions of the Jurisdictional Conferences, the Council of Bishops is authorized and instructed to do so.

3. No change.

Report No. 52

Subject: Christians and Jews: The Special Relationship.

Date: May 1, 1976.

Petitions: E-1244.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 796, Adopted May 6, 1976, Journal page 468.

Recommend concurrence in concern for understanding, and referral to the Ecumenical and Interreligious Concerns Division of the Board of Global Ministries.

Report No. 53

Subject: Vote of Each Local Church on Future Mergers.

Date: May 1, 1976.

Petitions: E-1242.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 797, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 54

Subject: Christ Worship in Non-Christian Religions.

Date: May 1, 1976.

Petitions: E-1243.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 798, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 55

Subject: Equal Support for Churches Opposing Organizational Mergers.

Petitions: E-1241.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 799, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 56

Subject: Support Episcopal Women Ordained Priests.

Date: May 1, 1976.

Petitions: E-1249.

Membership 112; Present 88; For 43; Against 22; Not Voting 0.

(Vote printed as reported.—Editor)

Calendar No. 800, Adopted May 6, 1976, Journal page 468.

The committee recommends nonconcurrency. We recognize that we have limitations in addressing another communion regarding its own legislation; however, we do affirm and uphold our sisters in their choice to respond to the call to the ordained ministry.

Report No. 57

Subject: Cooperative Curriculum Planning.

Date: May 1, 1976.

Petitions: E-1430.

Membership 112; Present 74; For 73; Against 0; Not Voting 1.

Calendar No. 801, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. This petition would delete reference in Par. 1010 of 1972 Discipline to the National Council of Churches in the planning of curriculum.

Report No. 58

Subject: Symbolic World President.

Date: May 1, 1976.

Petitions: E-1251.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 802, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 59**Subject: Withdraw from COCU.**

Date: May 1, 1976.

Petitions: E-1240.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 803, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 60**Subject: Responsibility to World Christendom.**

Date: May 1, 1976.

Petitions: E-1248.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 804, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 61**Subject: Membership in Christian Holiness Association.**

Date: May 1, 1976.

Petitions: E-1246.

Membership 112; Present 74; For 73; Against 0; Not Voting 1.

Calendar No. 805, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 62**Subject: Investigate Nature, Function and Goals of Cultic Groups.**

Date: May 1, 1976.

Petitions: E-1245.

Membership 112; Present 74; For 73; Against 0; Not Voting 0.

(Vote printed as reported.—Editor)

Calendar No. 806, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 63**Subject: Function of UMCOR.**

Date: May 1, 1976.

Petitions: E-1118.

Membership 112; Present 74; For 73; Against 1; Not Voting 0.

Calendar No. 807, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. This petition would delete relationships with the World Council of Churches as a function of UMCOR.

Report No. 64

Subject: Direction to COCU Representatives.

Date: May 1, 1976.

Petitions: E-1239.

Membership 112; Present 74; For 61; Against 12; Not Voting 1.

Calendar No. 808, Adopted May 6, 1976, Journal page 468.

The committee recommends the adoption of the following resolution:

The representatives of The United Methodist Church to the COCU discussions are hereby directed to use all reasonable means to bring into such discussions churches of other than a predominantly USA background so that more people of different national, linguistic and cultural traditions are involved. They are specifically directed to report on this matter at least once a year through the church press and to the next session of the General Conference.

Report No. 65

Subject: The United Methodist Appalachia Development Committee.

Date: May 1, 1976.

Petitions: E-1200 and E-1202.

Membership 112; Present 74; For 70; Against 4; Not Voting 0.

Calendar No. 809, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because the structure is presently in effect in the National Division.

Report No. 66

Subject: Study of Theology of Missions.

Date: May 1, 1976.

Petitions: E-1434 and E-1435.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 810, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency and refers the petitioners to the document of the Board of Global Ministries, "Pilgrimage in Mission—Learnings Along the Way."

Report No. 67**Subject: Changing Date of United Methodist Women Fiscal Year.**

Date: May 1, 1976.

Petitions: E-1209; E-1212-1214; E-1449.

Membership 112; Present 74; For 73; Against 0; Not Voting 0.

Calendar No. 811, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 68**Subject: Availability of Resources to Autonomous Overseas Churches.**

Date: May 1, 1976.

Petitions: E-1101 and E-1103.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 812, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because the request is already being cared for by the General Agencies.

Report No. 69**Subject: Composition of Boards of Directors of Institutions.**

Date: May 1, 1976.

Petitions: E-1208.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 813, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as the Church has no jurisdiction over independent corporations.

Report No. 70**Subject: Combine Response and New World Outlook.**

Date: May 1, 1976.

Petitions: E-1446.

Membership 112; Present 74; For 73; Against 1; Not Voting 0.

Calendar No. 814, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 71**Subject: Responsibility for Designating Tent-maker Ministries.**

Date: May 1, 1976.

Petitions: E-1025.

Membership 112; Present 74; For 72; Against 1; Not Voting 1.
Calendar No. 815, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

This petition would place responsibility for designation of certain ministries with the Board of Global Ministries.

The committee recommends nonconcurrency.

Report No. 72

Subject: Salary Supplement for Clergy of Rio Grande Conference.

Date: May 1, 1976.

Petitions: E-1450—1453 inclusive.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 816, No action taken.

(Note: See above, Report No. 12, page 1552.—Editor)

The committee recommends that the following resolution be referred to the National Division of the general Board of Global Ministries with the request that earnest consideration be given to an important need:

Be It Resolved, that the United Methodist Rural Fellowship after petitioned of Rio Grande Conference through its representatives on this Network hereby respectfully petition the General Conference of The United Methodist Church to provide a guaranteed sum of \$350,000 for salary supplement support for Rio Grande Conference clergy; and that a 5 percent for cost of living increase be added each year in order to upkeep basic cost of living increases in the salary of each minister.

Report No. 73

Subject: Incorporation of a United Methodist Children's Fund.

Date: May 1, 1976.

Petitions: E-1206 and E-1207.

Membership 112; Present 74; For 72; Against 1; Not Voting 1.

Calendar No. 817, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 74

Subject: Greater Percentage of Leaders of United Methodist Women on Decision Making Departments of the World Division.

Date: May 1, 1976.

Petitions: E-1026.

Membership 112; Present 74; For 73; Against 0; Not Voting 1.

Calendar No. 818, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 75

Subject: Attack on Leadership of United Methodist Women.

Date: May 1, 1976.

Petitions: E-1433.

Membership 112; Present 74; For 72; Against 2; Not Voting 0.

Calendar No. 819, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 76

Subject: Legislative Proposals Concerning Board of Global Ministries.

Date: May 1, 1976.

Petitions: E-1001; E-1007; E-1015–E-1024; E-1109; E-1136; E-1140–E-1163; E-1165; E-1167; E-1144; E-1431; E-1203; E-1204; E-1217; E-1224; E-1226; E-1227; E-1230.

Membership 112; Present 88; For 88; Against 0; Not Voting 0.

Calendar No. 834, Adopted May 6, 1976, Journal pages 464-465.

These petitions are all concerned with legislation in the 1972 Discipline, identified as Section VIII—General Board of Global Ministries. Proposed renumbering and clarification of this legislation is included herein. We recommend adoption of the proposed legislation as follows: (All numbers refer to new paragraph numbers.)

Section VIII. General Board of Global Ministries

Name, Purpose and Functions

¶ 1501. Renumber ¶ 1077 of 1972 *Book of Discipline*. Edit for clarity.

Amend this paragraph by editing and by inserting “**the purpose of which is found.**” Also add . . . “**as stated in ¶ 801**” after “. . . in the objectives of this mission.” Delete the words “*the Board of Global Ministries exists to proclaim and witness as the Church corporately in mission to the liberating and saving word of Jesus Christ which calls persons to respond in faith and discipleship.*”

¶ 1501 will then read:

There shall be a **General** Board of Global Ministries, **the purpose of which is found** within the expression of the total mission of the Church outlined in objectives of **this** mission as

stated in ¶ 801. It is a missional instrument of The United Methodist Church, its Annual Conferences, and local congregations in the context of a global setting.

¶ 1502. Renumber ¶ 1078 of *1972 Book of Discipline*

Amended to identify specifically the functions of the **General Board of Global Ministries** as related to leadership in mission as stated in the new 1502.2, and edited to include the function of recruitment of persons for mission service.

Add a new 1502.2, thus renumbering 1502.2-1502.11, and substitute a new 1502.3.

¶ 1502 will then read:

The functions of the board are:

1. To discern those places throughout the world where the Word has not been heard or heeded and to witness to its meaning on all six continents through a program of global ministries.

2. To encourage and support the development of leadership in mission for both the Church and society.

3. To challenge all United Methodists with the New Testament imperative to proclaim the Gospel to the ends of the earth, expressing the mission of the church, to recruit, send and receive missionaries; enabling them to dedicate all or a portion of their lives in service across racial, cultural, national, and political boundaries.

4. To plan with others and to establish and strengthen Christian congregations where opportunities and needs are found, so that these congregations may be units of mission in their places and partners with others in the worldwide mission of the Christian church.

5. To advocate the work for the unity of Christ's Church through witness and service with other Christian churches and through ecumenical councils.

6. To engage in dialogue with persons of other faiths and with persons of differing colors, custom, and culture, and to join with them where possible in action on common concerns.

7. To assist local congregations and Annual Conferences in mission both in their own communities and across the globe by raising awareness of the claims of global mission and by providing channels for participation.

8. To express the concerns of women organized for mission and to help equip women for full participation both locally and globally in Church and world.

9. To engage in direct ministries to human need, both emergency and continuing, institutional and noninstitutional, however caused.

10. To engage in building societies and systems where full human potential is liberated and to work toward the transformation of demonic forces which distort life.

11. To identify with all who are alienated and dispossessed and to assist them in achieving their full human development—body, mind, and spirit.

12. To envision and engage in imaginative new forms of mission appropriate to changing human needs and to share the results of experimentation with the entire Church.

¶ 1503. Renumber ¶ 1079 of *1972 Book of Discipline*. Edit ¶ 1079.1 for clarity, placing the emphasis on the task.

Delete the words “*Organizational responsibilities*” and substitute “**task.**”

¶ 1503.1 will then read:

1. The **task** of the **General** Board of Global Ministries shall be:

¶ 1503.1 a-i remain as 1079.1 a-i in the *1972 Book of Discipline*.

¶ 1503.1 j—Programmatic structure of the **General** Board of Global Ministries includes 7 divisions and 2 work units; therefore, the need for the additional wording.

Amend the paragraph by adding “**and work units**” after “divisions.”

¶ 1503.1j will then read:

To receive and act upon the reports of the divisions **and work units** and their staff, the treasurers, the official reports from all its committees, and all other reports related to its program.

¶ 1503.1 k-m remain as 1079.1 k-m in the *1972 Book of Discipline*.

¶ 1503.2 rewritten for clarity in terms of cooperative relationships with other agencies, consistent with the new structure adopted in 1972 particularly as related to the elimination of Interboard Committees.

Delete the wording of ¶ 1079.2 in the *1972 Book of Discipline* and make the following substitution:

¶ 1503.2. The board shall cooperate with **other program boards in performing functions which are similar, and as determined by the General Council on Ministries.**

Authority, Organization and Powers

¶ 1504. Renumber ¶ 1089 of *1972 Book of Discipline*.

¶ 1505. Renumber ¶ 1090 of *1972 Book of Discipline*. Amended to clarify meaning of phrase by deletion of comma after “contributions.”

¶ 1505 will then read:

Divisions.—The divisions shall have authority to make bylaws

and to regulate their proceedings in harmony with the charter of the board and, with its approval, to develop and carry out the functions of the divisions; to buy and sell property; to solicit and accept contributions subject to annuity under the board's regulations and ¶ 911.3 and to recommend the appropriation of their funds for the work of the joint agencies of the board.

¶ 1506. Renumber ¶ 1081 of the 1972 Book of Discipline.

¶ 1506.1. Adds to the paragraph on incorporation the names of the two work units, **Crusade Scholarship Committee and Committee on Personnel in Mission**, and uniformly places "Division" as the last word in the name of each of the seven programmatic divisions. The paragraph is amended to include the **Commission on Ecumenical Affairs** to the list of agencies to which the divisions are corporate successors.

¶ 1506.1 will then read:

Incorporation.—The **General Board of Global Ministries** shall be incorporated and shall function through its divisions and/or **work units**. Within the board there shall be seven divisions—namely: the Education and Cultivation **Division**, the National Division, the United Methodist Committee on Relief **Division**, the Women's Division, the World Division, the Health and Welfare Ministries **Division**, and the Ecumenical and Interreligious Concerns **Division** and two work units—namely: the **Crusade Scholarship Committee and the Committee on Personnel in Mission**. The divisions may each also be incorporated if required. These divisions shall be the corporate successors, respectively, of the Joint Commission on Education and Cultivation, the National Division, the United Methodist Committee on Relief, the Women's Division, the World Division of the Board of Missions of The Methodist Church, and the corporate successor of the Board of Missions of The Evangelical United Brethren Church, The Board of Missions of The United Methodist Church, the General Board of Health and Welfare Ministries of The United Methodist Church and the **Commission on Ecumenical Affairs**. The board and its divisions shall be incorporated in such state or states as the board may elect.

¶¶ 1506.2, 1506.3 and 1506.4 have the same wording as ¶¶ 1081.1, 1081.2, 1081.3 and 1081.4 of the 1972 *Book of Discipline*.

¶ 1506.5—A renumbering of ¶ 1084.2 of the 1972 *Book of Discipline*.

¶ 1507. Renumber ¶ 1083.

¶ 1507—The membership of the General Executive Committee

has been defined and is described in the Bylaws of the **General Board of Global Ministries**, Article VIII, voted by the board on October 24, 1975.

Amend ¶ 1083 by inserting “**membership and**” before “powers” and by deleting all wording beginning with “*It shall be composed . . .*”

¶ 1507 will then read:

There shall be a general executive committee whose **membership and** powers shall be determined by the board.

¶ 1508. Renumber ¶ 1085—Edited for clarity.

Change “*six* vice-presidents” to “**seven** vice-presidents” and reverse order of last two sentences.

¶ 1508.1 will then read:

Corporate Officers. 1. Board Officers. The board shall elect as its corporate officers a president, **seven** vice-presidents who shall be the chairpersons of the divisions, a treasurer, a recording secretary, and such other officers as it shall deem necessary.

The Women’s Division shall elect its chairperson who shall be **one of the seven** vice-presidents of the board. The board shall determine the powers and duties of its officers.

¶ 1508.2. Edited to correct legislation consistent with procedure.

A renumbering of ¶ 1085.2 of the 1972 Book of Discipline with addition of words “**and work units.**”

¶ 1508.2 will then read:

¶ 1508.2. **Division and Work Unit Officers**—Each division **and work unit** shall elect one or more vice-presidents, a treasurer, a recording secretary, and such other officers as it shall deem necessary.

Vacancies shall be filled by the divisions **and work units** or their executive committees. The divisions **and work units** shall determine the power and duties of their officers.

¶ 1509. To clarify procedure for election of staff consistent with present personnel policy of the board. Substantive change in the paragraph is needed because with the creation of the **General Board of Global Ministries** a new position was voted which would be in peer relationship with the associate general secretaries of the seven divisions, but would carry administrative responsibility at the General Board level including administrative supervision of the staffs of the two work units.

The entire new ¶ 1509 replaces ¶ 1086 of the 1972 Book of Discipline and reads as follows:

¶ 1509—Elected Staff.

1. Board Staff

a. The board, through a personnel committee, shall make nominations to the General Council on Ministries for the office of general secretary.

b. The board shall elect an associate general secretary for administration whose responsibilities shall include the administrative supervision of the staff of the work units.

c. The board shall elect additional staff as needed.

2. Division and work unit staff.

a. The divisions shall each nominate, in consultation with the general secretary of the board, an associate general secretary for election by the board. The Women's Division shall nominate its associate general secretary for election by the division and the board after consultation with the president and general secretary of the board.

The associate general secretaries shall have administrative responsibility for the divisions and shall be responsible to the divisions and to the general secretary.

b. The divisions and work units shall nominate for election by the board such other staff persons as are deemed necessary to carry out the work assigned.

3. The president, general secretary, and treasurer of the board are ex-officio members of the divisions and work units and their executive committees, without vote.

The board shall elect, on nomination of each division and in consultation with the general secretary, an associate treasurer of the General Board of Global Ministries, who shall have fiscal responsibility for the division. He or she shall be responsible to the treasurer of the General Board of Global Ministries for fiscal procedures and to the associate general secretary for all administrative procedures. (¶ 802.7b)

¶ 1510. Renumber ¶ 1087. Editorial amendment.—Use wording of ¶ 1087 of the 1972 Book of Discipline, but add words “and work units” to the first line.

¶ 1510 will then read as follows:

¶ 1510. Personnel. 1. Selection.—The board and its divisions and work units shall engage and elect staff on the basis of competency and with representation of ethnic and racial minorities, youth, young adults, and women.

2. Staff Participation of Women.—Same as 1087.2 of 1972 *Book of Discipline*.

¶ 1511. Renumber ¶ 1088. Editorial—Use wording of ¶ 1088 of 1972 Book of Discipline but delete heading “*Properties, Funds, and Endowments.*”

Membership

¶ 1512. Renumber ¶ 1082. To conform to new format, before this paragraph insert new heading **Membership**. For ¶ 1512 use wording of ¶ 1082 of the 1972 Book of Discipline. There are no changes except that in 1082.7 the words “*of the seven divisions*” are deleted.

¶ 1512.7 will then read:

The general secretary and treasurer of the board and the associate general secretaries shall be members without vote.

¶ 1512.8. New paragraph to be added as an interpretation of the present ¶ 812 of the 1972 Book of Discipline as applicable to the **General Board of Global Ministries**.

¶ 1512.8 will read:

Salaried members of a staff of any agency receiving appropriation funds from any division of the General Board of Global Ministries shall not be eligible to serve as voting members of said board, except in order to fulfill the provisions of ¶ 804.

Ecumenical and Interreligious Concerns Division
Insert heading in accordance with new format:

Name, Purpose and Functions

¶ 1513. Renumbering and editing of ¶ 1091 of the 1972 Book of Discipline. Editorial clarification and explicit reference to Judaism and other living faiths which are included in the “*Interreligious*” portion of the division’s title.

Delete words “*through its Board of Global Ministries*” and insert “**To fulfill these responsibilities, the Ecumenical and Interreligious Concerns Division . . .**”

¶ 1513 will then read:

The United Methodist Church, in response to the given unity of God’s people and to the needs of the world, shall advocate and work for the unity of the Christian church in every aspect of the Church’s life. **To fulfill these responsibilities, the Ecumenical and Interreligious Concerns Division** shall nurture ecumenical understanding and action, initiate **or support** plans for publication and distribution of ecumenical literature and other resources, enable representation of The United Methodist Church to ecumenical studies and consultation, and review and interpret ecumenical education, experience, and action. It shall seek to initiate, maintain, and strengthen our relations with

other Christian churches, with councils and other forms of cooperation, with world confessional associations, with the Jewish and other living religious faith communities.

¶ 1514. Editorial clarification of relationship of the Ecumenical and Interreligious Concerns Division to **all** agencies.

Renumber ¶ 1096 of the 1972 Book of Discipline deleting the first paragraph and substituting **“The division shall assist all United Methodist agencies:”**

¶ 1514 will then read:

The division shall assist all United Methodist agencies:

Continue wording of ¶ 1096.1-5 renumbered 1514.1-5 as in the 1972 Book of Discipline.

¶ 1515. Renumber ¶ 1097.

Editorial changes for clarification and succinctness. Wording of ¶ 1515.3 gives explicit reference to Judaism and other faiths. ¶ 1515.6 is to bring functions into conformity with other divisions of the **General** Board of Global Ministries. ¶ 1515.7 expands the relationship of the Ecumenical and Interreligious Concerns Division directly to the **General** Council on Finance and Administration regarding the Interdenominational Cooperation Fund. ¶ 1515.8 clarifies the responsibility of the division to the General Board of Global Ministries and ¶ 1515.10 insists on the dependent character, in part, of the division to the **General** Board of Global Ministries.

¶ 1515. Partially incorporates the wording of ¶ 1097 of the 1972 Book of Discipline. However, 1515.3 through 1515.13 is a reorganization of 1097.3-1097.12 and new sentences have been added as indicated. Reciprocal sentence negotiated with the **General** Council on Finance and Administration is to be incorporated into ¶ 1515.7c, and ¶ 854 of 1972 Book of Discipline.

As a service to the General Council on Finance and Administration, the Ecumenical and Interreligious Concerns Division of the General Board of Global Ministries shall provide recommendations for action on the Interdenominational Cooperation Fund and shall report those recommendations to the General Board of Global Ministries.

¶ 1515 will then read:

¶ 1515. Included in the functions of the Division are the roles of liaison and dialogue with other churches and with world-wide and national ecumenical organizations, and organizations involved in education and enabling, counseling, experimentation, review,

research, church union relationships, representation and reporting. Specifically, in addition to the responsibilities implicit in ¶¶ 1513 and 1514 the Ecumenical and Interreligious Concerns Division shall:

1. Interpret The United Methodist Church in the light of the biblical definitions of the Church, in the light of church history, and in its relationships to the ecumenical councils, agencies, movements, and to other religious communities.

2. Consider the relationship of The United Methodist Church to the resolutions, pronouncements, and actions of the ecumenical councils and agencies and see that response is made by appropriate bodies and publicize the same. It shall channel materials coming from the Church and its agencies to the proper sections of the ecumenical bodies.

3. Provide liaison, initiative for dialogue with and in response to the initiatives from other Christian churches, **with the Jewish and other living religious faith communities.**

4. Provide resources and counsel **to conference, district and local church units on ecumenical concerns and to district superintendents and pastors.**

5. a. Explore, receive and assist in developing plans for, and to study, evaluate and recommend directly to the General Conference action on proposals for union of The United Methodist Church with other denominations.

b. **For conversations with other Christian churches concerning possible church union, the Division may create committees and may include representatives of the Church-at-large chosen for special competence.**

c. **If the General Conference determines that there shall be negotiations with one or more other Christian churches looking toward a plan of church union, the Division shall create a committee and select its chairperson and shall include representatives of the Church-at-large chosen for special competence.**

6. **Receive and administer funds allocated to it by the General Board of Global Ministries or remitted from other sources.**

7. In the area of ecumenical funding, the Division shall:

a. Provide an overview, at the request of the General Council on Ministries, the Council of Bishops, or the Council on Finance and Administration of the financial support given by all United Methodist sources for ecumenical, conciliar, confessional and union conversation bodies and agencies; reviewing, as necessary, records of all payments made.

b. Review expenditures by all United Methodist Church

agencies to conciliar, confessional or other ecumenical bodies in the light of the changing needs and maximum effectiveness.

c. Review budget requests from ecumenical, conciliar, confessional and union conversation bodies and agencies which are directed to the Interdenominational Cooperation Fund. **As a service to the General Council on Finance and Administration, the Ecumenical and Interreligious Concerns Division of the General Board of Global Ministries shall provide recommendations for action on the Interdenominational Cooperation Fund and shall report those recommendations to the General Board of Global Ministries.**

8. **Bring reports to the General Board of Global Ministries and represent the Board in ecumenical relationships as determined by the Board.**

9. Recommend to the Council of Bishops qualified members of The United Methodist Church for representation on ecumenical councils and agencies and to ecumenical meetings.

10. **Report on behalf of the Board** to the General Conference and to the General Council on Ministries and regularly inform the Church-at-large on the participation of The United Methodist Church in the various aspects of the ecumenical movement.

11. **Report through the associate general secretary at least annually** to the Council of Bishops concerning new developments in ecumenical and interreligious relations, **which shall also include involvement of The United Methodist Church in ecumenical relationships.**

12. Care for such other matters as may from time to time be assigned to it by the General Conference, the Council of Bishops, and the General Council on Ministries.

13. Give attention to the responsibility for the continuing effective relationship of The United Methodist Church to ecumenical organizations such as the World Council of Churches, regional councils of churches, National Council of Churches, Consultation on Church Union and The World Methodist Council, to united churches which include a former United Methodist related church, or to autonomous churches formerly related to The United Methodist Church; **to churches with which concordat relationships are maintained** and otherwise to serve the ecumenical interests and responsibilities of The United Methodist Church.

Note: ¶ 1515.14. To reinstate material that had been in 1968 and prior Books of Discipline but which had been left out inadvertently from the 1972 Book of Discipline. It is re-introduced and expanded here.

¶ 1515.14 will then read:

14. a. In continuation of the historical relationship between The United Methodist Church and the Christian Methodist Episcopal Church, there shall be a Joint Commission on Cooperation and Counsel. Its purpose shall be to foster cooperation at all levels and in all places between these two churches and to recommend and encourage those plans and services which may be undertaken better together than separately. It shall promote joint plans with and through established agencies of the two cooperating churches.

b. The Commission shall be composed of an agreed upon number of members, such appointments to take account of the total life of the Church but giving major emphasis to those agencies which provide a channel of common concern and cooperative endeavor. The members from The United Methodist Church shall be named by the Ecumenical and Interreligious Concerns Division of the General Board of Global Ministries, and shall include representatives from other divisions or other United Methodist agencies as appropriate.

c. The Commission shall elect such officers as it deems necessary and shall meet on call of its officers. The expenses shall be borne by the agencies designated by each denomination.

Insert heading in conformity with new format:

Authority, Organization and Powers

¶ 1516. Renumber ¶ 1094.

Amend to reduce the total number of executive committee members and to eliminate unnecessary duplication of wording which appears in General Board of Global Ministries' legislation.

Amend ¶ 1094 of 1972 Book of Discipline by inserting "**three**" before words "other members" and deleting "*to a total of nine*" and *all wording after the first sentence*.

¶ 1516 will then read:

An executive committee consisting of the president, vice-president, secretary, and **three** other members of the division, plus the associate general secretary without vote, shall be elected by the division.

¶ 1517. Renumber ¶ 1095 of the 1972 Book of Discipline; re-write for clarification.

¶ 1517 will then read:

The associate general secretary shall be referred to as the

“ecumenical staff officer” in the performance of administrative responsibilities, in conformity with common practice in other churches.

Insert heading in conformity with new format:

Membership

¶ 1518. Renumber ¶ 1092 of the 1972 Book of Discipline and re-write for clarity and to eliminate the disciplinary provision for cross-over members.

¶ 1518 will then read:

The division shall be composed of not more than 22 members, four of whom shall be bishops, one with residence outside the United States, and not more than eighteen basic members. In addition, there shall be a maximum of 11 division members at-large elected by the division. Bishops, pastors, professors, campus ministers, seminarians, laymen, laywomen, young adults, and youth aged 17 or less at the time of election (nominated by the National Youth Steering Committee) are among the categories from which at-large members may be chosen.

(¶ 1101 of the 1972 Book of Discipline is deleted since linkage will be provided for in the disciplinary section on Annual Conferences.)

Education and Cultivation Division

Insert new heading to conform to new format:

Name, Purpose and Functions

¶ 1519. Insert a new paragraph. This is necessary because the 1972 Book of Discipline does not contain a description of the purpose of this division.

¶ 1519. The new material reads as follows:

The Education and Cultivation Division exists to undergird the work of the Board by developing an awareness of the claims of global mission upon individuals and groups throughout The United Methodist Church. It shall through education, communication and cultivation, help persons understand the biblical and theological basis for Christian mission; the quest for Christian unity; the involvement of The United Methodist Church in global ministries; the special concerns of women in mission; and it shall seek commitment to personal witness, to involvement and support for these ministries.

¶ 1520. Renumber ¶ 1107 and ¶ 1108. Bring together in a new paragraph, the paragraphs of the 1972 Book of Discipline which describe functions and edit the present wording for the purpose of clarification.

¶ 1520 will then read:

The functions of the Education and Cultivation **Division** shall be:

1. To undergird with education, communication, and cultivation the total program of the **General Board of Global Ministries**.

2. To initiate and develop programs and resources through which individuals and groups may understand **and participate in the global ministries of the church and to make known channels through which these ministries may be supported**.

3. To prepare, sell and distribute printed and audio-visual resources and periodicals for the **General Board of Global Ministries**.

4. To encourage the unity of the church and to help foster throughout the church an ecumenical understanding of and involvement in the **global work of unity, mission, and service**.

5. **To provide resources and leadership opportunities for global Christian concerns in cooperation with the General Board of Discipleship and ecumenical agencies.**

6. **To cooperate with the Curriculum Resources Committee of the General Board of Discipleship, in providing opportunities for missional involvement and understanding at all age levels. (¶ 1323)**

7. To encourage, in cooperation with the **General Board of Higher Education and Ministry**, an emphasis on the concerns of global ministries in colleges, universities, and schools of theology.

8. To cooperate with the Joint Committee on Communications in all ways as mutually agreed upon, **including communications, training, audio-visual production, benevolence interpretation and other areas of common concern.**

9. To plan and promote various kinds of meetings and experiences throughout the Church for the purpose of developing a spirit of mission and participation in global ministries and for training mission leadership on all levels.

10. To interpret to the Church the programs, plans and policies of the board and to plan and promote emphases on global ministries.

11. To cultivate, through channels of the Church other than United Methodist Women, the Advance Special gifts for national and overseas ministries administered by the National, World, and United Methodist Committee on Relief divisions, in accord-

ance with the **General Council on Finance and Administration**, assuming responsibility for providing information to the donors.

12. To develop and coordinate the plans for cultivating mission giving in consultation with the other divisions of the **General Board of Global Ministries**, the **General Board of Discipleship**, the **General Council on Finance and Administration**, and the **Joint Committee on Communications**, subject to and in harmony with the general financial system of The United Methodist Church as adopted by the General Conference.

13. To cooperate with Jurisdictional and Annual Conferences, district superintendents, pastors, local churches, United Methodist Women, men's groups, and other groups within the church in fulfilling these functions.

Insert new heading as per new format:

Authority, Organization and Powers

¶ 1521. Renumber ¶ 1104 of 1972 Book of Discipline to bring legislation into line with present funding practices.

Change order of name of division. Delete "*funds allocated to it by the Board and by the Women's Division*" substitute "by the **Board and its divisions.**"

¶ 1521 then reads in its entirety:

The Education and Cultivation **Division** shall have authority to make bylaws and to regulate its proceedings in harmony with the charter of the board, and with the approval of the board to develop and carry out the functions described in ¶ 1520; to recommend to the board and the Women's Division appropriations for its work, and to receive and administer funds allocated to it by the board **and its divisions**; and to solicit Advance Special funds for the work of the World, National and United Methodist Committee on Relief divisions, in cooperation with the **General Council on Finance and Administration**.

¶ 1522. Renumber ¶ 1103.

Amend ¶ 1103 of the 1972 Book of Discipline by deleting the words "*subject to the approval of the board*" and by changing "*six members of the division*" to read "**seven** members of the division."

¶ 1522 then reads:

Executive Committee. There shall be an executive committee whose powers shall be determined by the division. It shall be composed of the president, vice-president and secretary of the division and **seven** members of the division; the associate general secretary and the treasurer of the division, ex-officio with vote. One half of the members shall be women elected in accordance with ¶¶ 1512.3 and 1550.

Insert heading as per new format:

Membership

¶ 1523. Renumber ¶ 1102 in the 1972 Book of Discipline. Delete the last sentence of ¶ 1102, since it is already in Board legislation.

¶ 1523 will then read:

The Education and Cultivation **Division** shall be composed of twenty-one members, consistent with ¶ 1512.3; eight persons; one bishop; and twelve persons, two each who are members of each of the other six divisions. One of the twelve must be a bishop. In addition, eight members at large of the division shall be elected in such manner as the division shall determine for their special competencies.

Health and Welfare Ministries Division

Insert new heading to conform with new format:

Name, Purpose and Functions

¶ 1524. Renumber and amend ¶ 1109 of the *1972 Book of Discipline* by deleting the last two sentences which read: “*It shall work with the World, National, and Women’s divisions to achieve under one administration and with a wholistic view of mission the function of health and welfare direct service ministries.*” (Editorial: Relationship to other divisions is incorporated in new ¶ 1526.) “*It is understood that the two homes for retired workers would continue their relationship with the Women’s Division.*” (Editorial: Accepted principle, statement is unnecessary.) The paragraph then reads:

¶ 1524. The purpose of the Health and Welfare Division shall be:

To assist the Church and its people to become involved in direct service to persons in need, through health and welfare ministries, both institutional and noninstitutional; to insure that all direct service programs which operate in the name of The United Methodist Church globally, or look to United Methodist constituency for support, shall be professionally competent and Christian in their service. The division shall guide and serve the Church on all levels: General, Jurisdictional, and Annual Conferences, district, and local church.

¶ 1525. Renumber and amend ¶ 1110 of the *1972 Book of Discipline* by the deletion of ¶ 1110.1c which reads: “*Administrative involvement in selected institutions and projects when presently established relationships so require.*” (Substantive: not a projected function of the division.)

¶ 1525.3. Amend ¶ 1110.3 by addition of phrase “...in collaboration with the General Board of Church and Society

as appropriate.” (Clarification: to make intentional this form of interagency cooperation.)

¶ 1525.5. Amend ¶ 1110.5 by adding “. . . the division shall **maintain** (Editorial: update, change in wording from “is authorized” to “maintain.”) a Certification Council, **which shall include representation from National Division.**” (Clarification: making explicit an existing practice.) After the words “agencies and other programs of service related to The United Methodist Church” and “**providing health care services and services to the aged and to children and youth.**” (Clarification: of definition of health and welfare agencies and programs.) After “Any health and welfare agency” add “**in the United States providing health care services, to the aged or to children and youth . . .**” (Clarification: of scope and definition.) Delete the words “*shall be expected to actively relate to the division and the Certification Council under such rules and regulations as the Council may determine*” and add: “**shall be urged to attain and maintain certification under the rules established by the Council.**” (Substantive: adds general church authority to the Council’s effort to bring all agencies to level of certification.)

¶ 1525.6. Amend ¶ 1110.6 by adding “. . . **for the elderly**” after “housing project.” (Clarification.) After, “The plan of development, financing and service shall then be submitted to the Annual Conference to which it is related for approval before finalizing and proceeding with the project” add “**If a specific project must proceed before the Annual Conference is to meet, the institution may receive approval from the Annual Conference Board of Global Ministries (or other designated unit), provided that the Annual Conference has delegated such authority to that board or unit.**” (Substantive: provides flexibility for Annual Conference’s approval of project.); After “procedure for approval” add the sentence: “**The division shall act as consultant to the Annual Conference and the agency in this procedure.**” (Clarification: to make explicit division’s role and service.) Add final sentence: “**The agency may look to the Health and Welfare Ministries staff for help in reaching goals listed above.**” (Clarification: to make explicit division’s role and service.)

¶ 1525.9. Amend ¶ 1110.9 by the deletion of the reference to ¶ 1118, (Editorial: ¶ 1118 is being deleted.), and by adding after “children and youth” the phrase “**with special emphasis being given to supporting those ministries which provide direct financial assistance to persons unable to pay for the cost of care.**” (Editorial: change of position in paragraph.) Delete

“Board of Health and Welfare Ministries, if any (see ¶¶ 1117, 1120)” and substitute **“Health and Welfare Ministries Division or other designated unit.”** (Editorial: update.) Add final sentence: **“If there is no Annual Conference Golden Cross program, the specific use of the offering may be determined by the local church in accordance with the purposes of Golden Cross stated above.”** (Substantive: authorizes local church observance and use of Golden Cross offering where there is no conference Golden Cross program.) Adding the final sentence: **“The week preceding Golden Cross Sunday shall be known as Health and Welfare Ministries Week and shall be used to interpret, promote and encourage the Church’s work in this field.”** (Substantive: moved from ¶ 1119 which is being deleted. Changed from week following Golden Cross Sunday to avoid overlap with National Family Week.)

¶ 1525 will then read in its entirety:

¶ 1525. Functions of this division shall be:

1. To maintain a continuing relationship to all United Methodist direct service institutional ministries in health and welfare by:

a. Establishing standard-setting, consultation services, and regular program review for all institutional ministries.

b. Evaluating new plans for institutional ministries and advising areas, conferences, districts, and local churches regarding their feasibility.

2. Encourage the local church and its members to enter the field of direct service ministry through noninstitutional projects and volunteer service and to support ongoing projects both institutional and noninstitutional.

3. To participate in the process of policy-making and to support efforts for social change, **in collaboration with the General Board of Church and Society as appropriate.** When these functions are related to health and welfare issues the division shall also be responsible for educational and interpretive efforts.

4. To explore and propose new methods, programs, and service opportunities for the Church as changing conditions and societal forms demand.

5. To formulate standards to implement the aims and ideals of The United Methodist Church and encourage and assist institutions in attaining those standards. To accomplish this purpose the division **shall maintain a Certification Council, which shall include representation from the National Division,** under such rules and regulations as the Council may determine, to develop criteria and to implement a program of affiliation and

certification of health and welfare institutions, agencies and other programs of service related to The United Methodist Church **providing health care services and services to the aged and to children and youth.** Any health and welfare agency in the **United States providing health care services, services to the aged or to children and youth** that is known as an institution or agency of The United Methodist Church, or looks to the United Methodist constituency for support, or uses the United Methodist name, shall be **urged to attain and maintain certification under the rules established by the Council.**

6. To provide a continuing consultation service to all existing health and welfare agencies and direct service programs and to jurisdictional Boards, and conference boards, district committees, and local church programs of health and welfare ministry. It shall also assist these institutions, boards, and committees of the Church in the planning and development of new health and welfare services and the expansion or revision of current services to children, youth, and adults. It shall relate to a local church through the missions work area and the health and welfare representative on the Council on Ministries. It shall suggest plans to Annual Conferences regarding their religious ministry to governmental and non-United Methodist hospitals and homes needing such ministry, and relate these programs to the national program of the Church. It shall make appraisals and advise as to the validity and wisdom of accepting or rejecting institutions or plans for the development of institutions such as hospitals, homes and child care services which may benefit in any way from the approval or support of The United Methodist Church. It may make surveys, disseminate information, suggest plans for securing funds, assist in the securing of experts in all lines of work, provide architectural data, and render assistance in the promotion and establishment of new institutional and noninstitutional health and welfare services. Any new hospital, home, child care service, housing project **for the elderly**, or other health and welfare ministry using the United Methodist name or property, or placing the Church under financial obligation, including ecumenical ventures, to be established, or any existing facility or service desiring to alter its major purpose or function or make a major expansion of its present facilities or add any new facility, shall first submit drafts of its charter, constitution, and bylaws and its plan of development, financing, and service to the division for consultation, review, and recommendation. The plan of development, financing, and service shall then be submitted to the Annual Conference to which it is related for approval before finalizing and proceeding with the project. **If a specific project**

must proceed before the Annual Conference is to meet, the institution may receive approval from the Annual Conference Board of Global Ministries (or other designated unit), provided that the Annual Conference has delegated such authority to that Board or unit. The charter, constitution, and bylaws of any proposed new institution or agency, and in due course of time the architectural plans, program of financing, and program of service shall follow the same procedure for approval. **The division shall act as consultant to the Annual Conference and the agency in this procedure.**

All health and welfare agencies and programs operated by, or under the auspices of, or related to any connectional unit of, The United Methodist Church shall (a) recruit, employ, utilize, recompense, and promote their professional staff and other personnel without regard to race, creed, color, or sex; (b) fulfill their duties and responsibilities in a manner which does not involve racial segregation or discrimination; and (c) secure adequate representation by laymen and laywomen on their staffs and boards of directors or other governing bodies. **The agency may look to the Health and Welfare Ministries staff for help in reaching goals listed above.**

7. To assist United Methodist health and welfare institutions, agencies, and services in attracting adequately trained Christian personnel and to provide a program of continuing leadership training and enrichment for administrators, board members, and key staff of such institutions. The division shall maintain a personnel service to assist institutions and agencies in finding management-level personnel. The division shall also be responsible for the training of Annual Conference, district, and local church boards, committees and personnel assigned to leadership tasks in health and welfare ministry.

8. There shall be organized a National Association of Health and Welfare Ministries of The United Methodist Church. The association shall have its own constitution and by-laws. It shall establish its own membership requirements and dues. Under the general direction of the division it shall foster a program of leadership development, including conventions, seminars, and workshops, and shall cooperate with the division to help lift the religious, professional, and financial standards of our church-related health and welfare ministries.

9. To foster a program of Golden Cross ministry throughout the Church which shall symbolize the ministry of Christian compassion through contributions and deeds of love, care, help, and service by the Church through its members, its congregations and its health and welfare institutions, agencies and

services. The purpose of the Golden Cross program shall be to promote the work of health and welfare ministries and to collect monies and provide other material assistance in providing care for the sick, older persons, children, and youth, **with special emphasis being given to supporting those ministries which provide direct financial assistance to persons unable to pay for the cost of care.** There shall be an annual offering received in every local church on a day designated by the General Council on Ministries of The United Methodist Church. Monies received through this offering shall be used as determined by the Annual Conference on recommendation of its **Health and Welfare Ministries Division or other designated unit.** If there is no Annual Conference Golden Cross program, the specific use of the offering may be determined by the local church in accordance with the purposes of Golden Cross stated above. **The week preceding Golden Cross Sunday shall be known as Health and Welfare Ministries Week and shall be used to interpret, promote and encourage the Church's work in this field.**

10. To consult with health and welfare agencies and institutions and United Methodist conferences in establishing programs of financial support for United Methodist-related services. No United Methodist hospital, home, housing project, or other health and welfare service institution shall attempt to solicit funds from among the United Methodist constituency or allow any of its agents, representatives, or employees to attempt to solicit funds outside the Annual Conference or Annual Conferences to which it is related before receiving formal approval from the Annual Conferences where solicitation of funds is desired. This does not prohibit the sale of bonds to financial institutions.

11. The division shall not be responsible, legally or morally, for the debts, contracts, or obligations or for any other financial commitments of any character or description created, undertaken or assumed by any institution, agency, or interest of The United Methodist Church, whether or not such institution, agency, or interest shall be approved, accepted or recognized by the division, or shall be affiliated with the division, or whether or not the promotion or establishment of the same shall be approved by the constitution of the division. No such institution, agency, or interest of The United Methodist Church and no officer or member of this division shall have any authority whatsoever to take any action directly or by implication at variance with, or deviating from, the limitation contained in the preceding sentence hereof, except as the division may directly own and manage an institution in its own name.

Insert new heading in line with new format:

Authorities, Organization and Powers

¶ 1526. This is a new paragraph: (Substantive: defines division function relative to other divisions of the Board.) New ¶ 1526 reads as follows.

The division shall be the functional unit of the General Board of Global Ministries for health and welfare ministries. It shall provide professional, consultative and evaluative services to the health and welfare ministries of the Church through the following divisions: Health and Welfare Ministries, World, National, and Women's Divisions to achieve within the General Board of Global Ministries a holistic view of mission. It shall also make available its services to UMCOR as needed for its work related to health and welfare. It shall work with Education and Cultivation Division in promotion and interpretation of the Church's health and welfare ministry. It shall seek to encourage interreligious and interdenominational cooperation where more effective ministries will result.

¶ 1527. Renumber ¶ 1112 of *1972 Book of Discipline*.

¶ 1528. Renumber and amend ¶ 1114 of *1972 Book of Discipline* by deleting the phrase "*the officers of the division and five other persons*" and substituting, "**the president, vice-president, recording secretary and six other persons elected by the division, of whom one shall be a member of the Women's Division Executive Committee serving on the Health and Welfare Ministries Division.**" Delete all wording beginning "*The executive committee shall include . . .*" and substitute "**The committee shall include at least two persons from ethnic minority groups. The associate general secretary and treasurer of the division shall be members of the executive committee, ex-officio without vote.**" (Substantive: gives division greater flexibility in electing Executive Committee, yet provides for necessary officers and ethnic and minority representation.)

¶ 1528 then reads in its entirety:

¶ 1528—Executive Committee.—There shall be an executive committee of the division, whose powers shall be determined by the division subject to approval of the board. It shall be composed of nine persons: **the president, vice-president, recording secretary and six other persons elected by the division, one of whom shall be a member of the Women's Division Executive Committee serving on the Health and Welfare Ministries Division.**

The executive committee shall include at least two persons from ethnic and minority groups. The associate general secretary and treasurer of the division shall be members of the executive committee, ex-officio and without vote.

¶ 1529. Renumber ¶ 1115 of the *1972 Book of Discipline*. Substitute the following paragraph: (Clarification: updating of provisions for financial support and functions.)

¶ 1529—Financial Support.—The division shall derive its financial support from World Service and other funds designated for the program of the Health and Welfare Ministries Division of the General Board of Global Ministries, including such proportion of undesignated gifts as may be determined by the Board, and from gifts, devises, wills, and trust funds given specifically to the Health and Welfare Ministries Division. The division shall properly administer special gifts for approved work related to the Health and Welfare Ministries Division and cultivated through the Education and Cultivation Division. The division is authorized to receive financial grants and trusts from private foundations and funds from public agencies and is empowered to act as trustee for the administration of bequests.

¶ 1530. Renumber ¶ 1111 of the *1972 Book of Discipline*.

The following paragraphs from the *1972 Book of Discipline* are deleted:

¶ 1117 is deleted in its entirety. (Substantive: outdated and being replaced by new annual conference legislation.)

¶¶ 1118, 1119, 1120 and 1121 are deleted in their entirety. (Substantive: outdated. Essentials updated and maintained in new ¶ 1525.9.)

¶ 1122 is deleted in its entirety. (Substantive: outdated and unnecessary.)

National Division

Insert heading in line with new format:

Name, Purpose and Functions

¶ 1531. This is a new paragraph which did not appear in the *1972 Book of Discipline*. The intent of this substantive additional paragraph is to identify the purpose of the National Division within the total mission of the Church, to establish its geographic parameters, and to direct its commitment.

¶ 1531 will read as follows:

Within the expression of the total mission of the Church outlined in the objectives of mission and the purposes of the General Board of Global Ministries, the National Division exists to proclaim and witness to the saving grace of Jesus Christ through mission in the United States, Puerto Rico and the Virgin Islands.

The National Division is committed to an expression of faith which understands that God, through Jesus Christ, is active in all of life and works in church and secular society for dignity and justice among persons and communities. This faith directs the development of national mission strategies and program. These require the development and strengthening of congregations as centers of Christian mission and the creation of ministries of compassion to persons and groups who suffer in body and spirit and to affect social patterns which continue such suffering.

¶ 1532. Renumber the material of ¶¶ 1124, 1125 and 1126 of the *1972 Book of Discipline* and edits, re-arranges, renumbers and adds new wording.

¶ 1532 will then read:

The functions of the National Division shall be:

1. To formulate the objectives and strategies for the national mission of The United Methodist Church; to determine fields of service and nature of the work by consulting with constituents to be served and the church in the vicinity, and to establish governing policies **and evaluative procedures for measuring effectiveness.**

2. To study and establish division strategies for the implementation of new forms of mission which deal with national mission concerns.

3. To develop, administer and supervise **the national mission** program within the context of the objectives and functions of the General Board of Global Ministries, **providing overall coordination for programs** in areas within the United States, Puerto Rico and the Virgin Islands.

4. To enable, encourage and support the development of **new and existing** congregations, cooperative parishes, community centers, health, educational and social welfare ministries in urban, **suburban** and rural settings; to develop strategies in response to critical community issues with special attention to the needs of ethnic and language minorities, people in transitional relationships and those living under repressive systems.

5. **To develop, administer and supervise in cooperation**

with Annual Conferences a program of church and community ministry for assignment to local churches, cooperative parishes and other units of mission in rural and urban settings.

6. To consult with **congregations**, cooperative parishes, **districts** and Conferences of The United Methodist Church and prepare self-study and guidance materials to assist in identifying the needs of community and congregations.

7. To conduct research to aid **congregations**, cooperative parishes, **districts**, Conferences and other units of The United Methodist Church in the identification of needs of mission opportunities and the structures needed to meet these needs.

8. To develop task forces on training opportunities and joint planning committees with **congregations**, **cooperative parishes**, districts, Conferences, areas, jurisdictions, and other units of The United Methodist Church for studying, planning and setting goals.

9. To cooperate with other national church agencies, United Methodist agencies and secular agencies, in developing programs and strategic plans which impact national issues.

10. To encourage and participate in the development of regional structures, urban and rural, for cooperative mission strategy and program with special reference to secular geographic planning units which may be multi-county and may cross district, Conference or jurisdiction boundaries. These may be United Methodist or ecumenical.

11. To cooperate with church leaders at all levels in strategic planning, developing program, and advocating legislation which impacts community issues.

12. To provide guidelines for conference church and community committees and regional, metropolitan, district mission structures.

13. To work with appropriate United Methodist agencies for the extension of the church, through consultation, joint planning, loans and grants.

14. To provide a housing consultative service, giving guidance and assistance to local churches, conferences, and general church agencies concerning housing for low and middle income persons, and coordinating United Methodist participation in ecumenical and interfaith organizations focusing on such housing needs.

15. To incorporate and have administrative responsibility

and jurisdiction for the United Methodist Development Fund. **To provide such staff as may be required.** To elect the directors of the United Methodist Development Fund upon nomination of the United Methodist Development Fund. The purpose of the United Methodist Development Fund shall be to extend the mission of the Church **under the direction of the National Division** through the granting of loans for construction and major improvement of churches, parsonages, and mission buildings **in accordance with national mission strategies.**

16. **To further national mission strategy and to equip local churches, districts, and annual conferences to be in mission, the division shall:**

a. **assist and guide in mission fulfillment through effective fund raising by:**

1) **raising funds for building and program needs of local churches to enable them to be in mission;**

2) **raising funds for the retirement of church and other institutional obligations:**

3) **providing consultation with districts, conference, and missionary fund raising personnel;**

4) **raising funds for districts, conference and institutional needs, both capital and program, including conference pensions.**

b. **correlate capital fund raising with all other areas of mission strategy within the division, such as urban and rural work, church extension, new church development, educational institutions, hospitals, homes, community centers and other agencies or ministries.**

c. **cooperate with the Division of Evangelism, Worship and Stewardship of the General Board of Discipleship in the development, planning and utilization of stewardship principles, guidelines and resources for fund raising programs to assist local churches, annual conferences, and denominational institutions to obtain funds necessary for their continuing viability in mission.**

d. **charge a nominal fee for fund raising services, with special consideration being given to new churches, minority and mission churches, other churches facing critical financial needs, and to missionary and provisional annual conferences.**

e. **maintain a fund secured from gifts and legacies, the income of which shall be used for the support of the above functions.**

17. **To facilitate the development of ethnic and language ministries in accordance with national mission strategy.**

18. **To maintain relationship with missions, missionary conferences and provisional annual conferences in accordance with ¶¶ 682, 691.2, 697.**

19. **To encourage and participate in ecumenical planning and program for church life and mission** wherever opportunities and needs exist.

20. **To develop and participate in joint efforts with other divisions and boards and ecumenical and secular coalitions, as the National Division carries out its responsibilities in mission.**

21. **To recommend for assignment in various fields of service deaconesses and home missionaries, and other workers who have been approved by the General Board of Global Ministries.**

22. **To cooperate with the World Division, the Committee on Personnel in Mission, and other related agencies in recommending and facilitating the placement of deaconesses, missionaries, church and community workers, and others.**

23. **To recommend an annual budget and to make annual reports to the General Board of Global Ministries.**

24. **To provide counsel and coordination for local and national mission strategy of agencies related to the National Division, including community centers, residences, health care agencies, child care agencies, schools and other educational agencies.**

25. **To cooperate with the Division of Evangelism, Worship and Stewardship and the Division of Education of the General Board of Discipleship in jointly developing and recommending architectural standards for facilities needed to house the Church's program of worship, education, and fellowship, and for parsonages, and to cooperate in recommending training ventures to interpret those recommended standards.**

26. **To communicate to the bishops available information concerning deaconesses, missionaries, and the appointment of workers in their respective areas.**

27. **To relate to Goodwill Industries.**

28. **To sustain and undergird the mission of the entire United Methodist Church in Appalachia by working with the Appalachian Development Committee as the regional agency through which The United Methodist Church coordinates the activities of national, jurisdictional, and annual conference boards, agencies and concerns.**

Insert heading as per new format:

Authority, Organization and Powers

¶ 1533. In this paragraph the National Division has combined ¶¶ 1124.13, 1127, 1128-1135 and certain aspects of 1079h and

1081.2 of the 1972 *Book of Discipline*. Editorial changes for clarification.

¶ 1533 will then read:

The National Division shall have the authority and powers to:

1. receive and properly administer funds assigned to the National Division, including:

a. World Service and other funds designated for the program of the National Division.

b. the Advance Special gifts for work related to the National Division, and cultivated through the Education and Cultivation Division.

c. all donation aid, loan funds, and endowments, contributed and established for the work of church extension, except such as may be administered by the Jurisdictional and Annual Conferences.

d. funds allocated by the Women's Division, keeping in mind the special concerns of women.

e. bequests, earnings on investments, and other income in accordance with the provisions by which they are given and available for work related to the National Division.

2. receive and properly administer all properties and funds, including:

a. all properties and trust funds, permanent funds, annuity funds, and other special funds coming into the possession of the National Division as part of a Board for missionary and other purposes, in accordance with ¶ 1505.

b. all trust funds and assets of every kind and character, real, personal, or mixed, held by predecessor corporations, in accordance with the conditions under which such trusts and funds have been previously received and administered by the said predecessor corporations (¶ 1506.2).

3. assign staff to develop programs, administer such appropriations as are committed to them, and cooperate with other divisions within the Board, other boards and agencies, as their work may affect the group itself.

a. receive from Health and Welfare Ministries Division counsel and field consultation related to health care and services to the aging and children and youth.

4. encourage city, metropolitan, or district mission structures according to the following:

a. Par. 1128.1 of 1972 *Book of Discipline* unchanged.

b. It is recommended that a majority of the governing body be from the laity, men and women, **young adults and youth**. All bishops, district superintendents, and superintendents of ethnic

and minority ministries having jurisdiction within the geographic territory served by the structure may be ex officio members of the organization. Membership may also include representation from conference Boards of Global Ministries, conference or district United Methodist Women, **community-based young adult ministries (Par. 160.3)**, city and suburban parish churches, community centers and other nonparish urban ministries, poverty communities, youth and racial and ethnic minorities.

c. Par. 1128.3 of 1972 Book of Discipline, a, b, c, d, e, f, g, unchanged, but renumbered (1), (2), (3), (4), (5), (6), (7).

(8) Raise funds for the support of its work in cooperation with the Annual Conference Council on Finance and Administration, including the securing and holding of endowments for general purposes and for designated churches, institutions, or types of mission. **Consideration shall be given to the use of an area or conference United Methodist foundation for the investment management of bequests, endowments, trusts and special gifts.**

d. Par. 1129 of 1972 Book of Discipline unchanged.

e. Par. 1130 of 1972 Book of Discipline unchanged.

f. Par. 1131 of 1972 Book of Discipline unchanged.

g. Par. 1132 of 1972 Book of Discipline unchanged.

h. Par. 1133 of 1972 Book of Discipline unchanged.

i. Par. 1134 of 1972 Book of Discipline unchanged.

j. In a metropolitan area the National Division may cooperate, with the approval of the bishops and the conferences, in the organization of a **Metropolitan Commission**, which may be composed of bishops and district superintendents involved and a selected group of ministers, laymen, and laywomen, representing Annual Conference Boards of Global Ministries, Committees on Urban Ministries, Annual Conference United Methodist Women, **community-based young adult ministries**, city missionary societies, local churches, representatives of other boards and agencies, and others who have skills and experience enabling them to fulfill creative planning and strategy functions for United Methodism in the metropolitan area.

The purpose of such a commission is to promote long-term planning and to provide a coordinating framework for United Methodism's metropolitan mission strategy. These functions may be fulfilled by other city, metropolitan, or district mission structures as deemed appropriate.

¶ 1534. Renumbering of ¶ 1123.2 of 1972 *Book of Discipline*.

Insert heading as per new format:

Membership

¶ 1535. Renumber and amend ¶ 1123.1 of 1972 *Book of Discipline* by deletion of last sentence.

¶ 1535 will then read:

The National Division shall be composed of thirty members as follows: twenty-seven persons named in a manner consistent with ¶ 1512.3 and three bishops. In addition, fifteen members at-large of the division shall be elected in such manner as the division may determine. These should include men, women, clergy in full connection, youth (under eighteen years of age), young adults (eighteen to thirty years of age), ethnic and minority representatives, all of whom are to be selected so as to maintain the ratio distribution of membership as adopted by the **General Board of Global Ministries** in accord with ¶ 1512.3. The division may have members at-large to bring into the division special knowledge or background in accord with ¶ 804.2, officers of the board in accord with ¶ 1509.3, and the associate general secretary and treasurer of the division. The division shall meet annually at the time of the meeting of the board and at such other times as it shall deem necessary.

Insert heading as per new format:

Other Provisions

¶ 1536—1540. Renumber and amend ¶ 1137—1140 of 1972 *Book of Discipline*.

¶ 1536. Office of Deaconess and Office of Home Missionary.—

1. There shall be in The United Methodist Church the office of deaconess and office of home missionary, **the purpose of which shall be to express representatively the love and concern of the Believing Community for the needs in the world, and through education and involvement, to enable the full ministry of the Laos. The Diaconate functions through diverse forms of service directed toward the world to make Jesus Christ known in the fulness of his mission and mandate to his followers:**

- a) **To alleviate suffering;**
- b) **To eradicate causes of injustice and all that robs life of dignity and worth, and**
- c) **To facilitate the development of full human potential;**
- d) **To share in building global community through the Church Universal.**

2. The deaconess and/or the home missionary is a person who has been led by the Holy Spirit to devote her or his life to Christ-like service under the authority of the Church, and

having been approved by the General Board of Global Ministries, upon recommendation of the Committee on Personnel in Mission and the National Division, is affirmed and supported by the act of commissioning by a bishop, and the continuing relationship with the General Board of Global Ministries through the Committee on Diaconal Ministry. Such persons may serve in any agency of The United Methodist Church in the United States, Puerto Rico, and the Virgin Islands. They may also serve in agencies or programs outside The United Methodist Church provided that approval be given by the National Division upon recommendation of the Committee on Diaconal Ministry and in consultation with the bishop of the area.

3. The appointment of deaconesses and home missionaries shall be made as follows:

a) Worker and agency participate in the statement of preference.

b) Recommendation to an appointment by the Committee on Diaconal Ministry after consultation with the bishop of the area.

c) Confirmation of the appointment by the National Division.

d) The appointment shall be reviewed by the Cabinet and made by the bishop of the Annual Conference and printed in the Annual Conference journal.

4. Deaconesses/home missionaries shall hold church membership in a local church within the conference where her or his appointment is located and shall be voting members of the Charge Conference of that church. Those holding staff positions with a general board or a connectional agency of The United Methodist Church may hold church membership in an Annual Conference within reasonable distance of the headquarters of the board or agency served.

5. Deaconesses and home missionaries shall be seated at the sessions of the Annual Conference with the privilege of the floor; shall be eligible to serve on boards, commissions, or committees of the Annual Conference and hold office on the same; shall be eligible for election as a delegate to the General or Jurisdictional Conferences as a lay delegate; may become a member of the Annual Conference as a lay person when elected as a lay member of the Annual Conference, or as a part of the Annual Conference lay equalization plan in accordance with Constitutional Amendment IX.

6. Deaconesses and home missionaries shall be subject to the administrative authority of the program or agency to which they

are appointed. In matters of their appointment they shall be finally subject to the authority of the **General Board of Global Ministries** through the **Committee on Diaconal Ministry of the National Division** and shall, therefore, enter into no contract for service which would nullify this authority.

7. **Each Deaconess and home missionary shall enroll in a pension plan. All prior existing agreements or pension plans shall remain in force.**

8. Deaconesses and home missionaries shall surrender their credentials when they are no longer available for appointment by The United Methodist Church. Persons may be reinstated on recommendation of the **Committee on Diaconal Ministry** and with approval of the **National Division of the General Board of Global Ministries**.

Par. 1537. **Committee on Diaconal Ministry.**—1. There shall be a **Committee on Diaconal Ministry**, which shall be advisory to the **General Board of Global Ministries** and shall make recommendations to it.

2. The **Committee on Diaconal Ministry** shall be composed of one bishop who is a member of the **General Board of Global Ministries**; three members who are deaconesses or home missionaries, and one **ordained** minister, chosen by each jurisdictional Association of Deaconesses/Home Missionaries, the president of each jurisdiction United Methodist Women; three representatives, including at least one man, chosen by the National Division, one of whom shall be a member of the **Committee on Personnel in Mission**; **one person to be named by the Women's Division**; one staff representative of the **Office of Missionary Personnel**; **the associate general secretary of the National Division**; and **the associate general secretary, the Division of Diaconal Ministry of the General Board of Higher Education and Ministry**. The committee may co-opt others as needed. The executive secretary of the **Office of Diaconal Ministry** shall be a member without vote.

3. There shall be an executive committee and other committees as necessary for carrying out the duties of the **Committee on Diaconal Ministry**.

4. **The work of the committee shall be carried out in accordance with the bylaws as approved by the National Division of the General Board of Global Ministries.**

¶ 1538. **Functions of the Committee on Diaconal Ministry.**—
1. To provide the Church with a corps of committed and professionally competent persons **who choose to serve under**

the authority of the Church as deaconesses and home missionaries.

2. To recommend new channels and fields of service for deaconesses and home missionaries.

3. To study and recommend, through the National Division, to the **General Board of Global Ministries** policies and procedures, including standards, relative to the office of **diaconal ministry** and **the relationships of the office** to the Church and society.

4. To facilitate the placement of deaconesses and home missionaries **following the procedures described in Par. 1536.3.**

5. To initiate and recommend programs of continuing education and pastoral care for deaconesses and home missionaries that will contribute to their spiritual, professional, and emotional growth and to their corporate participation in mission.

6. To initiate, recommend and cooperate with agencies and boards in interpreting the office of **diaconal ministry.**

7. To establish and maintain international and ecumenical relationships in the diaconate.

8. To cooperate with the Women's Division and other bodies in administering properties, trust funds, permanent funds, other special funds, pension programs, and employment benefits and endowments now held and administered by and for the several forms of administration related to the deaconess and home missionary.

9. **To cooperate with the General Board of Higher Education and Ministry and the Division of Diaconal Ministry in the continuing study of the diaconal ministry and in other areas of mutual concern.**

Par. 1539.1. **The functions of the Committee on Diaconal Ministry shall be carried out through an Office of Diaconal Ministry which shall be administratively related to the General Board of Global Ministries, through the National Division.**

2. The **General Board of Global Ministries** shall elect an executive secretary of the **Office of Diaconal Ministry** who shall be a deaconess or home missionary. Nomination shall be by the National Division in consultation with the executive committee of the **Committee on Diaconal Ministry.**

3. In each jurisdiction there shall be a jurisdiction Association of Deaconesses/Home Missionaries as described in the bylaws of the **Committee on Diaconal Ministry.**

Par. 1540. **An ordained elder serving in a Missionary**

Conference or in any agency related to the General Board of Global Ministries may be referred to as a missionary elder and may be included in the diaconate.

United Methodist Committee on Relief

Insert new heading:

Name, Purpose and Functions

¶ 1541. A new paragraph stating the purpose of UMCOR—This does not appear in the *1972 Book of Discipline*.

¶ 1541 will read:

Purpose: The United Methodist Committee On Relief shall have the purpose of direct ministry to persons in need through programs of relief, rehabilitation, service to refugees, and renewal of life.

¶ 1542. Renumber ¶ 1144.1 of the *1972 Book of Discipline*. Amend to update and bring into line with present practice the legislation on the functions of UMCOR.

¶ 1542.1—A renumbering of ¶ 1144.1a of *1972 Book of Discipline*, amended by adding the words “**or sex.**”

¶ 1542.2—New wording as a substitute for 1144.1b.

¶ 1542.3—Renumbering of 1144.1c of *1972 Book of Discipline*. Amend by deleting “*primarily*” in phrase “*primarily* by natural disaster.” The paragraph has been reworded for clarity.

¶ 1542.4 & 5—New material.

¶ 1542.6—Rewording of ¶ 1144.1d in *1972 Book of Discipline*.

¶ 1542.7—¶ 1144.1e.

¶ 1542.8—¶ 1144.1f.

¶ 1542 will then read:

Functions: The functions of the United Methodist Committee on Relief shall be:

1. To minister in the spirit of Jesus Christ to persons in need without regard to their religion, race, nationality **or sex.**

2. **To provide immediate relief of acute human need whenever possible.**

3. At the request of the appropriate body of The United Methodist Church to respond to the suffering of persons in the United States caused by natural disaster.

Such response shall be made in cooperation with interdenominational agencies wherever possible. The response of the United Methodist Committee on Relief in the United States shall be limited to the meeting of human needs growing out of natural disaster. Repair and reconstruction of churches and other church property shall not be included in the funding response of the United Methodist Committee

on Relief unless such response has been included specifically in the special appeals made for funds or the specific Advance Special gifts made for this work.

4. To work for the rehabilitation of persons outside the continental United States caught in distress situations caused by natural disaster, political turmoil, persecution from any cause, or endemic factors.

5. To assist in rehabilitation and resettlement of refugees.

6. To work in partnership with colleague churches and with interdenominational agencies engaged in relief and rehabilitation programs.

7. To transmit to the Church appeals for help, to receive and allocate funds contributed by churches, groups, or individuals for the purposes stated above; PROVIDED that no churchwide appeal for funds shall be made without the approval of the Council of Bishops and the General Council on Finance and Administration.

8. To acknowledge gifts by its own vouchers.

Insert heading as per new format:

Authority, Organization and Powers

¶ 1543. Renumber ¶ 1142 of 1972 *Book of Discipline*. Most of this paragraph is placed elsewhere to correspond to new format.

Amend ¶ 1142 of 1972 *Book of Discipline* by deleting all wording except, "The United Methodist Committee on Relief is authorized to provide for its necessary expense of administration and promotion out of undesignated receipts."

¶ 1544. Renumber and amend ¶ 1143.2 of 1972 *Book of Discipline* to reflect change in size of executive committee.

Amend ¶ 1143.2 by deleting "nine members" and substituting "five members." Also insert words "At least" before phrase "One half of the non-episcopal members."

¶ 1544 then reads in its entirety:

The United Methodist Committee on Relief shall elect an executive committee which shall have the powers granted to it by the division. It shall be composed of five members, including the president, vice-president, and secretary of the division. The associate general secretary and the treasurer of the division and the officers of the Board as defined in ¶ 1509.3 shall be members ex-officio. At least one half of the non-episcopal members shall be women. The executive committee shall meet as determined by the division or on call of the president.

Membership

¶ 1545. Renumber and amend ¶ 1141 of the *1972 Book of Discipline* by deleting the first sentence, “*There shall be a United Methodist Committee on Relief with the status of a division within the General Board of Global Ministries. It . . .*” and substituting “**The United Methodist Committee on Relief . . .**”

¶ 1545 will then read:

The United Methodist Committee on Relief shall be composed of twenty-one Board members as follows: nineteen persons named in a manner consistent with ¶ 1512.3 and two bishops. In addition, seven members at-large of the division shall be elected in such manner as the division may determine, whose special knowledge or experience would increase the competence of the division. The associate general secretary and treasurer of the division and the officers of the Board as defined in ¶ 1509.3 shall be members ex-officio.

Insert new heading as per new format:

Other Provisions

¶ 1546. Renumber and amend ¶ 1144.2 of the *1972 Book of Discipline* to clarify source of funding and responsibility for financial promotion.

Amend ¶ 1144.2 of *1972 Book of Discipline* by deleting the first sentence and substituting, “**Sources of funds for the division shall include: voluntary gifts, One Great Hour of Sharing offering, Advance Special gifts, supplementary gifts of United Methodist Women, and churchwide appeals made by authority of the Council of Bishops and the General Council on Finance and Administration, and designated benevolence funds. Delete last sentence of paragraph and substitute: “Financial promotion shall be by the Education and Cultivation Division and the Joint Committee on Communications, in consultation with the associate general secretary of the division.”**

¶ 1546 will then read:

Sources of funds for the division shall include: voluntary gifts, One Great Hour of Sharing offering, Advance Special gifts, supplementary gifts of United Methodist Women, and churchwide appeals made by authority of the Council of Bishops and the General Council on Finance and Administration, and designated benevolence funds. Financial responsibility for administrative functions of the General Board of Global Ministries shall not be a claim against funds designated for the United Methodist Committee on Relief. Financial promo-

tion shall be by the Education and Cultivation Division and the Joint Committee on Communications, in consultation with the associate general secretary of the division.

Women's Division

Name, Purpose and Functions

¶ 1547. New paragraph not appearing in *1972 Book of Discipline*. It sets the broad direction of the division and is a basis for its statements of function.

¶ 1547. **Purpose:** The Women's Division shall be actively engaged in fulfilling the mission of Christ and the Church and shall interpret the purpose of United Methodist Women. With continuing awareness of the concerns and responsibilities of the Church in today's world, the Women's Division shall be an advocate for the oppressed and dispossessed with special attention to the needs of women and children; shall work to build a supportive community among women; and shall engage in activities which foster growth in the Christian faith, mission education, and Christian social involvement throughout the organization.

¶ 1548. Renumber ¶ 1148 of the *1972 Book of Discipline*. Editorial changes to clarify and more accurately describe tasks being performed. Amend as follows:

¶ 1548.2. ¶ 1148.2 rewritten to read: **To interpret the role and responsibility of the division in fulfilling the mission of Christ and the Church.**"

¶ 1548.6. *Delete last six words of ¶ 1148.6.*

¶ 1548.7. Amend ¶ 1148.7. Delete "*Christian social order around the world*" and substitute "**a just global society.**"

¶ 1548.8. Combines and edits ¶ 1148.8 and 1150 of *1972 Book of Discipline*.

¶ 1548.10. New wording not in *1972 Book of Discipline*.

¶ 1548 will then read:

The functions of the Women's Division shall be:

1. To recommend program and policies to United Methodist Women.

2. To interpret the role and responsibility of the division in fulfilling the mission of Christ and the Church.

3. To provide resources and opportunities for women that enrich their spiritual life and increase their knowledge and understanding of the needs of the world and their responsibility in meeting those needs.

4. To secure funds through the channels of United Methodist Women for the support of the program of the Church through the

General Board of Global Ministries, with special concern for the needs and responsibilities of women.

5. To project plans specially directed toward leadership development of women through appropriate planning with the other divisions and agencies of the board.

6. To strengthen the Church's challenge to women to enlist in the diaconate as missionaries and deaconesses.

7. To enlist women in activities that have a moral and religious significance for the public welfare and that contribute to the establishment of a **just global society**.

¶ 8. **To work** with the other agencies of the Church and community in areas of common concern and responsibility. A United Nations Office **shall be** conducted in cooperation with the **General Board of Church and Society**.

9. To give visible evidence of oneness in Christ by uniting in fellowship and service with other Christians, including the World Federation of Methodist Women, Church Women United, and other similar groups, thereby strengthening the ecumenical witness and program of the Church.

10. **To formulate concepts of contemporary mission.**

To conform to new format insert heading:

Authority, Organization and Powers

¶ 1549.1. Renumber and amend ¶ 1147.1 of the *1972 Book of Discipline* by inserting "its" before "bylaws" and substitute ". . . **appropriate its funds.**" for the phrase ". . . and to recommend the appropriation of division funds for the work of the joint agencies of the Board."

¶ 1549.1 will then read:

The Women's Division shall have the authority to make its bylaws and to regulate its proceedings in harmony with the charter of the board, and with its approval, to develop and carry out the functions of the board as described in ¶ 1502; to buy and sell property; to solicit and accept contributions, subject to annuity under the board's regulations; **and to appropriate its funds.**

¶ 1549.2. The last sentence of ¶ 1145 of the *1972 Book of Discipline* is placed here to conform to the new format.

¶ 1549.2 will then read:

The division shall meet annually at the time of the meeting of the board, and at such other times as it shall deem necessary.

¶ 1549.3a. Expanded to list the predecessor organizations of the Women's Division for the sake of identifiable continuity in legal matters related to property ownership, receiving of gifts through wills and bequests, and the relationship of the present

Women's Division to previous organizations in the conference and districts.

¶ 1549.3a combines ¶ 1149.1 and parts of ¶ 1081.3 of the *1972 Book of Discipline*.

¶ 1549.3b is new material.

¶ 1549.3 will then read:

3. The Women's Division shall include in its responsibilities:

a. Those formerly carried by the Woman's Society of Christian Service of The Methodist Church and the Women's Society of World Service of The Evangelical United Brethren Church, the Women's Society of Christian Service of The United Methodist Church, and those other organizations of women of similar purposes which have operated in the churches forming the United Methodist tradition; **including the Women's Missionary Association of the Church of the United Brethren in Christ; the Woman's Missionary Society of The Evangelical Church; the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Wesleyan Service Guild, and the Ladies' Aid Societies of the Methodist Episcopal Church; the Woman's Missionary Society, the Woman's Board of Foreign Missions, the Woman's Board of Home Missions, the Woman's Missionary Council of the Methodist Episcopal Church, South; and the Woman's Convention of the Board of Missions of the Methodist Protestant Church.** This list shall not be construed as exclusive.

b. **All policy matters pertaining to the homes for retired workers owned by the Women's Division.**

¶ 1549.4. Editorial change for clarification.

A re-numbering of ¶ 1147.2 of the *1972 Book of Discipline* with 1147.2c amended by adding words **"funds received through United Methodist Women."**

¶ 1549.4. will then read:

The Women's Division shall have the authority:

a. To organize jurisdiction, conference, district, and local church organizations of United Methodist Women which shall be auxiliary to the **General** Board of Global Ministries, through the Women's Division, of The United Methodist Church.

b. To recommend constitutions and make bylaws for United Methodist Women.

c. To appropriate **funds received through United Methodist Women.**

d. To serve as the national official policymaking body of United Methodist Women with the officers of the Women's Division designated as the national officers.

¶ 1550. Renumber ¶ 1146 in the *1972 Book of Discipline*. The reference to the paragraph in the last line will be changed to ¶ 1509.3 in line with numbering of proposed new legislation.

¶ 1551. Renumber ¶ 1150 of the *1972 Book of Discipline* with last phrase moved to ¶ 1548.8.

¶ 1551 will then read:

The Women's Division shall be organized into such sections as the division shall determine.

¶ 1552. Renumber ¶ 1152 of the *1972 Book of Discipline* and delete last sentence.

¶ 1552 will then read:

Assembly.—There may be an assembly of United Methodist Women, including a delegated body termed the Assembly. The division shall determine the time and place of meeting and the purpose, composition, functions, and powers of the Assembly.

¶ 1553. Renumber ¶ 1151 of *1972 Book of Discipline*.

To conform to new format insert heading:

Membership

¶ 1554. Renumber and amend ¶ 1145 of the *1972 Book of Discipline* by inserting after "and thirteen shall be elected by the division to board membership" the sentence "**In addition, ten members at-large of the division only may be elected in such manner as the division shall determine.**" Also insert "**and treasurer**" as member ex-officio of the division. The last sentence of the paragraph is moved to the new ¶ 1549.2.

This puts into legislation the practice of this quadrennium, and establishes in one paragraph the total membership of the division, and membership sources.

¶ 1554 will then read:

The Women's Division shall be composed of board members as follows: one of the episcopal members of the board, with residence in the United States; six basic members of the board; two clergy in full connection, two laymen and two laywomen; and fifty-eight women, forty of whom shall be nominated by the jurisdiction organizations of United Methodist Women, and elected by the jurisdictional conferences (1554.4), five shall be the jurisdiction presidents of United Methodist Women and thirteen shall be elected by the division to board membership. **In addition, ten members at-large of the division only may be elected in such manner as the division shall determine.** Officers of the Board (¶ 1509.3), the associate general secretary **and treasurer** of the division shall be members ex-officio.

There will be no change in the text of paragraphs related to the Jurisdiction, Conference, District or Local organizations of United Methodist Women. They will be numbered 1555 through 1558.

World Division

To conform to new format—add heading:

Name, Purpose and Functions

¶ 1559. New paragraph which does not appear in *1972 Book of Discipline*. It is an attempt to define the essential nature of the World Division.

¶ 1559 will then read:

Purpose: The World Division exists to confess Jesus Christ as divine Lord and Savior to all people in every place, testifying to His redemptive and liberating power in every sphere of human existence and activity, and calling all people to Christian obedience and discipleship.

The World Division, through the responsibilities delegated to it by the General Board of Global Ministries and on behalf of the United Methodist Church seeks to fulfill the purpose of:

a. **Coordinating relationships and administering the program of The United Methodist Church as it relates to areas outside the United States in order to strengthen Christian communities;**

b. **Fostering sound relationships with colleague churches and other bodies outside of the United States by encouraging them and engaging with them in mission;**

c. **Facilitating the interaction of colleague churches with the Church and society in the United States.**

¶ 1560. The functional statements relating to the World Division have been greatly elaborated upon, with emphasis on the programmatic rather than administrative functions. The dimension of relationships is highlighted, and effort has been made to clarify the interfaces that the World Division has with other units of the **General Board of Global Ministries** and with other agencies of The United Methodist Church.

¶ 1158 of the *1972 Book of Discipline* has been entirely re-written, expanded and is renumbered ¶ 1560.

¶ 1560 will then read in its entirety:

Functions: The functions of the World Division shall be:

1. To develop and administer the missional relationships within the context of the aims and functions of the General Board of Global Ministries with central conferences, au-

onomous Methodist and united churches and ecumenical bodies outside the United States;

2. To formulate the objectives and strategies for the world mission in which The United Methodist Church participates within the context of the cultural and historic understandings out of which relationships have developed with these Christian communities;

3. To establish a division strategy for the implementation of new forms of mission in proclaiming the Gospel and in responding to international issues and concerns.

a. to witness throughout the world to the redeeming power of the Gospel,

b. to assist and strengthen colleague churches, ecumenical bodies, and Christian communities in the proclamation of the Gospel in the development of their inner life, self-determination and leadership preparation within the context of their particular cultures,

c. to help to develop and support ministries which express holistic approaches to the human family,

d. to aid and to identify with oppressed people by advocating on their behalf and by participating in programs which seek to eliminate all forms of discrimination and oppression and build just and peaceful societies,

e. to contribute to Christian cooperation and unity, and interreligious dialogue and action.

4. To facilitate the engaging of persons in mission including the assigning of missionaries who have been approved by the General Board of Global Ministries to fields of services and provide personnel services for them while they are in active service.

5. To develop and participate in joint efforts with other boards and agencies of The United Methodist Church that contribute to the fulfillment of the World Division's objectives and strategies:

a. to cooperate with the Division of Evangelism, Stewardship and Worship of the General Board of Discipleship in selecting, orienting, and evaluating evangelistic teams going to colleague churches outside the United States,

b. to cooperate with the Section on Local Church Education and the Section on Curriculum Resources of the General Board of Discipleship in the preparation of study materials to be used in the local church related to the world mission efforts of The United Methodist Church,

c. to cooperate with the General Board of Higher Education and Ministry as it relates to colleges, universities and

seminaries in the development of programs of mission education,

d. to cooperate with the General Board of Church and Society in constituency education and advocacy in the area of international affairs.

6. To relate to the other divisions and work units of the General Board of Global Ministries for the mutual benefit of complementing and assisting one another in fulfilling assigned functions and responsibilities:

a. to cooperate with the Ecumenical and Interreligious Concerns Division in areas where Christian cooperation and unity and interreligious dialogue may be furthered outside the United States,

b. to cooperate with the Education and Cultivation Division in its efforts of mission education for the purpose of creating a concerned constituency, aware of the church and its task in the world, knowledgeable on international issues, and the United States' role in such issues,

c. to facilitate the use of the functional expertise of the Health and Welfare Ministries Division in the area of health care, public health and related ministries outside the United States,

d. to cooperate with the National Division in fulfilling a ministry to ethnic groups within the United States in ways that contribute to the development of their self-identity and cultural ties,

e. to cooperate with UMCOR in times of emergency need and to share in programs of development and rehabilitation,

f. to receive and administer funds allocated by the Women's Division, keeping in mind the special concerns of women, and to collaborate with this division in programs of mission education and on issues related to international affairs,

g. to cooperate with the Office of Personnel in Mission in facilitating the placement of missionaries and other personnel for work outside the United States, and in facilitating the re-entry and re-location of missionary personnel back into a U.S. setting when so requested,

h. to cooperate with the Crusade Scholarship Committee in enabling persons from colleague churches and agencies outside the United States to obtain preparation in their respective fields for service to the church and society.

7. To establish objectives and strategies which will enable the division to achieve its purpose and those of the General Board of Global Ministries, and to review and evaluate its program in terms of these objectives.

8. To receive and administer funds to be used by The United Methodist Church outside the United States in its general mission activity.

Insert heading according to new format:

Authority, Organization and Powers

¶ 1561. The statement of authority for work overseas has historically been lodged with the mission agency of the church. While the statement itself refers to the **General Board of Global Ministries** as the agent, the statement is lodged in the section related to the World Division. The major new material being introduced here is not to question or change that authority, but to spell out the process by which that authority is applied and made effective. A careful reading will indicate the various elements considered to be of importance in making effective the relating of other agencies to overseas churches.

¶ 1561.1. This is a renumbering of ¶ 1165 of the *1972 Book of Discipline*; delete the paragraph title *Authority for Work Overseas*.

¶ 1561.2. New material to read as follows:

2. In such cases where approval is given to other agencies of The United Methodist Church, the role of the World Division is to provide the linkage between the colleague church or agency outside the United States requesting assistance and the program agency of The United Methodist Church where such functional expertise is to be found. This role is one of affirming and facilitating the functional expertise existent within the program agencies of The United Methodist Church, while at the same time, doing so within the context of, and respect for the historical relationships and missional understandings which have existed between the World Division and the requesting colleague churches or agency.

3. Central Conferences of The United Methodist Church may request program assistance, other than fiscal program grants, through direct relationships with the program agencies of The United Methodist Church.

¶ 1562. Renumber ¶ 1157.2 of the *1972 Book of Discipline*.

¶ 1563. Renumber ¶ 1157.3 of the *1972 Book of Discipline*. Edit for clarity. Delete words "*including two bishops*" and substitute "**including at least one bishop.**" Insert words "**At least**" before sentence beginning "*One-half of the nonepiscopal . . .*"

¶ 1563 will then read:

Executive Committee—There shall be an executive committee, whose powers shall be determined by the division with the approval of the Board. It shall be composed of fifteen members, including **at least one bishop**. The associate general secretary and treasurer of the division and the officers of the board as defined in ¶ 1509.3 shall be members *ex officio*. **At least** one-half of the nonepiscopal members shall be women. (See ¶ 1550).

¶ 1564. Renumber ¶ 1159 of the *1972 Book of Discipline* and delete the last sentence.

¶ 1564 will then read:

¶ 1564. Liaison Committee—1. The **General** Board of Global Ministries, through its World Division, shall request each Central Conference and its conferences, both annual and provisional, each affiliated autonomous Methodist church, or united church, where applicable, to make provision for liaison functions with the board through a committee which is representative of all phases of the world mission, particularly of the needs and responsibilities of women. The World Division shall develop with colleague churches such administrative and fiscal relationships as will stimulate partnership in mission and determine the particular role of each in the joint commitment.

2. There may be a subcommittee on women's work of the committee, which shall deal with all the concerns of women in the Church appropriate to the committee. This subcommittee may be composed of all women members of the committee and additional co-opted members as desired.

¶ 1565. Renumber and re-word ¶ 1160 in the *1972 Book of Discipline*, to reflect present practice. Delete "*estimate*" and substitute "**request for grants**" in the first sentence. Also delete last sentence of paragraph and substitute a new sentence.

¶ 1565 will then read:

In a Central Conference in which there is an executive board or council of cooperation constituted, the **request for grants** for the maintenance and development of the work, prepared by the various liaison committees, may be presented to the World Division after approval by such board or council. **The World Division shall develop such administrative and fiscal relationships as will stimulate partnership in mission and determine the particular role of each in the joint commitment.**

¶ 1566. Editorial corrections. Renumber ¶ 1162 of the *1972 Book of Discipline*. At the end of the first sentence add the words "**or**

ecumenical bodies related to the area.” Delete the word “*neither*” in the second sentence and substitute “**none**”.

¶ 1566 will then read:

Administration of New Commitments

Where the World Division, with the approval of the **General Board of Global Ministries**, plans to open work in countries beyond its present commitments, the division shall do so through a working agreement negotiated **either** with the church or churches already in the area **or with a** united mission organization **or with ecumenical bodies related to the area.** Only where **none** of these approaches is possible should a United Methodist mission be organized. Such a mission organization shall be structured in accordance with local conditions and administered by the World Division.

Insert heading as per new format:

Membership

¶ 1567. A renumbering of ¶ 1157.1 of the 1972 Book of Discipline.

Insert heading as per new format:

Other Provisions

¶ 1568.1—A renumbering of ¶ 1163 of the 1972 Book of Discipline.

¶ 1568.2a—Edited for clarity and renumbering of ¶ 1164.1 of the 1972 Book of Discipline. Delete from last line the words “*evangelical denominations*”; substitute “**denominational or ecumenical bodies.**”

¶ 1568.2a will then read:

Missionaries of The United Methodist Church, on action of the **General Board of Global Ministries**, may be assigned to serve in affiliated autonomous churches, in independent churches, in churches resulting from the union of Methodist churches and other communions, or in other **denominational or ecumenical bodies.**

¶ 1568.2b—A renumbering of ¶ 1164.2 of the 1972 Book of Discipline.

Crusade Scholarship Committee

Insert heading to conform to new format:

Name, Purpose and Functions

¶ 1569. Change is for accuracy and clarity. The Crusade program provides graduate scholarships and not fellowships. With the creation of the **General Board of Global Ministries** in 1972 the Crusade Scholarship Committee was made a work unit in the new board and the sentence to be deleted was included in the 1972

Book of Discipline to call attention to the new relationship. It is now no longer necessary to include it.

Renumber ¶ 1166.1 of the 1972 Book of Discipline. Delete the words “*and fellowships*” and also *delete the last sentence*.

¶ 1569 will then read:

There shall be a program of scholarships to provide assistance for the training of leaders for mission, enabling persons from churches abroad and from ethnic and language minorities in the United States to obtain preparation in their respective fields for service to the Church and society.

¶ 1570. With the change of structure in 1972, the Education and Cultivation Division of the **General Board of Global Ministries** assumed responsibility for some of the education and cultivation responsibilities for Crusade Scholarships, just as it does for divisions in the board. Since the major source of funding for Crusade Scholarships is the World Communion Offering, a special day offering, the Joint Committee on Communications also carries promotional responsibilities, and not the **General Council on Finance and Administration**.

Renumber ¶ 1167 of the 1972 Book of Discipline. Amend by the addition of “**Education and Cultivation Division.**” Also delete “*Council on Finance and Administration*” and substitute “**Joint Committee on Communications,**” and make editorial changes.

¶ 1570 will then read:

The functions of the **Crusade Scholarship Committee** shall be:

1. To set broad policies.
2. To receive report of and monitor administration of funds.
3. To plan for promotion and cultivation through the **Education and Cultivation Division**, The Advance Committee, and the **Joint Committee on Communications.** (¶ 1101)

Insert to conform with new format:

Authority, Organization and Powers

¶ 1571. States with greater clarity and accuracy the authority and powers of the Crusade Scholarship Committee.

¶ 1571.1 is new wording taking the essence of ¶ 1168 of the 1972 *Book of Discipline*.

¶ 1571.2 is new material

¶ 1571 will then read:

1. **The Crusade Scholarship Committee shall establish criteria for the awarding of scholarships provided through the World Communion Offering, and through other funds received for the program.**

2. The Crusade Scholarship Committee shall elect an executive committee which shall have its membership and powers determined by the committee.

Insert heading to conform with new format:

Membership

¶ 1572. The membership of the Crusade Scholarship Committee is being increased by two persons and the change indicates the source from which those members come. Since the major source of funding for the Crusade Scholarship Committee is the World Communion Offering, both the Joint Committee on Communications and the **General Council on Finance and Administration** should be represented on the Committee. The relationship of the general secretary to the divisions and work units is defined in ¶ 1509.3.

Renumber ¶ 1166.2 of the 1972 Book of Discipline and amend by changing the number of members to **twenty-four; eighteen** from the **General Board of Global Ministries**, adding the phrases and sentences shown in bold-face type below, and change “two” to “one” to be elected by the **General Council on Finance and Administration**. Delete sentence beginning “*The general secretary . . .*”

¶ 1572 will then read:

There shall be a Crusade Scholarship Committee composed of **twenty-four** members elected quadrennially as follows: **eighteen** from the **General Board of Global Ministries**, four of whom shall be elected by the World Division, **including at least one member from a Central Conference**, four of whom shall be elected by the Women’s Division, four of whom shall be elected by the National Division, two of whom shall be elected by the Education and Cultivation **Division**, two of whom shall be elected by the Ecumenical and Interreligious Concerns **Division** and **two of whom shall be elected by the Health and Welfare Ministries Division**: six members at large, four of whom shall be elected by the **General Board of Higher Education and Ministry**, **one of whom shall be elected by the Joint Committee on Communications**, and **one** of whom shall be elected by the **General Council on Finance and Administration**. **The member elected by the General Council on Finance and Administration shall serve with voice but not vote.** Vacancies shall be filled as early as possible by the agency in which they occur.

Committee on Personnel in Mission.

¶ 1573 through ¶ 1577. To clarify the purpose, function and

relationships consistent with current practice and expectations.

Delete heading "*Office of Missionary Personnel*" and substitute "**Committee on Personnel in Mission.**"

¶ 1573 through ¶ 1577 is a complete re-write of ¶ 1170 of the 1972 Book of Discipline in keeping with the recommended format. The new paragraphs are presented in their entirety as follows:

Name, Purpose and Functions

¶ 1573. **Purpose.** The purpose of the **Committee on Personnel in Mission** is to facilitate the involvement of qualified people in mission service and to maintain mission personnel issues before the board.

¶ 1574. **Functions.**—The functions of the committee are to:

1. Promote the opportunities for mission service related to the General Board of Global Ministries throughout the constituencies of the Church.

2. Recruit and select persons for missionary and deaconess service, and to assist the personnel-deploying divisions in training and evaluating personnel and in staffing mission agencies.

3. Assist persons, including missionaries and deaconesses, in discovering ways of fulfilling their missional vocation, through interpretation, referrals, transfer procedures and career counseling.

Authority, Organization and Powers

¶ 1575. For clarity combine ¶ 1170.2 a. and b. of the 1972 *Book of Discipline* into one statement to read as follows:

¶ 1575. **Authority.**—It shall have authority to set standards and qualifications of missionary candidates, including deaconesses, for service in the United States and overseas; and to constitute the relationship of deaconess and missionary through the act of commissioning.

Membership

¶ 1576. Denotes the relationship of the associate general secretary for administration and the treasurer of the **General Board of Global Ministries** to the **Committee on Personnel in Mission**.

Amend by deleting first sentence of paragraph and adding sentence on the associate general secretary for administration and the treasurer at the end.

¶ 1576 will then read:

The Committee on Personnel in Mission shall be consti-

tuted by sixteen members of the Board of **Directors** including representatives from the personnel-deploying units of the board. One-half of the board members of the committee shall be women. Three additional members at large may be selected for their professional competence. **The associate general secretary for administration shall be an ex-officio member without vote. The treasurer of the board shall serve as treasurer of the Committee on Personnel in Mission.**

Other Provisions

¶ 1577. New paragraph to clarify staff relationships.

¶ 1577—**The staff shall have functional relationship with the personnel-deploying units of the board, including those related to missionaries, deaconesses, voluntary service, and emergency relief; it shall serve as liaison with the Office of Career Planning and Personnel Services of the General Board of Higher Education and Ministry.**

Report No. 77

Subject: Strengthen Work of District Board of Church Location and Building.

Date: May 1, 1976.

Petitions: E-1218 through E-1223.

Membership 112; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 835, No action taken.

The committee recommends amending Par. 1416.1 of the 1972 Book of Discipline as follows:

Delete last sentence and replace it by the following:

Before finally approving the building project, the Board shall ascertain whether the preliminary architectural design and financial programs have been reviewed, evaluated, and approved by proper authorities. (Pars. 1181.6 & 1436.6)

Report No. 78

Subject: Update Relationships with WCC.

Date: April 30, 1976.

Petitions: E-1257.

Membership 112; Present 89; For 89; Against 0; Not Voting 0.

Calendar No. 836, Adopted May 6, 1976, Journal pages 468, 469.

The committee recommends concurrence as amended and referral to the Ecumenical and Interreligious Concerns Division of the General Board of Global Ministries.

The recommendation will then read: "Some activities of the World Council of Churches have been questioned during the last

few years. To avoid misunderstanding, its goals and beliefs should be made public. Many articles in current daily papers and other publications have caused many laypersons to question some of their activities. Some believe it has affected the financial support of The United Methodist Church.

We recommend an intensified program of interpretation of the goals and purposes of the World Council of Churches.

COMMITTEE NO. 6 LOCAL CHURCH

Woodrow Seals, Chairperson—Ava Swofford, Secretary
(Committee duties and personnel are listed on page 147)

Report No. 1

Subject: New Chapter Two in Local Church.

Date: April 29, 1976.

Petitions: F-1003—page E-5.

Membership 92; Present 70; For 67; Against 2; Not Voting 1.

Calendar No. 22, Adopted May 3, 1976, Journal Page 324.

The Committee recommends approval of the proposal to provide in Part IV of the Discipline a new Chapter Two on Local Church, with the outline and numbering as follows:

Chapter Two—The Local Church

Revise the section headings and the order of sections in the chapter to read as follows:

Section I —The Local Church and Pastoral Charge

Section II —Church Membership

The Meaning of Membership

Admission into the Church

Children and the Church

Youth

Affiliate and Associate Membership

Care of Members

Membership Records and Reports

Transfer and Termination of Membership

Section III —Organization and Administration

The Charge Conference

The Administrative Board

The Council on Ministries

Administrative Committees and Lay Officers

Alternate Models of Organization

Section IV —The Method of Organizing A New Local Church

Section V —Transfer of A Local Church

Section VI —Protection of Rights of Congregations

Section VII —Special Days

Section VIII—Lay Speaking

Report No. 2

Subject: Church Membership And Sexual Orientation.

Date: April 29, 1976.

Petitions: F-1160.

Membership 92; Present 83; For 75; Against 6; Not Voting 2.
Calendar No. 23, Defeated May 3, 1976, Journal page 324.

The committee recommends that Section II, Church Membership, Paragraph 107 of the Discipline be amended by deleting the words *without regard to race, color, national origin or economic condition*.

The sentence would then read: Therefore all persons shall be eligible to attend its worship services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection.

Report No. 3

Subject: The Council on Ministries.

Date: April 30, 1976.

Petitions: F-1003 (E-11 DCA).

Membership 92; Present 67; For 67; Against 0; Not Voting 0.
Calendar No. 282, Adopted May 4, 1976, Journal page 357.

The committee recommends adoption of the following:

¶ 250. Amend ¶ 153 by adding the boldface material and deleting material in italics; renumber as ¶ 250:

The Council on Ministries.

¶ 250. There shall be a local church Council on Ministries, which shall consider, initiate, develop, and coordinate proposals for the church's strategy for mission. It shall receive and, where possible, utilize resources for missions provided by the District, Annual, Jurisdictional, and General Conference Councils on Ministries, boards, and agencies, and shall coordinate these resources with the Church's plan for ministries. [*in the local and other settings.*] The council shall be amenable to the Administrative Board to which it shall submit its plans for revision and appropriate action. Upon adoption of the program by the Administrative Board, the council shall implement the plans which are assigned to it.

The Council on Ministries shall elect teachers, counselors, and officers for the church school except where these are subject to election by the Charge Conference. **In local churches when size and organization permit, and where the educational program can be enhanced by division superintendents, the Council may elect such person(s).** They shall be nominated by the work area chairperson of education upon the recommendation of the superintendent of the church school and after consultation with the pastor, **the division superintendents**, and such other groups or persons as the Council on Ministries may designate. It is recommended that the Committee on Nominations and Personnel be a resource in this process (¶ 258.1).

The Council on Ministries shall make recommendations to the Committee on Finance requesting the financial resources needed to undergird the ministries which it has developed, using local and connectional program suggestions, and which the council recommends to the Administrative Board.

The Council on Ministries, in consultation with the pastor, may make recommendations to the Pastor-Parish Relations Committee regarding the professional and other staff positions needed to carry out the program projected by the council.

Since local churches vary greatly in needs and size, the structure and organization required will differ. The Council on Ministries with its several elected representatives is the minimum structure for the development and administration of the local church program. The Council on Ministries, in order to implement the Church's mission, may request expansion of the structure to include councils, commissions, task groups, committees, and other groups as needed. Where the committees, councils, task groups, commissions, etc., are not organized, the duties assigned to each become the responsibility of the Council on Ministries.

Report No. 4

Subject: Church Membership and Age of Local Church Trustees.

Date: April 30, 1976.

Petitions: F-1471, F-1470, F-1472, F-1475.

Membership 92; Present 85; For 85; Against 0; Not Voting 0.

Calendar No. 283, Adopted May 4, 1976, Journal page 357.

The committee recommends that Par. 1419 of the Discipline beginning with the words "than nine persons, each of whom" shall be amended by substituting the words **shall be of legal age as determined by law** for the words *shall not be less than twenty-one years of age*.

Making the phrase read "than nine persons, each of whom shall be of legal age as determined by law."

Report No. 5

Subject: Nomination and Election, Chrp., Board of Trustees.

Date: April 30, 1976.

Petitions: F-1484.

Membership 92; Present 88; For 72; Against 14; Not Voting 2.

Calendar No. 284, Adopted May 4, 1976, Journal page 357.

The committee votes nonconcurrence.

Report No. 6

Subject: Relationship of Trustees and Directors.

Date: April 30, 1976.

Petitions: F-1490.

Membership 92; Present 83; For 80; Against 1; Not Voting 2.

Calendar No. 285, Adopted May 4, 1976, Journal page 358.

The committee recommends that Par. 1424.4 be amended so to read:

4. "Trustee," "trustees," and "Board of Trustees," as used herein or elsewhere in the Discipline, *shall*, may be construed to be synonymous with "director," "directors," and "Board of Directors" applied to corporations, **when required to comply with law.**

Report No. 7

Subject: List of Trusts in Which Local Church Is Beneficiary.

Date: April 30, 1976.

Petitions: F-1594.

Membership 92; Present 75; For 56; Against 19; Not Voting 0.

Calendar No. 286, Adopted May 4, 1976, Journal page 358.

The committee recommends amending Par. 1442.9 of the Discipline, after the words "how the funds are invested" add the following phrase, **clarifying the manner in which these investments made a positive contribution toward the realization of the goals outlined in "The Social Principles" of the Church**, and in what manner the income therefrom is expended or applied.

Report No. 8

Subject: Public Notice Required—Sale Abandoned Property.

Date: April 30, 1976.

Petitions: F-1520, F-1522 through F-1524, F-1514 through F-1520, F-1597 through F-1604.

Membership 92; Present 84; For 79; Against 3; Not Voting 2.

Calendar No. 287, Adopted May 4, 1976, Journal pages 358-359.

The committee recommends amending Par. 1441.1 of the Discipline by adding after the words "with direction of the annual conference"; **provided that a public notice be given in the local newspaper at least thirty days before the sale; . . .**

Report No. 9

Subject: Churches in Static Population Areas.

Date: April 30, 1976.

Petitions: F-1559 through F-1576.

Membership 92; Present 85; For 80; Against 0; Not Voting 5.
Calendar No. 288, Adopted May 4, 1976, Journal page 359.

The committee recommends revising Par. 1443 of the Discipline as follows: In static and declining population areas, churches of fifty members or less shall study, under the leadership of the district superintendent; delete the phrase, *the district Advisory Committee, if any*, and substitute the phrase; **the District Board of Church Location and Building**; delete, *and the Conference Commission on Town & Country Ministries*; and substitute; **and the appropriate conference agency**, their potential in the area to determine; substitute **how** for *whether or not*, they shall continue to develop programs as an organized church, delete, *or; give special attention to relocation or merger with other congregations*, and add; **develop cooperative patterns with other congregations, or give special attention to relocation.**

The paragraph will then read: In static and declining population areas, churches of fifty members or less shall study, under the leadership of the district superintendent, **the District Board of Church Location and Building, and the appropriate Conference Agency**, their potential in the area to determine how they shall continue to develop programs as an organized church and **develop cooperative patterns with other congregations, or give special attention to relocation.**

Report No. 10

Subject: Local Church Building Program.

Date: April 29, 1976.

Petitions: F-1528, F-1532-F-1550, F-1555, F-1584.

Membership 92; Present 84; For 79; Against 3; Not Voting 2.

Calendar No. 289, Adopted May 4, 1976, Journal pages 360-361.

Par. 1436 of the Discipline (introductory statement) reads as follows:

“Any local church planning to build or purchase a new church or educational building or a parsonage, or to remodel such a building if the cost will exceed 10 percent of its value, shall take the following steps:”

Substitute the following:

Any local church planning to build or purchase a new church or educational building or a parsonage, or to remodel such a building if the cost will exceed 10 percent of its value, shall first establish a study committee (Pars. 662.4 and 161)

to analyze the needs of the church and community, project the potential membership with average attendance, and write up its program of ministry. This information will form the basis of a report to be presented to the charge conference and to be used by the Building Committee (Pars. 1436.3-4). The study committee's findings become a part of the report to the District Board of Church Location and Building (Pars. 1436.2, .4, .4; 1416.1) and to the Conference Review Committee on Building and Church Extension (Par. 1181.6) or the appropriate body.

Section 1436.1-.11 will remain unchanged.

Report No. 11

Subject: Steps for Preliminary Planning for Church Building.

Date: April 30, 1976.

Petitions: F-1530, F-1531, F-1534, F-1535, F-1551.

Membership 92; Present 79; For 77; Against 0; Not Voting 2.

Calendar No. 290, Adopted May 4, 1976, Journal page 361.

The committee recommends amending Par. 1416.1 of the Discipline beginning with the words "as provided in Par. 1436.4-5. Delete the phrase, *Before finally approving the architectural plans it shall ascertain whether the preliminary plans have been reviewed.* Add this phrase, **Before finally approving the building project, the Board shall ascertain whether the preliminary architectural design and financial programs have been reviewed, evaluated, and approved by proper authorities.** (Pars. 1181.6 & 1436.6)

Report No. 12

Subject: Parsonage Equity.

Date: April 29, 1976.

Petitions: F-1491-F-1512, F-1579.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 291, Adopted May 4, 1976, Journal page 361.

The committee recommends amending Par. 1422.3 of the Discipline by deleting from the first sentence the phrase *which does not own a parsonage* so that the paragraph will then read:

When two or more local churches compose a single pastoral charge having a parsonage and one or more is separated from such charge and established as a pastoral charge or united with another pastoral charge, each such local church shall be entitled to receive its just share of the then reasonable value of the parsonage in which it has invested funds.

Report No. 13

Subject: Title Section XV (dealing with Council on Ministries).

Date: May 1, 1976.

Petitions: F-1285, F-1286, F-1287, F-1288, F-1289, F-1290, F-1291, F-1303, F-1311, F-1312, F-1313.

Membership 92; Present 57; For 57; Against 0; Not Voting 0.

Calendar No. 292, Adopted May 4, 1976, Journal pages 361-362.

The committee recommends that Section XV of the Discipline be changed from *The Local Church and Parish Councils on Ministries* to **The Council on Ministries of the Local Church and Parish**.

Report No. 14

Subject: Committee on Pastor-Parish Relations.

Date: May 1, 1976.

Petitions: (F-1392 through F-1399), F-1401 through F-1404, F-1413, F-1414, F-1429, F-1430, F-1431, F-1409, F-1433, F-1434.

Membership 92; Present 68; For 68; Against 0; Not Voting 0.

Calendar No. 579, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends acceptance of proposed Paragraph 258.2 amended to read as follows:

¶ 258.2. Delete ¶ 162.2 and substitute the following; renumber as ¶ 258.2:

¶ 258.2 (a) There shall be a Committee on Pastor-Parish Relations (Staff-Parish Relations) of not fewer than five nor more than nine lay persons representative of the total congregation, including one young adult and a lay member of the annual conference; it is recommended that one youth be included. No staff member or immediate family member of a minister or staff member may serve on the committee. The members, including the chairperson, shall be elected by the Charge Conference upon nomination by the Committee on Nominations and Personnel. In order to secure experience and stability, the membership shall be divided into three classes, one of which shall be elected each year for a three year term. Where there is more than one church on a charge, the committee shall include at least one representative from each congregation.

(b) In those charges where there is a multiple staff, full or part-time, the committee shall relate to the entire staff, clergy and lay, providing to all staff members direct personal and professional access to the Pastor-Parish

Relations Committee as well as to the pastor, the District Superintendent, and the Bishop. In such cases the committee may be known as the Staff-Parish Relations Committee.

(c) The committee shall meet at least quarterly. It shall meet additionally at the request of the bishop, the district superintendent, the minister, any member of the professional staff, or the chairperson of the committee. The committee shall meet only with the knowledge of the minister and/or the district superintendent. It may meet with the district superintendent without the minister being present; however, when the minister is not present, the minister, or any member of the staff under consideration, shall be informed prior to such a meeting and immediately thereafter be brought into consultation either by the committee or by the district superintendent. In the event that only one congregation on a charge containing more than one church has concerns which it wishes to share, its member(s) in the committee may meet separately with the minister or any member of the professional staff, or the district superintendent, but only with the knowledge of the minister and/or district superintendent.

(d) The duties of the committee shall include the following:

(1) To confer and counsel with the minister and staff in making an effective ministry by being available for counsel, keeping the minister and staff advised concerning conditions within the congregation as they affect relations between the minister/staff and the people, and continually interpreting to the people the nature and function of the ministry.

(2) To counsel with the minister and staff on matters pertaining to their relationship with the congregation, including priorities to be given in the use of their time and skill in relation to the goals and objectives set for the congregation's mission and the demands upon the ministry.

(3) To evaluate annually the effectiveness of the minister and staff. It is recommended that materials provided by the Conference Board of Ordained Ministry and the Conference Board of Diaconal Ministry and other appropriate agencies be utilized in this process.

(4) To consult on matters pertaining to pulpit supply, proposals for salary, travel expense, vacation, health and life insurance, pension, continuing education, housing and other practical matters affecting the work and families of the minister and staff, and to make recommendations

regarding such matters to the Administrative Board, reporting budget items to the Committee on Finance. The parsonage is to be mutually respected by the ministerial family as the property of the church, and by the church as the private home of the ministerial family. The committee may arrange with the Administrative Board for the necessary time and financial assistance for the attendance of the minister and/or staff at such continuing education events as may serve their professional and spiritual growth.

(5) To interview, evaluate, review, and recommend annually to the Charge Conference persons seeking candidacy for ministry. The committee shall provide to the Charge Conference a list of ministerial students from the charge and shall maintain contact with these students, supplying the Charge Conference with a progress report on each student.

(6) To interpret preparation for ministry and Ministerial Education Fund to the congregation.

(7) To confer with the minister and/or other appointed members of the staff if it should become evident that the best interests of the Charge and minister(s) will be served by a change of minister(s). The committee shall cooperate with the minister(s), the district superintendent and the bishop in securing clergy leadership. Its relationship to the district superintendent and the bishop shall be advisory only.

(8) To recommend to the Administrative Board, after consultation with the minister and the Council on Ministries, the professional and other staff positions needed to carry out the work of the church or charge. After consultation with the minister, the committee shall recommend persons for employment in the staff positions created by the Board which are not subject to episcopal appointment. In making recommendations of persons for professional staff positions, consideration shall be given to the training qualifications and certification standards set forth by the general church agency to which such positions are related. The committee shall review annually insurance and pension benefits for all lay employees, full and part-time.

(9) To recommend to the Charge Conference, when the size of the employed staff of the charge makes it desirable, the establishment of a Personnel Committee. This committee shall be composed of such members of the Pastor-Parish Relations Committee as it may designate, and such additional members as the Charge Conference may determine.

Report No. 15

Subject: Council on Ministry, Membership.

Date: May 1, 1976.

Petitions: F-1003, F-1010, F-1013, F-1223, F-1298, F-1299, F-1300, F-1301, F-1304, F-1306, F-1307, F-1308, F-1309, F-1315, F-1317, F-1449.

Membership 92; Present 71; For 69; Against 1; Not Voting 1.
Calendar No. 580, Adopted May 7, 1976, Journal page 538.

The committee recommends:

Amend ¶ 155 by adding boldface material and deleting material in italics; renumber as ¶ 251:

¶ 251. The basic membership of the local church Council on Ministries shall include: the minister and other staff persons who are engaged in program work; the chairperson of the Administrative Board, the lay leader; the president of United Methodist Women; **the president of United Methodist Men; the superintendent of the church school;** the coordinators of age levels: children, youth and adult; a coordinator of family ministry; the chairperson of each work area: *ecumenical affairs and interreligious concerns*, education, evangelism, missions, social concerns, stewardship, **religion and race and worship;** a **lay member of Annual Conference** and two youth members (12-18) and two young adult members (19-30) of the congregation if not otherwise provided for.

The Charge Conference may elect to the Council on Ministries upon nomination of the Committee on Nominations and Personnel: [*the superintendent of the study program of the church, a representative of United Methodist Men*] the local church health and welfare representative, a representative of United Methodist Youth Ministry, a **secretary of enlistment, coordinator of young adult ministries,** and other persons on the basis of their competency in program planning.

The officers of the Council on Ministries shall be a chairperson, who shall be a lay person or a minister who is not a member of the local staff, a vice-chairperson, and a secretary. The chairperson shall be elected by the Charge Conference upon nomination of the Committee on Nominations and Personnel; the vice-chairperson and secretary shall be elected by the council from its own membership.

(Note: The report as printed in the *Daily Christian Advocate* made reference to "two new paragraphs immediately following" the material printed above; however, no new paragraphs were included in the printed report as adopted by the General Conference.—Editor)

Report No. 16**Subject: Coordinator of Young Adult Ministries.**

Date: April 29, 1976.

Petitions: F-1320.

Membership 92; Present 73; For 70; Against 2; Not Voting 1.

Calendar No. 581, Adopted May 7, 1976, Journal page 536.

The committee recommends the amendment of Par. 156.1 by the following addition:

Age Level and Family Coordinators.—1. The Charge Conference shall elect annually upon nomination by the Committee on Nominations and Personnel a coordinator of children's ministries, a coordinator of youth ministries, a coordinator of adult ministries, and a coordinator of family ministries. **Where young adult ministries would be enhanced, a coordinator of young adult ministries may be elected.** Each of the coordinators shall, under the guidance of the minister or a representative from the employed professional staff and the chairperson of the Council on Ministries, study the needs of the age group and the goals of the congregation's ministry and coordinate the planning and implementation of a unified and comprehensive ministry with the age group. Each coordinator shall serve as liaison with organizations, persons, and resources in and beyond the local church which relate to the particular age-level. The coordinator shall represent on the Council on Ministries the concerns of age-level organizations when they are not otherwise represented.

Report No. 17**Subject: Work Area Chairpersons.**

Date: April 30, 1976.

Petitions: F-1003 (Partial).

Membership 92; Present 70; For 67; Against 0; Not Voting 3.

Calendar No. 582, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends:

Amend ¶ 158 by adding boldface material and deleting material in italics; renumber as ¶ 253:

¶ 253. Work Area Chairpersons.—Major concerns of the Church Universal and local church include ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship. Therefore the Charge Conference shall elect annually upon nomination of the Committee on Nominations and Personnel the chairperson of ecumenical affairs, the chairperson of education, the chairperson of evangelism, the chairperson of missions, the chairperson of religion and race, the chairperson of social concerns, the chairperson of stewardship, and the chair-

person of worship. Where desirable, the Charge Conference may combine coordinators' and work area chairpersons' assignments.

Each work area chairperson, [*under*] **with** the guidance of the minister or a representative from the employed staff and the chairperson of the Council on Ministries, shall contact the program agencies, obtain guidance material, and study the implications for the work area in the total mission of the Church; shall interpret and recommend to the Council on Ministries ways of implementing the mission of the Church represented by the area; shall make specific recommendations of the work area for different age groups; shall serve as liaison within and beyond the local church. When an activity in the area of work is planned by the Council on Ministries to include two or more age levels, the chairperson of the work area may serve, when designated by the Council on Ministries, as chairperson of a group from the age levels to carry out the activity.

Report No. 18

Subject: Work Area Chairperson of Education.

Date: April 30, 1976.

Petitions: F-1003 (Partial), F-1331.

Membership 92; Present 75; For 73; Against 2; Not Voting 0.

Calendar No. 583, Adopted May 7, 1976, Journal page 536.

The committee recommends: New Par. 253.1 which replaces old Par. 159.1, as follows:

1. **The work area chairperson of Education shall design and recommend to the Council on Ministries an organization of the educational program of the church in keeping with the standards and policies developed by the Division of Education, Board of Discipleship, and shall keep the Council on Ministries aware of sound educational procedures. The chairperson shall nominate persons to the Council on Ministries for election as division superintendents, (as needed), teachers, counselors, officers of the church school and may nominate a representative of higher education concerns (§ 250).**

The work area chairperson of Education shall see that persons of all ages are provided with opportunities to study the Bible and the Christian faith and life, and shall encourage and facilitate the use of curriculum resources which are based on curriculum plans which have been approved by the Board of Discipleship of the United Methodist Church.

The work area chairperson of Education, with the cooperation of the representative of higher education, shall provide

locally for the promotion and support of the interest of higher education and campus ministry, in accordance with the programs of the annual conference and the Board of Higher Education and Ministry, Division of Higher Education. This shall include plans for the ministry to students related to the local church and shall promote the observance of United Methodist Student Day and the receiving of an offering for the support of the United Methodist scholarships and for the United Methodist Student Loan Fund (§ 266.1.d).

The chairperson shall promote the local observance of Christian Education Sunday to emphasize the importance of Christian Education and to receive an offering to strengthen Christian Education in areas of greatest need. The offerings shall be sent to the treasurer of the Conference, who shall distribute the funds in accordance with § 266.1.d.

Report No. 19

Subject: Work Area Chairperson in Evangelism.

Date: April 30, 1976.

Petitions: F-1003 (Partial).

Membership 92; Present 75; For 74; Against 1; Not Voting 0.
Calendar No. 584, Adopted May 7, 1976, Journal page 536.

The committee recommends adoption of the following:

Amend § 159.2 by adding boldface material and deleting material in italics; renumber as § 253.2:

2. The [*commission*] **work area chairperson** on Evangelism shall keep the Council on Ministries aware of the aim and means of evangelism in the goals for the Church's ministry. In keeping with the standards and guidance material supplied by the Board of Discipleship, Division of Evangelism, Worship and Stewardship and the Annual Conference Board of Discipleship (or comparable organization), [*it*] **he/she** shall recommend activities and structure to respond to the evangelistic mission of the local church. In cooperation with the pastor and the Council on Ministries [*it*] **the chairperson** shall develop and implement ministries for membership care. [*It*] **He/she** shall assist the age-group councils to respond to evangelistic opportunities in the community so that every person is included in the responsibility of a local church. **In cooperation with the pastor and the Council on Ministries the chairperson shall develop and implement ministries for membership care including growth in the devotional life and distribution of The Upper Room and other devotional resources.**

Report No. 20

Subject: Work Area Chairperson on Missions.

Date: May 1, 1976.

Petitions: F-1003 (Partial).

Membership 92; Present 75; For 75; Against 0; Voting 0.

Calendar No. 585, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends adoption of the following:

Amend ¶ 159.3 by adding boldface material and deleting material in italics; renumber as ¶ 253.3:

3. The [*commission*] **work area chairperson** on Missions shall keep the Council on Ministries aware of the purpose and needs of programs and institutions supported by the Church in the nation and around the world. In keeping with the standards and guidance material supplied by the Board of Global Ministries, and the Annual Conference Board of Global Ministries (or comparable organization), [*it*] **the chairperson** shall provide resources to be used in the study program of the church. Through the council [*it*] **he/she** shall cooperate with other commissions in surveying the needs of the local community, and recommend to the Council on Ministries plans for local mission and service projects and for participation in enterprises [*sponsored by*] **related to the National Division or the Health and Welfare Ministries Division** of the Board of Global Ministries in the geographic area of the local church. [*It*] **The chairperson** shall recommend means of keeping the church informed of the qualifications and current needs for personnel to serve through the Church around the world. (See ¶ 259.2.) [*It*] **He/she** shall develop a benevolence budget and submit it to the Council on Ministries for their recommendation to the Committee on Finance. The chairperson shall recommend **Advance Specials on behalf of the entire church and in addition shall promote acceptance of Advance Specials by individuals and groups.**

Report No. 21

Subject: Work Area Chairperson on Social Concerns.

Date: May 1, 1976.

Petitions: F-1003 (Partial).

Membership 92; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 586, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends adoption of the following:

Amend ¶ 159.4 by adding boldface material and deleting material in italics; renumber as ¶ 253.4:

4. The [*commission*] **work area chairperson** on Social

Concerns shall keep the Council on Ministries aware of the need for study and action in the areas of peace and world order, human relations, political and economic affairs, and health and general welfare. In keeping with standards and guidance materials supplied by the Board of Church and Society and the Annual Conference Board of Church and Society, *[it]* **the chairperson** shall recommend to the Council on Ministries study/action projects in the field of social concerns. *[The commission]* **He/she** shall cooperate with other commissions in surveying the needs of the local community and in recommendations for local social-action projects.

Report No. 22

Subject: Chairperson of Work Area on Stewardship.

Date: May 1, 1976.

Petitions: F-1003 (Partial).

Membership 92; Present 77; For 74; Against 2; Not Voting 1.

Calendar No. 587, Adopted May 7, 1976, Journal page 536.

The committee recommends adoption of the following:

Amend ¶ 159.5 by adding boldface material and deleting material in italics; renumber as ¶ 253.5:

5. The *[commission]* **work area chairperson** on Stewardship shall keep the Council on Ministries aware of the meaning of the stewardship of life, time, talent, and material *[means]* **possessions** as evidences of the fruits of the Spirit. In keeping with the standards and guidance material supplied by the Board of Discipleship and the Annual Conference Committee on Lay Life and Work, *[it]* **he/she** shall recommend to the Council on Ministries or the age-group councils, materials and methods, for keeping the people involved in service and mission. In churches where the Commission on Stewardship is organized, the Council on Ministries shall elect representatives of the Committee on Finance to serve on the commission. (See par. 258.3)

The Chairperson on Stewardship in cooperation with the Council on Ministries shall organize an ongoing Wills Task Force which shall have the responsibility to (1) emphasize the need for adults in all life cycles to have wills and (2) stress the need for church members and constituents to make bequests and special gifts to United Methodist Churches, institutions, agencies and causes by means of wills, annuities, trusts, life insurance, memorials and various types of property. The Task Force shall relate to the Section on Stewardship of the Board of Discipleship for program assistance and direction.

Report No. 23

Subject: Work Area Chairperson on Ecumenical and Inter-religious Concerns.

Date: April 30, 1976.

Petitions: F-1003 (partial).

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 588, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee votes adoption of the following:

Amend ¶ 159.7 by adding boldface material and deleting material in italics; renumber as ¶ 253.7:

7. The [*commission*] **work area chairperson** on Ecumenical [*Affairs*] **and Interreligious Concerns** shall encourage awareness and understanding of ecumenism at all levels (dialogue, councils, and unions). [*It*] **The chairperson** shall stimulate studies, plan programs, cooperate in specific ecumenical endeavors, and encourage conversation and fellowship with members of other Christian churches.

Report No. 24

Subject: Chairperson of Work Area on Worship.

Date: April 30, 1976.

Petitions: F-1003 (partial).

Membership 92; Present 73; For 73; Against 0; Not Voting 0.

Calendar No. 589, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends the following:

Amend ¶ 159.6 by adding boldface material and deleting material in italics; renumber as ¶ 253.6:

6. The [*commission*] **work area chairperson** on Worship shall aid the congregation to become increasingly aware of the meaning, purpose, and practice of worship. In keeping with the standards and guidance material supplied by the Board of Discipleship, [*it*] **the chairperson** shall recommend plans for the study by individuals and groups of the art of worship; shall cooperate with the pastor in caring for music **and the other arts as described below**, ushering, furnishings, appointments, and sacramental elements for congregational worship; and shall recommend standards for the placement in the church of memorial gifts as aids to worship, **and cooperate with the pastor in planning and caring for worship, music and other arts. To the end that music and other arts may contribute largely to the communication and celebration of the gospel, the work area chairperson shall promote adequate musical leadership in the church; cooperate with other educational**

enterprises of the church in teaching persons of all ages our heritage of song and the meaning of worship as it uses music and other arts both traditional and contemporary; encourage certification of musical leadership as directors and ministers of music and music associates; to encourage wider use and understanding of visual arts, dramatic arts, and architectural design as expressions of faith and means of proclamation of the gospel; seek guidance and resources from appropriate general agencies, commissions, or task groups.

Report No. 25

Subject: Work Area Chairperson on Religion and Race.

Date: April 30, 1976.

Petitions: F-1003 (partial).

Membership 92; Present 75; For 73; Against 2; Not Voting 0.

Calendar No. 590, Adopted May 7, 1976, Journal pages 536-537.

The committee recommends the following:

Amend ¶ 159 by adding a new section, number 8; renumber as ¶ 253.8:

8. The work area chairperson on Religion and Race shall keep the Council on Ministries and the congregation aware of the meaning of a racial and ethnic pluralistic United Methodist Church. In keeping with the standards and guidance material supplied by the Commission on Religion and Race and the Annual Conference Commission on Religion and Race, he/she shall recommend to the Council on Ministries program opportunities for worship, fellowship, witness, study, nurture and service with persons, groups, and congregations across racial and ethnic lines.

Report No. 26

Subject: Church School.

Date: April 30, 1976.

Petitions: F-1003 (partial).

Membership 92; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 591, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends the following:

Delete ¶ 160.1 and substitute the following; renumber as ¶ 254.1:

1. The Church School. In each local church there shall be a church school for the purpose of accomplishing the church's educational ministry in accordance with ¶ 1310.

a. The church school provides a variety of settings and

resources for all persons—children, youth and adults—to explore the meanings of the Christian faith in all its dimensions, to discover and appropriate to themselves those meanings which are relevant for their lives and for society, and to assume personal responsibility for expressing those meanings in all their relationships. Through such experiences persons will be encouraged to commit themselves to Christ and to unite with the Christian community through membership in a local church. The Division of Education, Board of Discipleship, sets standards and provides guidance resources and plans for the organization, administration, grouping and leadership of the church school. (§ 1311.1).

All the concerns of the church will be present in the church school's educational ministry: ecumenical affairs, evangelism, missions, social concerns, stewardship and worship. The curriculum of the church school will include the meanings and experiences of the Christian faith as found in the Bible, in history, and in human encounter with the natural world and contemporary society. The curriculum resources shall be based on curriculum plans approved by the Division of Education and the Board of Discipleship. (§ 1324).

b. The church school shall be administratively related to the Commission on Education. The superintendent of the church school, who is the administrator of the church school, shall be responsible for relating the church school to the total ministry of the church through the Commission on Education and the Council on Ministries.

c. Church school settings include the Sunday church school and all other ongoing and short-term classes and learning groups for persons of all ages. The church school may be organized with three divisions if desired: children's division for persons from birth through the sixth grade; youth division for persons from the seventh grade through the twelfth grade; and adult division for persons beyond the twelfth grade. Division superintendents, teachers, counselors, church school secretary, curriculum resources secretary, librarian, and such other officers as needed to administer and operate the church school shall be nominated by the work area chairperson on Education upon the recommendation of the superintendent of the church school in consultation with the minister or representative of the employed staff and elected by the Council on Ministries. (§ 250).

Report No. 27**Subject: Young Adult Ministry.**

Date: April 30, 1976.

Petitions: F-1319, F-1321.

Membership 92; Present 77; For 76; Against 1; Not Voting 0.
Calendar No. 592, Adopted May 7, 1976, Journal page 536.

The committee recommends a new paragraph 160.3 Renumber present 160.3 and .4 to be 160.4 and 160.5 respectively.

160.3. Young Adult Ministry. The ministry of the local church shall include and be extended to persons out of high school (approximately 18 through 30 years of age). Such ministry shall seek to meet the needs of young adults and bring them to a knowledge of Jesus Christ. Such ministry shall be the responsibility of the Council on Ministries, working through its adult coordinator or young adult coordinator, if elected, or the adult/young adult council, if organized. A cooperative approach to young adult ministries with other churches, denominations, community organizations, and groups shall be encouraged as a valid outreach ministry of the local United Methodist Church.

Report No. 28**Subject: United Methodist Men.**

Date: April 30, 1976.

Petitions: F-1003 (partial), F-1352, F-1353.

Membership 92; Present 78; For 66; Against 11; Not Voting 1.
Calendar No. 593, Adopted May 7, 1976, Journal pages 537-538.

The committee recommends the following:

Delete ¶ 160.4 and substitute the following; renumber as ¶ 254.4:

4. United Methodist Men.—a) A fellowship of United Methodist Men may be formed in every local church. Resources for the organization and implementation of men's ministry, including chartering services, are to be prepared by, and under the direction of, the Division of Lay Life and Work, Board of Discipleship.

b) United Methodist Men shall be a creative supportive fellowship of men who seek to know Jesus Christ, to grow spiritually, to seek daily his will and whose primary purpose is to bring Jesus Christ into the lives of men and into all their relationships.

c) Persons seeking membership in a local United Methodist Men fellowship shall be expected to subscribe to these objectives:

1) To engage daily in Bible study and prayer.

2) To bear witness to Christ's way in daily work and in all personal contacts through words and actions.

3) To engage in some definite Christian service.

4) To encourage knowledge of and support for the total mission of The United Methodist Church.

5) To engage in evangelism by sharing the fulness of the gospel in its personal and social dimensions.

6) To clarify and speak to the identity and role of men in contemporary society.

7) To seek commitment to discipleship.

8) To study and become familiar with the United Methodist Church, its organization, doctrines and belief.

9) To cooperate with all units of United Methodist Men in obtaining these objectives through district, conference and church-wide goals.

d) Fellowship of United Methodist Men may be formed in clusters, and in other groupings of local churches as needed.

e) The duly appointed pastor of the church will be a member of the fellowship and its executive committees.

Report No. 29

Subject: Church School Reports and Statistics.

Date: April 30, 1976.

Petitions: F-1345.

Membership 92; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 594, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends concurrence in principle, and refers to the Board of Discipleship and to the Committee on Official Forms and Records of the General Council on Finance and Administration to study a more effective means of reporting statistics concerning the church school for implementation if desirable.

Report No. 30

Subject: Work Area Commissions.

Date: April 30, 1976.

Petitions: F-1003 (partial).

Membership 92; Present 73; For 73; Against 0; Not Voting 0.

Calendar No. 595, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends the following:

Amend ¶ 159 by adding the boldface material and deleting the material in italics; renumber as ¶ 256:

¶ 256. Work Area Commissions.—When the size of the church and the extent of the program indicate the need, the Council on Ministries may choose to establish one or more work area commissions (ecumenical affairs, education, evangelism, missions, social concerns, stewardship, worship, and religion and race). [*The Commission shall work under the leadership of the work area chairperson to expedite the concerns of the Council on Ministries in the area.*] **Where a commission is established it shall work under the leadership of the work area chairperson and shall assume the responsibilities herein assigned to that chairperson.** The representative of the work area serving on each age-level council shall be a member of the commission. At least two youths shall be included in the membership of all commissions. The council may elect other persons to the commission because of unusual interest and competency in the area. The minister or a representative of the employed professional staff appointed by the minister shall serve as an ex officio member of the commission.

Report No. 31

Subject: Organization of the Pastoral Charge.

Date: April 30, 1976.

Petitions: F-1001, F-1002, F-1006, F-1008, F-1009, F-1011, F-1012, F-1014, F-1022, F-1033, F-1034, F-1585, F-1588, F-1003 (partial).

Membership 92; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 596, Adopted May 6, 1976, Journal page 459.

The committee recommends deletion of Par. 104 and addition of a new paragraph as follows:

Add new ¶ 245:

¶ 245. **Organization of the Local Church.** In order that each local church may be an effective connectional unit in The United Methodist Church, it shall be the duty of all district superintendents and pastors to organize and administer the charges and churches committed to their care in accordance with the plan hereinafter set forth. In each local church there shall be an Administrative Board, a Council on Ministries, a Committee on Pastor-Parish Relations, a Board of Trustees, a Committee on Finance, a Committee on Nominations and Personnel, and such other commissions, councils, committees, task forces, and officers as the local church may determine. This plan may be modified in consultation with and upon the approval of the district superintendent. (See provision for alternate models of organization, Par. 260.)

The committee recommends adoption of the following:
Delete the first paragraph of ¶ 104; renumber the second paragraph as ¶ 260:

Alternate Models of Organization

¶ 260. Where size, circumstance, and specific mission responsibilities demand, a local church may in consultation with and approval by the district superintendent modify the organizational plans here set forth; **provided** that adequate provisions shall be made in such an organizational plan for relating the local church structures to appropriate district, annual conference, jurisdictional, and general church agencies and structures.

Report No. 32

Subject: Special Days.

Date: May 1, 1976.

Petitions: F-1003 (partial), F-1463.

Membership 92; Present 84; For 84; Against 0; Not Voting 0.

Calendar No. 597, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends the following:

Delete ¶ 163 and substitute the following; renumber as ¶ 267:

Section VII. Special Days.

¶ 267. There shall be six special days to be observed with offerings and seven special days to be observed without offerings in The United Methodist Church. Pastors will report the amount of the offering to the Annual Conference in the manner indicated on the Annual Conference report form.

1. The special days with offering are as follows:

a) **Human Relations Day.**—A Human Relations Day shall be observed on or about the second Sunday in February with an offering goal recommended by the General Council on Finance and Administration and adopted by the General Conference (¶ 915.1). The receipts shall be divided as follows: United Methodist Volunteer Service, Community Developers, In-Service Training for Ethnic Minorities and Police-Community Relations. The purpose of the day is to further the development of better human relations through funding programs recommended by the General Council on Finance and Administration after consultation with the General Council on Ministries and determined by the General Conference. The offering shall be promptly remitted by the local church treasurer to the conference treasurer.

b) **One Great Hour of Sharing.**—There shall be an annual observance of the One Great Hour of Sharing as a special offering for relief (§ 915.2). It shall be observed on or about the fourth Sunday in Lent. The One Great Hour of Sharing offering shall be promptly remitted by the local church treasurer to the conference treasurer, who shall remit monthly to the treasurer of the General Council on Finance and Administration.

c) **Golden Cross Sunday.**—The Golden Cross offering is an annual offering taken for the support of the work of health and welfare ministries in the Annual Conference, or if the conference has no Golden Cross program, in the local church. It shall be observed on the first Sunday in May. The week immediately preceding shall be designated as Health and Welfare Ministries Week and offers an opportunity to interpret and promote this aspect of the church's work.

d) **United Methodist Student Day.**—The United Methodist Student Day offering, taken annually, on or about the second Sunday in June, shall be received for the support of The United Methodist Scholarships and The United Methodist Student Loan Fund (§ 915.3). The promotion for student loans and scholarships in the local congregation will be through the Annual Conference Commission/Board of Higher Education and Ministry by the office of the United Methodist Student Loan Fund and the United Methodist Scholarships.

e) **Christian Education Sunday.**—The offering on Christian Education Sunday is an annual offering taken in the church school for the Annual Conference Committee on Education (or comparable organization), and goes entirely to the support of that committee. This offering may be held any Sunday or as the Annual Conference directs. A special Christian Education Sunday voucher will be issued.

f) **World Communion.**—There shall be a World Communion offering, the receipts to be used in support of the Division of Chaplains and Related Ministries (§§ 1621-23), the program of Crusade Scholarships, and the Scholarship Fund for Minority Groups (§ 915.4). Local churches are directed to receive, on or about the first Sunday in October, a World Communion offering for this purpose, and are requested, in addition, to designate a portion of the Communion offering received at other observances of the Sacrament of the Lord's Supper for this purpose. Receipts shall be remitted promptly by local church treasurers to the conference treasurer, who shall remit monthly to the

treasurer of the General Council on Finance and Administration.

2. The special days without offering are as follows:

a) Rural Life Sunday.—Fifth Sunday after Easter.

b) **Heritage Sunday.**—The Sunday prior to May 25.

c) Ministry Sunday.—Third Sunday in September.

d) Laity Sunday.—Second Sunday in October. The Annual Conference Board of Discipleship (if any; see ¶ 717.7d) may suggest an offering.

e) **World Order Sunday.**—The Sunday before Reformation Day.

f) Drug and Alcohol Concerns Sunday.—Second Sunday in November.

g) National Bible Sunday.—The Sunday prior to Thanksgiving Day.

Report No. 33

Subject: Restoration of Members.

Date: April 30, 1976.

Petitions: F-1142.

Membership 72; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 598, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends to amend Par. 129, Section 4, Book of Discipline by addition of the following: **Providing that upon request the member may be restored to membership by the pastor; and provided further, that should a transfer of membership be requested, the pastor may restore the person's membership for this purpose and issue the certificate of transfer.**

So that it now reads: 4. If the directives of sections 1, 2 or 3 above have been followed for the specific number of years without success, the member's name may be removed from the membership roll by vote of the Charge Conference on recommendation of the pastor and the evangelism work area chairperson of the Commission on Evangelism, each name being considered individually. On the roll there shall be entered after the name: "Removed by order of the Charge Conference," and if the action is on the basis of Sec. 3, there shall be added: "Reason: address unknown." The membership of the person shall thereby be terminated, and the record thereof shall be retained: **provided that upon request the member may be restored to membership by recommendation of the pastor; and provided further, that should a transfer of membership be requested, the pastor may restore the person's membership for this purpose and issue the certificate of transfer.**

Report No. 34**Subject: Meaning of Membership.**

Date: April 30, 1976.

Petitions: F-1076, F-1077, F-1003 (partial).

Membership 92; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 599, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends the following:

Amend ¶ 113 by adding boldface material; renumber as ¶ 212:

A member of The United Methodist Church is to be a servant of Christ on mission in the local and worldwide community. This servanthood is performed in family life, daily work, recreation, and social activities, responsible citizenship, **the stewardship of property and accumulated resources**, the issues of corporate life, and all attitudes toward other persons. Participation in disciplined groups is an expected part of personal mission involvement. Each member is called upon to be a witness for Christ in the world, a light and leaven in society, and a reconciler in a culture of conflict. Each member is to identify with the agony and suffering of the world and to radiate and exemplify the Christ of hope. The standards of attitude and conduct set forth in the Social Principles (Part III) should be considered as an essential resource for guiding each member of the Church in being a servant of Christ on mission.

Report No. 35**Subject: Acceptances of Apportionments.**

Date: April 30, 1976.

Petitions: F-1003 (partial).

Membership 92; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 600, Referred to General Council on Finance and Administration, May 7, 1976, Journal page 540.

The committee recommends: Amend Par. 145.10, line 2, Charge Conference for World Service and Conference Benevolences **and all other apportioned general funds** by the following procedure:

Last line, . . . all other amounts properly apportioned to it. **The Charge Conference shall determine annually the amount of its acceptances on all other apportioned general funds.** (See Par. 847, 889).

Report No. 36**Subject: Withdrawal from Membership.**

Date: April 30, 1976.

Petitions: F-1147, F-1148.

Membership 92; Present 75; For 75; Against 0; Not Voting 0.
Calendar No. 601, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends that Par. 141 of the Book of Discipline be amended by the addition of the following sentence at the conclusion of the paragraph: **Such person, upon written request, may be restored to membership on recommendation of the pastor.**

The paragraph would then read: If a member proposes to withdraw from The United Methodist Church, that member shall communicate the purpose in writing to the pastor of the local church in which membership is held. On receiving such notice of withdrawal, the pastor shall properly record the fact of withdrawal on the membership roll. If requested, the pastor shall give a statement of withdrawal to such member. **Such person, upon written request, may be restored to membership on recommendation of the pastor.**

Report No. 37

Subject: Purpose of Administrative Board.

Date: April 30, 1976.

Petitions: F-1229.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 602, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends the following:

The Administrative Board

Renumber ¶ 148 as ¶ 246.

Amend ¶ 148.1 by adding the boldface material:

1. Purpose.—The purpose of the Administrative Board shall be to initiate planning, receive reports, set **objectives and** goals, authorize action, determine policy, evaluate the church's ministries, and review the state of the church.

2. Meetings.—The Administrative Board shall meet at least quarterly. Special meetings may be ordered by the Administrative Board or called by the chairperson or the pastor.

3. Quorum.—The members present at any duly announced meeting shall constitute a quorum.

Report No. 38

Subject: Charge-wide Boards and Charge-wide Council on Ministries.

Date: April 30, 1976.

Petitions: F-1202—F-1205; F-1206—F-1209; F-1211—F-1218; F-1182; F-1183; F-1261—F-1263; F-1582.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.
Calendar No. 603, Adopted May 6, 1976, Journal pages 461-462, 463.

The committee recommends deleting Pars. 145.11, 145.12, 145.13 and replacing with the following:

145.11. In those instances where there are two or more churches on a pastoral charge the charge conference may provide a charge Administrative Board, a charge Council on Ministries, a charge treasurer and such other officers, commissions, committees and task groups as necessary to carry on the work of the charge.

145.12. In those instances where there are two or more churches on a pastoral charge the charge conference shall elect a charge Pastor-Parish Relations Committee, and may elect a charge Committee on Nominations and Personnel, a charge Committee on Finance, and a charge Board of Trustees in such instances where property is held in common by two or more churches of the charge. All churches of the charge shall be represented on such charge committees or boards. Charge organization shall be consistent with Disciplinary provisions for the local church.

Report No. 39

Subject: Local Church Conference.

Date: May 1, 1976.

Petitions: F-1176, F-1184, F-1191, F-1192, F-1476 through F-1483, F-1486, F-1487.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.
Calendar No. 604, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends changing the last two words in Par. 1420 from *Congregational Meeting* to **Church Conference** so that the last sentence of this paragraph will read: 1420 . . . The Charge Conference may assign the responsibility for electing trustees to a *Congregational Meeting Church Conference*.

Report No. 40

Subject: Charge Conference Removal of Members.

Date: May 1, 1976.

Petitions: F-1221.

Membership 92; Present 63; For 39; Against 20; Not Voting 4.
Calendar No. 605, Adopted May 7, 1976, Journal pages 535, 542.

The committee recommends revision of Par. 129.4 of the

Discipline. Insert in line 6 following "being considered individually," and ending with "On the roll . . ."

(Provided that the member's name shall have been entered in the minutes of the Annual Charge Conference for three consecutive years preceding removal.)

Report No. 41

Subject: Cooperative Parish Ministries.

Date: May 1, 1976.

Petitions: F-1016 through F-1020; F-1023 through F-1031; F-1046 through F-1051; F-1056 through F-1059; F-1595 through F-1596; F-1605 through F-1622; F-1267; F-1460; F-1046, F-1048, F-1049, F-1051, F-1292, F-1314, F-1294, F-1297, F-1296, F-1210, F-1293, F-1580, F-1295, F-1037.

Membership 92; Present 69; For 68; Against 1; Not Voting 0.

Calendar No. 606, Adopted May 6, 1976, Journal pages 460-461.

The committee recommends: In Part IV, Chapter I on The Local Church, Section I on the Pastoral Charge, delete Par. 106.3. Add a new Section II to follow, titled II. **Cooperative Parish Ministries**, Par. 107.1. **Local Churches**, with the guidance of the Holy Spirit, may enhance their witness to each other and to the world by showing forth the love of Jesus Christ through forms of mutual cooperation.

2. Annual Conferences shall consider organization of cooperative parish ministries through a program of parish development. Parish development is an intentional process of enabling congregations and church related agencies in a defined geographic area to develop coordinated church program and ministry.

3. Cooperative parish ministries may be expressed in forms such as the following: (1) **Larger Parish**—a number of congregations working together using a parish wide administrative Board, Council on Ministries and other committees and work groups as the parish may determine; providing representation on boards and committees from all churches; guided by a constitution or covenant; and served by a staff appointed to the parish and involving a director. (2) **Multiple Charge Parish**—a number of congregations maintaining clear local identity on the organizational level but meeting parish-wide for charge conference; served by ministers appointed to charges and to the parish; and governed by a parish council. (3) **Group Ministry**—a loosely organized group of two or more pastoral charges in which ministers are appointed to charges. The ministers

and/or lay council, representing all churches, may designate a coordinator. (4) Enlarged Charge—two or more congregations of relatively equal size that work as a unit with the leadership of one pastor. There may be a Charge Administrative Board, Council on Ministries and necessary committees. (5) Extended or Shared Ministry—a larger membership church sharing ministry with a smaller membership church usually served by one pastor. (6) Cluster Groups—a group of churches located in the same geographic area with a loosely knit organization which allows the participating congregations and pastoral charges to engage in cooperative programs in varying degree. A district may be divided into cluster groups for administrative purposes. (7) Probe Staff—composed of ministers and other staff assigned to a geographic region to explore possibilities for cooperation and developing strategy for improved ministries to persons.

4. A cooperative parish may include local churches of other denominations; however, those United Methodist churches involved in the composition of the parish shall be amenable to a Charge Conference organized according to the Discipline of The United Methodist Church.

Report No. 42

Subject: Personnel of Administrative Board—Financial Secretary.

Date: May 1, 1976.

Petitions: F-1234.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 607, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends amending Par. 149, line 14 by deleting *If not a member of the employed staff.*

Report No. 43

Subject: Personnel of Administrative Board—Membership Secretary.

Date: May 1, 1976.

Petitions: F-1235.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 608, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends amending Par. 149, line 21 by deleting *If not a member of the employed staff.*

Report No. 44

Subject: Local Church Organization for the Needs of People.

Date: May 1, 1976.

Petitions: F-1592.

Membership 92; Present 74; For 73; Against 0; Not Voting 1.

Calendar No. 609, Adopted May 6, 1976, Journal pages 459, 460, 535.

The committee recommends and refers to the Board of Discipleship for appropriate implementation the following petition:

Because United Methodist people do not personally involve themselves in the mission of the Church as much as we should, and

Because United Methodist people do not contribute to the Church as much money as we can, and

Because United Methodist people and The United Methodist Church do not relate to other Christian denominations in an ecumenical way as much as we should, and

Because United Methodist people do not fully share ourselves in a pluralistic Church as much as we should, and

Because most United Methodist people live and learn at the local church level, and

Because United Methodist people have a greater opportunity to serve their neighbors' needs at the local church level, and

Because there is a growing tendency in The United Methodist Church for the clergy and professionals to minister to all the demands of the missions of the Church, and

Because the laypeople in The United Methodist Church do not have as many structures and institutions at the local church level which are necessary to meet all the demands of the missions of the Church,

Therefore Be It Resolved: That the General Conference of The United Methodist Church meeting in Portland, Oregon, USA, during the month of April, 1976, recommend to all United Methodist congregations that they create structures and organizations to meet all the demands of the mission of the Church such as:

1. An organization (similar to the Society of St. Vincent de Paul of the Roman Catholic Church and the Society of St. Stephen of the Texas Methodist Conference) which has as its primary purpose the meeting of needs of people who are without the necessities of life,

2. An organization which has as its primary function the bringing together of laypeople of black, white, Native American,

Asian American and Hispanic congregations in a personal and social way,

3. An organization which is especially designed as a blood donor program which will make available blood for those who need it, and

4. A program where laypeople can share and witness more fully to their faith.

Report No. 45

Subject: Secretary of Career Planning and Counseling.

Date: May 1, 1976.

Petitions: F-1278, F-1281.

Membership 92; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 610, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends the following:

Delete ¶ 152.2 and substitute the following; renumber as ¶ 259.2:

2. The secretary of career planning and counseling shall coordinate and guide, with the pastor and related interests of the local church, a program of interpretation and counseling which will assist persons in their career planning and occupational decisions related to the church.

The Secretary of Career Planning and Counseling shall inform the appropriate church agencies and ministries of the names and addresses of young persons from that local church who attend school, receive training, join the military, or are in other situations which require their moving temporarily or permanently from the local church area.

Report No. 46

Subject: Limited Service Church.

Date: May 1, 1976.

Petitions: F-1625.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 611, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends referring this to the Board of Global Ministries with its appropriate section to study this proposal for possible recommendation to the 1980 General Conference:

We wish to petition the General Conference to amend the Book of Discipline by adding to Paragraph 1443 the following material to become Par. 1443, Sections 1-6.

Par. 1443.1. If under such circumstances there is a possibility of future population growth in the area, or if

there is strong sentiment to retain the church property, then with the consent of the bishop, a majority of the district superintendents and the district Board of Church Location and Building, a church may be designated a limited service church.

2. Upon such designation all members would be transferred to a nearby United Methodist church; the church would be dropped from the list of pastoral appointments; salary and conference apportionments would be discontinued; the church property would be transferred to the trustees of the charge of which it was a part or to the trustees of a nearby church.

3. A limited service church may be used for weddings, funerals, anniversary or other special services under the supervision of the pastor of the church or charge which holds title to the property.

4. Separate records should be kept of gifts, offerings or contributions related to such usage. These funds should be used for the maintenance and upkeep of the property, unless otherwise designated. Reports on usage and finances should be made to the charge conference.

5. If a shift in population offers new life to such a church it may be reopened with the consent of the bishop, a majority of the district superintendents and the district Board of Church Location and Building.

6. The Annual Conference shall print a list of Limited Service Churches in its Journal each year indicating the name of the church, location, charge conference to which related and date said church was designated a limited service church.

Report No. 47

Subject: Building Committee.

Date: May 1, 1976.

Petitions: F-1003 Partial (E-199).

Membership 92; Present 55; For 35; Against 16; Not Voting 2.

Calendar No. 612, Adopted May 7, 1976, Journal pages 541-542.

The committee recommends Par. 2436 as follows:

¶ 2436. The Building Committee shall insure that adequate steps are taken to obtain the services of minority (non-white) and female skilled persons in the construction of any United Methodist Church, parsonage, institution or agency facility in proportion to the racial/ethnic balance of the metropolitan area in which construction occurs. In

non-metropolitan areas minorities are to be employed in construction where available and in relation to the available work force.

Report No. 48

Subject: Cooperative Parish.

Date: May 1, 1976.

Petitions: F-1040—F-1045; F-1047; F-1050; F-1053—F-1055; F-1070; F-1581.

Membership 92; Present 65; For 65; Against 0; Not Voting 0.
Calendar No. 613, Adopted May 6, 1976, Journal page 459.

The committee recommends that Par. 106.2 be amended by adding the words **or a cooperative parish**, so that it will read:

2. A pastoral charge of two or more churches may be designated a circuit or a cooperative parish.

Report No. 49

Subject: Committee on Nominations and Personnel.

Date: May 1, 1976.

Petitions: F-1366, F-1367, F-1368, F-1369; F-1370, F-1371, F-1372; F-1373, F-1374, F-1375, F-1376, F-1377, F-1378, F-1382, F-1387, F-1383, and F-1003 (partial).

Membership 92; Present 65; For 53; Against 10; Not Voting 2.

Calendar No. 614, Adopted May 6, 1976, Journal pages 462-463, 542, 544.

The committee recommends the following:

Amend ¶ 162.1 by adding boldface type material and deleting material in italics; renumber as ¶ 258.1:

¶ 258.1. There shall be elected annually by the Charge Conference in each local church a Committee on Nominations and Personnel composed of not more than nine persons, excluding the pastor, who shall be chairperson. **The Committee** shall nominate to the Charge Conference or Annual Church Conference in its annual session such officers and members of the Administrative Board and Charge Conference and committees as the law of the Church requires or as the conference may determine as necessary to its work; **provided** that to secure experience and stability the membership shall be divided into three classes, one of which shall be elected each year for a three-year term; **provided** further, that to begin the process of rotation on the first year one class be elected for one year, one class for two years, and one for three years; **provided** further, that each year the new class of members to serve on the Committee on Nominations and Personnel, and vacancies as they occur, shall be elected from nominees from the floor. At least one youth **and one**

young adult, elected by the Charge Conference or Annual Church Conference, shall serve as a member of the Committee on Nominations and Personnel. Churches are encouraged to establish a policy that retiring members of the Committee on Nominations and Personnel not succeed themselves. (See also ¶ 247.6.)

In the nomination process, care shall be given that each board, committee, council, and work area, as well as the total, nominated personnel shall, in so far as possible, be representative of the age level, sexual, cultural, racial/ethnic membership, as well as economic, social and theological orientation of the congregation.

The Committee on Nominations and Personnel shall serve throughout the year to guide the Administrative Board on personnel matters (other than employed staff) so as to coordinate the leadership and service needs with personnel of the congregation, working in relationship to the Council on Ministries and the committees of the Administrative Board in both its nominations and personnel guidance.

Report No. 49 (Minority)

Subject: Chairperson Committee on Nominations and Personnel.

Date: May 1, 1976.

Petitions: F-1003 partial.

Calendar No. 615, Defeated May 6, 1976, Journal pages 462-463.

Amend new ¶ 258.1 by deleting *excluding the pastor, who shall be chairperson* and substituting the following: **in addition to the pastor(s). The committee shall elect its own chairperson.**

Tom Cromwell; M. M. Finkbeiner; William D. White; Warren Urbom; Paul Blomquist; Ava F. Swofford; R. Sheldon Duecker; LeRoy Bott; George C. Moore; Susie English; Charles Stewart; Robert W. Koenig; Marlene Wordelman; Jane Schairer; Leila Sites; Merwin R. Kurtz.

Report No. 50

Subject: Membership of Military Family

Date: May 1, 1976.

Petitions: F-1003 partial.

Membership 92; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 616, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the following: Delete ¶ 117 and substitute the following; renumber as ¶ 215.

When a person in military service or a member of the family of such person is received into the Church by a chaplain and has no local church to which the membership and records may be sent, the chaplain shall send the name, address and related facts to the Division of Chaplains, Board of Higher Education and Ministry, which shall forward same to the Board of Discipleship for recording on the general roll of military service personnel and families. When a child of such a member is baptized by a chaplain, that record may be handled in the same manner. It is desirable that as soon as possible these persons be transferred to a local United Methodist church of their choice.

Report No. 51

Subject: Co-Pastorates.

Date: May 1, 1976.

Petitions: F-1624.

Membership 92; Present 72; For 56; Against 16; Not Voting 0.

Calendar No. 617, Adopted May 7, 1976, Journal page 540.

The committee recommends nonconcurrency. Voted to retain present wording in 106.1 of Discipline.

Report No. 52

Subject: Inclusion of Changes in Advance DCA—Pages E-5 to E-11 and E-18 to E-23.

Date: May 1, 1976.

Petitions: F-1003 (partial).

Membership 92; Present 52; For 52; Against 0; Not Voting 0.

Calendar No. 655, Adopted May 7, 1976, Journal pages 561, 570-571.

The committee recommends:

Delete Par. 104 which is replaced by new Par. 245 and Par. 260 in another petition (See above, Report No. 31, Journal page 1648).

Amend Par. 113 as stated in new Par. 212 (See above, Report No. 34, Journal page 1652).

Delete Par. 117 and substitute new 215 (See above, Report No. 50, Journal page 1661).

Amend ¶ 129.1 by adding the boldface material; renumber as ¶ 228.1.

1. If a member residing in the community is negligent of the vows, or is regularly absent from the worship of the church without valid reason, the pastor and the membership secretary

shall report that member's name to the Council on Ministries which shall do all in its power to reenlist the member in the active fellowship of the Church. It shall visit the member and make clear that, while the member's name is on the roll of a particular local church, one is a member of The United Methodist Church as a whole, and that, since the member is not attending the church where enrolled, the member is requested to do one of **four** things: (a) renew the vows and become a regular worshiper in the church where the member's name is recorded, (b) request transfer to another United Methodist church where the member will be a regular worshiper, (c) arrange transfer to a particular church of another denomination, or **(d) request withdrawal**. If the member does not comply with any of the available alternatives over a period of three years, the member's name may be removed. (See section 4.)

Section III.

Organization and Administration

The Charge Conference

Amend ¶ 144 by adding boldface material and deleting material in italics. Renumber as ¶ 241:

¶ 241. General Provisions—1. [*Within the pastoral charge the Charge Conference is the basic unit in the connectional system of The United Methodist Church.*] **Within the pastoral charge the basic unit in the connectional system of The United Methodist Church is the Charge Conference.** The Charge Conference shall therefore be organized from the church or churches in every pastoral charge as set forth in the Constitution (¶ 48). It shall meet annually for the purposes set forth in ¶ 242. It may meet at other times as indicated in #6 below.

2. The membership of the Charge Conference shall be all members of the Administrative Board (or Administrative Boards, if more than one church is on the pastoral charge) named in ¶ 247 together with retired ministers who elect to hold their membership in said Charge Conference and any others as may be designated in the Discipline.

3. The district superintendent shall fix the time of meetings of the Charge Conference. The Charge Conference shall determine the place of meeting.

4. The district superintendent shall preside at the meetings of the Charge Conference, or may designate an elder to preside.

5. The members present at any duly announced meeting shall constitute a quorum.

6. Special sessions may be called by the district superinten-

dent after consultation with the pastor of the charge or by the pastor with the written consent of the district superintendent. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purposes stated in such call. Any such special session may be convened as a Church Conference in accordance with ¶ 244.

7. Notice of the time and place of a regular or special session of the Charge Conference shall be given at least ten days in advance.

8. A Joint Charge Conference for two or more pastoral charges may be held at the same time and place, as the district superintendent may determine.

Amend ¶ 145.3a by adding boldface material and deleting material in italics.

a) Lay leader(s), lay member(s) of the Annual Conference, chairperson of the Council on Ministries, chairpersons of work areas (ecumenical [*affairs*] **and interreligious concerns**, education, evangelism, missions, social concerns, stewardship, worship), age-level coordinators (family, children, youth, adult), recording secretary, [*secretary of enlistment*] **secretary of career planning and counseling**, [*superintendent of study program*] **superintendent of the church school, coordinator of communications**, district steward (optional), **church historian (optional)** and (if not paid employees of the local church) the church treasurer(s), financial secretary, and membership secretary.

Amend ¶ 146.5 by adding boldface material and deleting material in italics:

5. The [*secretary of enlistment for church-related occupations*] **secretary of career planning and counseling** may be one of the coordinators or work area chairpersons of the Council on Ministries.

Amend ¶ 149 by adding boldface material and deleting material in italics; renumber as ¶ 247:

¶ 247. Membership.—The membership of the Administrative Board shall consist of the following insofar as the offices and relationships exist within the local church:

The pastor and the associate pastor or pastors; deaconesses appointed to serve therein; church and community workers under appointment by and certified by the National Division of the Board of Global Ministries, providing their memberships are in said local church, with an advisory relationship in all other

churches to which they are assigned; the lay leader(s); the lay member(s) of the Annual Conference; chairperson of the trustees; the church administrator (business manager); the chairperson of the Committee on Finance; the chairperson of the Committee on Pastor-Parish Relations; the secretary of the Committee on Nominations and Personnel; the church treasurer(s); the financial secretary, if not a member of the employed staff; the director or the associate of Christian education or the educational assistant; the director or the associate of evangelism; the director or the associate of music or the music assistant; the chairperson of the Council on Ministries; the work area chairpersons; the age-level and family coordinators; **the secretary of [enlistment] career planning and counseling**; the superintendent of [*the study program of the church*] **the church school**; **coordinator of communications**; the membership secretary, if not a member of the employed staff; the president of United Methodist Women; the president of United Methodist Men; the president of the United Methodist Youth Ministry; members at large (§ 243.3); and a health and welfare representative. The employed professional staff who are members of the Administrative Board shall not vote on matters pertaining to their employee relationship.

Members of the Administrative Board shall be persons of genuine Christian character who love the Church, are morally disciplined, are loyal to the ethical standards of The United Methodist Church set forth in Part III (the Social Principles), and are competent to administer its affairs. It shall include youth members chosen according to the same standards as adults. All shall be members of the local church except where Central Conference legislation provides otherwise.

Delete § 151.4 and substitute the following:

4. The Administrative Board shall insure the promotion of all the benevolent causes authorized by the General, Jurisdictional, Annual and District Conferences, and encourage the support of world service, conference, and other benevolences. The board shall coordinate all financial promotion that takes place within the local church. It shall coordinate the promotion and interpretation of benevolences assigned to all local church persons or units, including the pastor (§ 242.10), Committee on Finance (§ 258.3), Council on Ministries (§ 250), lay leader (§ 259.1a & § 242.10), Work area chairperson of Missions (§ 253.3), Work area chairperson of Education (253.1) and Work area chairperson of Stewardship (§ 253.5). In the Promotion of special days with offering (§ 266) the Administrative Board

shall assign responsibility to the local church program unit most closely related to the purpose of the offering.

Delete Par. 152.2 and substitute material in new 259.2. (See above, Report No. 45, Journal page 1658).

Delete ¶ 152.3 and substitute the following; renumber as ¶ 259.3:

3. The Charge Conference shall elect a superintendent of the church school who shall be responsible, under the guidance of the education work area chairperson or commission and the minister or representative of the employed staff, for the supervision of the total program of education in the church. Responsibilities may include: (a) serving as the administrator of the church school, (b) recommending persons to the work area chairperson or commission on education for election by the Council on Ministries as teachers and leaders of the church school, (c) identifying the needs for various kinds of study opportunities and recommending plans for a study program in accordance with those needs, (d) serving as an educational consultant to persons responsible for the Christian education of children, the Christian education of youth, the Christian education of adults, and Christian education for marriage and family life, (e) developing and implementing programs to promote church school attendance and participation, and (f) evaluating the effectiveness of the study program of the church. When desirable, in churches with small membership, the Charge Conference may combine responsibilities of the superintendent of the church school and the chairperson of the work area of education.

Amend ¶ 152.6 by adding the boldface material; renumber as ¶ 259.4:

4. The health and welfare representative shall serve as the chairperson of the Committee on Health and Welfare Ministries if it is organized. When no committee is organized, this representative shall interpret the opportunities for the local church to minister through this area.

The responsibilities of this representative shall be:

(a) To act as liaison between the local church and the annual conference and general church Health and Welfare Ministries units and to make use of guidance materials and leadership training from these units.

(b) To help the local church be knowledgeable about, supportive of, and make use of services provided through United Methodist health and welfare agencies in the annual conference or geographic area.

(c) To promote the observance of Health and Welfare Ministries Week and the Golden Cross offering in the local church.

(d) To work through the Council on Ministries and with other groups in the local church, particularly the work areas on mission and social concerns, to locate human need in the church and community, to support existing programs or to initiate new programs, including local church direct service ministries, to meet those needs, and to advocate needed social change.

Add new ¶ 152.7; renumber as ¶ 259.5:

5. The coordinator of communications shall serve as the chairperson of the Committee on Communications if it is organized (¶ 258.4). It may be the responsibility of the coordinator of communications, or the committee if organized, to: (a) promote principles of good communications within the local church; (b) coordinate the public relations program of the church in the community including the creative use of public media; (c) promote the utilization of district, annual conference and general church resources for program interpretation and benevolence promotion in the local church (¶ 249.4); (d) utilize the resources of district, annual conference and general church agencies to provide training opportunities for local church personnel in communications, public relations, program interpretation, program resource utilization, media utilization, and the creation of communications resources; (e) work with other local church leaders to develop an ongoing educational program on the influences of print, electronic and other media on morals, values, and culture; (f) help the local church develop a system for locating, securing, and using the various resources needed in the ministries and programs of the local church, and (g) serve as the communications link between the local church and communications agencies in district, conference, jurisdictional, general church and ecumenical agencies.

Add new ¶ 259.6:

6. The Charge Conference may elect a church historian, who shall be responsible for preparing, where it does not exist, a history of the local church or churches from the time of organization; shall provide for preserving the same in permanent form; shall bring the history up-to-date at the

close of each year; and shall provide for the preservation of all records and historical materials no longer in current use. There may be a local church Committee on Records and History to assist the church historian in fulfilling these responsibilities.

Add new ¶ 262-263:

¶ 262. Churches of smaller membership size may develop an organizational plan which combines the functions of several boards, councils, commissions, and committees in accordance with paragraphs 245 and 259. Such a plan might combine the functions of the Council on Ministries and the Administrative Board; the work areas of education, worship, and stewardship; the work areas of evangelism, missions, ecumenical affairs, and social concerns; the age level and family coordinators; the committee on finance; or such other combinations as may be advisable.

¶ 263. Churches of larger membership size may choose to establish commissions in each of the work areas (¶ 257), and/or councils for each age level and family ministries (¶ 256); they may elect the optional committees listed in ¶ 258.4, and such other committees and task forces as may be advisable.

Report No. 53

Subject: Committee on Finance.

Date: May 1, 1976.

Petitions: F-1435-F-1440, F-1442 and DCA E-20-E-21 (Par. 258.3).

Membership 92; Present 52; For 48; Against 3; Not Voting 1.

Calendar No. 656, Adopted May 7, 1976, Journal page 540.

The committee recommends concurrence:

Delete ¶ 152.4, 152.5, and 162.3 and substitute the following; renumber as ¶ 258.3:

3. There shall be a Committee on Finance elected annually by the charge conference upon nomination by the Committee on Nominations and Personnel composed of the chairperson; the pastor(s); a lay member of the Annual Conference; the chairperson of the Administrative Board; the chairperson of the Council on Ministries; a representative of the trustees to be selected by the trustees; the lay leader; and other members to be added as the Charge Conference may determine. It is recommended that the chairperson of the Committee on Finance shall be a member of the Council on Ministries.

No paid employee shall be a member of the committee. The financial secretary, treasurer, and church business manager, if paid employees, shall be invited to be present in making reports and answering questions.

Inasmuch as giving is clearly an integral part of Christian life, a program should be developed within every local church to carry on education in the field of stewardship of possessions to the end that there may be growth in standard of giving, with an emphasis on concepts of proportionate giving and tithing. This program should be auxiliary to the stewardship program in the area of stewardship in the Board of Discipleship (§ 253.5).

All financial askings to be included in the annual budget of the local church shall be submitted to the Committee on Finance. The Committee on Finance shall compile annually a complete budget for the local church and submit it to the Administrative Board for review and adoption. The Committee on Finance shall be charged with responsibility for developing and implementing plans which will raise sufficient income to meet the budget adopted by the Administrative Board. It shall administer the funds received according to instructions from the Administrative Board.

The committee shall carry out the Administrative Board's directions in guiding the treasurer(s) and financial secretary.

a) The committee shall designate at least two persons (preferably not of the same family) to count the offering, giving a record of funds received to both the financial secretary and church treasurer. Funds received shall be deposited promptly in accordance with procedures established by the Committee on Finance. The financial secretary shall keep records of the contributions and payments.

b) The Church treasurer(s) shall disburse all money contributed to causes represented in the local church budget, and such other funds and contributions as the Administrative Board may determine. The treasurer(s) shall remit each month to the conference treasurer all world service and conference benevolence funds then on hand. Contributions to benevolence shall not be used for any cause other than that to which they have been given. The church treasurer shall make regular and detailed reports on funds received and expended to the Committee on Finance and the Administrative Board.

c) The committee shall make provision for an annual audit of the records of the financial officers of the local

church and all its organizations and shall report to the Charge Conference.

d) The committee shall recommend to the Administrative Board proper depositories for the church's funds. Funds received shall be deposited promptly in the name of the local church.

e) Contributions designated for specific causes and objects shall be promptly forwarded according to the intent of the donor and shall not be used for any other purpose.

f) After the budget of the local church has been approved, additional appropriations or changes in the budget must be approved by the Administrative Board.

g) The committee shall prepare annually a report to the Administrative Board of all designated funds which are separate from the current expense budget.

Report No. 54

Subject: Nominations in the Local Church

Date: May 1, 1976.

Petitions: F-1003 (partial).

Membership 92; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 657, No action taken. (See above, Report No. 49, Journal page 1660).

The committee recommends a new paragraph at the end of Par. 162.1:

In the nomination process, care shall be given that each board, committee, council and work area, as well as the total nominated personnel shall, insofar as possible, be representative of the age level, sexual, cultural, racial/ethnic membership, as well as economic, social and theological orientation of the congregation.

Report No. 55

Subject: Episcopal Address.

Date: May 1, 1976.

Petitions: F-1593.

Membership 92; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 658, Adopted May 6, 1976, Journal page 459.

The committee recommends the Episcopal Address to all United Methodists, and suggests that pastors use whatever means they think appropriate to bring it to the attention of their church.

Report No. 56

Subject: Administrative Board Membership.

Date: May 1, 1976.

Petitions: F-1219, F-1239, F-1242, F-1243.

Membership 92; Present 52; For 52; Against 0; Not Voting 0.
Calendar No. 659, Adopted and referred to Board of Discipleship May 7, 1976, Journal page 540.

Committee recommends nonconcurrency because the petitions appear to be in conflict with Judicial Council decisions.

Report No. 57

Subject: Procedures for Pastor-Parish Relations Committee

Date: May 1, 1976.

Petitions: F-1361, F-1400, F-1405-F-1408, F-1410-F-1412, F-1415-F-1428, F-1432, F-1591.

Membership 92; Present 52; For 52; Against 0; Not Voting 0.
Calendar No. 660, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Other petitions already approved cover the subject.

Report No. 58

Subject: Miscellaneous Petitions on Local Church Organization.

Date: May 1, 1976.

Petitions: F-1015, F-1021, F-1038, F-1039, F-1036, F-1005, F-1316, F-1450, F-1447, F-1448, F-1236, F-1158, F-1363, F-1364, F-1232.

Membership 92; Present 52; For 52; Against 0; Not Voting 0.
Calendar No. 661, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Covered by other petitions already approved.

Report No. 59

Subject: Miscellaneous Reports.

Date: May 1, 1976.

Petitions: F-1164, F-1165, F-1166, F-1167, F-1199, F-1284, F-1226, F-1169, F-1171, F-1172, F-1173, F-1200, F-1186, F-1276, F-1174, F-1175, F-1177, F-1178, F-1201, F-1274, F-1268, F-1180, F-1185, F-1190, F-1179, F-1587, F-1189, F-1170, F-1196, F-1197, F-1198, F-1280, F-1225.

Membership 92; Present 65; For 64; Not Voting 0; Against 1.
Calendar No. 662, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because other petitions covered these items more appropriately.

Report No. 60**Subject: Oppose Church Membership to Homosexuals.**

Date: May 1, 1976.

Petitions: F-1583, F-1094, F-1362, F-1096, F-1099, F-1113, F-1078, F-1079, F-1080, F-1083 through F-1093, F-1095, F-1097, F-1098, F-1100 through F-1104, F-1105 through F-1110, F-1115, F-1116, F-1119 through F-1121, F-1113, F-1099, F-1096, F-1362, F-1094, F-1583.

Membership 92; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 663, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because of previous conflicting action.

Report No. 61**Subject: Local Church Commission on Stewardship.**

Date: May 1, 1976.

Petitions: F-1340, F-1341.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 664, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. This is cared for in other legislation.

Report No. 62**Subject: Confirmation of World Service Asking.**

Date: May 1, 1976.

Petitions: F-1222.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 665, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends that Par. 145.10 should not be amended, and recommends nonconcurrency.

Report No. 63**Subject: Removal of Charge Conference as Connectional Link.**

Date: May 1, 1976.

Petitions: F-1231.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 666, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Their feeling is that present rule is adequate.

Report No. 64

Subject: Enlargement of Charge Conference.

Date: May 1, 1976.

Petitions: F-1220.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 667, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends that the Conference vote nonconcurrency as it is not necessary.

Report No. 65

Subject: Composition of Charge Conference.

Date: May 1, 1976.

Petitions: F-1181.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 668, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because Par. 147 takes care of this.

Report No. 66

Subject: Review of Goals by Charge Conference.

Date: May 1, 1976.

Petitions: F-1187.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 669, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Taken care of already.

Report No. 67

Subject: Nominations of Members in Good Standing.

Date: May 1, 1976.

Petitions: F-1390.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 670, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Present rule adequate.

Report No. 68

Subject: Right of Local Church to Determine Benevolence Acceptance.

Date: May 1, 1976.

Petitions: F-1444.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 671, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Present legislation is sufficient.

Report No. 69

Subject: Acceptance and Payment of the Apportionments.

Date: May 1, 1976.

Petitions: F-1441.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 672, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because it does not agree with the petition.

Report No. 70

Subject: Composition of Administrative Board.

Date: May 1, 1976.

Petitions: F-1237; F-1240.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.
Calendar No. 673, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because the committee does not agree with the petition.

Report No. 71

Subject: Use of Area or Conference Foundation.

Date: May 1, 1976.

Petitions: F-1554.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.
Calendar No. 674, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Covered in other legislation.

Report No. 72

Subject: Composition Board of Trustees.

Date: May 1, 1976.

Petitions: F-1473.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.
Calendar No. 675, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Cared for in other petitions.

Report No. 73

Subject: Purchase of Musical Instruments.

Date: April 29, 1976.

Petitions: F-1552.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 676, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Administrative Board has authority to determine policy in purchase of all equipment.

Report No. 74

Subject: Federated Church Property.

Date: May 1, 1976.

Petitions: F-1557, F-1556, F-1558.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 677, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 75

Subject: Establishment of Proposed Local Church.

Date: April 29, 1976.

Petitions: F-1173.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 678, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 76

Subject: Age Restriction of Trustees.

Date: May 1, 1976.

Petitions: F-1474, F-1343, F-1344.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 679, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Another petition provided a better base for revising age requirements of the trustees.

Report No. 77

Subject: Responsibility to Interpret the Discipline.

Date: April 29, 1976.

Petitions: F-1355.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 680, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. This is the function of superintendent and Judicial Council and Annual Conference.

Report No. 78

Subject: Local Church Building Requirements.

Date: April 29, 1976.

Petitions: F-1529.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 681, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Two Charge Conferences within period called for. Legislation not needed.

Report No. 79

Subject: Two-thirds Vote in Sale or Transfer of Property.

Date: April 29, 1976.

Petitions: F-1525.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 682, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Persons can block building program by simply staying away.

Report No. 80

Subject: Youth Pilgrimage.

Date: May 1, 1976.

Petitions: F-1468.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 683, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Not practical.

Report No. 81

Subject: Local Church Building Program.

Date: April 29, 1976.

Petitions: F-1527.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 684, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency.

Report No. 82

Subject: Right of Secret Ballot.

Date: April 29, 1976.

Petitions: F-1265.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 685, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Denial of a group determining its own voting procedures.

Report No. 83

Subject: Trustees of the Local Church.

Date: May 1, 1976.

Petitions: F-1485.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 686, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency: a misinterpretation of Par. 1424.

Report No. 84

Subject: Opportunity for All Church Members to Vote on Major Issues.

Date: May 1, 1976.

Petitions: F-1246.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 687, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. Unmanageable procedure.

Report No. 85

Subject: Around the Clock Prayer.

Date: May 1, 1976.

Petitions: F-1466.

Membership 92; Present 51; For 51; Against 0; Not Voting 0.

Calendar No. 688, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency.

Report No. 86

Subject: Transfer of Membership without Requirement of Baptism.

Date: May 1, 1976.

Petitions: F-1149.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 689, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary.

Report No. 87

Subject: Deepening Acquaintance of Church Members.

Date: May 1, 1976.

Petitions: F-1161.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 690, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 88

Subject: Provision for Removing Names from Membership Roll.

Date: May 1, 1976.

Petitions: F-1144.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 691, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 89

Subject: "Membership at Large" or "Sabbatical Membership."

Date: May 1, 1976.

Petitions: F-1126.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 692, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 90

Subject: Removal of Members.

Date: May 1, 1976.

Petitions: F-1146.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 693, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 91

Subject: Associate Membership.

Date: May 1, 1976.

Petitions: F-1133.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 694, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 92

Subject: Transfer of Members from a Discontinued Church.

Date: May 1, 1976.

Petitions: F-1137.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 695, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 93

Subject: Annual Roll Call of the Dead.

Date: May 1, 1976.

Petitions: F-1464.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 696, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 94

Subject: Release from Vows of Church Membership.

Date: May 1, 1976.

Petitions: F-1145.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 697, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 95

Subject: Local Membership Requirements.

Date: May 1, 1976.

Petitions: F-1073

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 698, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 96

Subject: Conservation & Transfer of Church Membership.

Date: May 1, 1976.

Petitions: F-1136.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 699, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary in the Discipline.

Report No. 97

Subject: Automatic Transfer of Membership.

Date: May 1, 1976.

Petitions: F-1134, F-1135.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 700, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary.

Report No. 98

Subject: Probationary Church Membership.

Date: May 1, 1976.

Petitions: F-1127.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 701, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary.

Report No. 99

Subject: Nonactive Membership.

Date: May 1, 1976.

Petitions: F-1125.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 702, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary.

Report No. 100

Subject: Membership in Local Church and Annual Conference.

Date: May 1, 1976.

Petitions: F-1074.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 703, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 101

Subject: Provision for Life Members.

Date: May 1, 1976.

Petitions: F-1156.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 704, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary.

Report No. 102

Subject: Responsibility List of Children and Youth.

Date: May 1, 1976.

Petitions: F-1075.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 705, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary in the Discipline.

Report No. 103

Subject: Honorary Church Members.

Date: May 1, 1976.

Petitions: F-1157.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 706, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 104

Subject: Active/Inactive Membership Rolls.

Date: May 1, 1976.

Petitions: F-1072, F-1122—F-1124, F-1130, F-1071, F-1031.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 707, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 105

Subject: Associate Members Holding Office.

Date: May 1, 1976.

Petitions: F-1269, F-1132, F-1143, F-1275, F-1590.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 708, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because of Judicial Council Rulings.

Report No. 106

Subject: Provision for Re-Baptism.

Date: May 1, 1976.

Petitions: F-1153.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 709, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary.

Report No. 107

Subject: Probationary Membership.

Date: May 1, 1976.

Petitions: F-1128.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 710, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary.

Report No. 108

Subject: Awareness of Holy Spirit's Leading in Lives of Members.

Date: May 1, 1976.

Petitions: F-1589, F-1465.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 711, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. No change necessary.

Report No. 109

Subject: Baptism, Dedication and Preparatory Membership.

Date: May 1, 1976.

Petitions: F-1152, F-1153.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 712, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. No change necessary.

Report No. 110

Subject: Par. 163—"Special Days With Offering" Be Retained.

Date: April 29, 1976.

Petitions: F-1461.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 713, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The subcommittee recommends that two more special days be added. This recommends retaining only five.

Report No. 111

Subject: Commission on Health & Welfare Ministries.

Date: May 1, 1976.

Petitions: F-1445.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 714, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. To be dealt with as an Administrative Board Committee.

Report No. 112

Subject: Chairperson of (and) Commission on World Hunger and Self-Development of Peoples.

Date: May 1, 1976.

Petitions: F-1359 & F-1360.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 715, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Present structure adequate.

Report No. 113**Subject: Local Church Task Force to Meet Needs of People.**

Date: May 1, 1976.

Petitions: F-1358.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 716, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because this is covered in another petition which was approved by committee.

Report No. 114**Subject: Local Church Committee on Religion and Race.**

Date: May 1, 1976.

Petitions: F-1357.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 717, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency—legislation approved as written in DCA.

Report No. 115**Subject: Legislative Proposals Concerning Health and Welfare Ministry in Local Church.**

Date: May 1, 1976.

Petitions: F-1446.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 718, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency—improper petition contains more than one subject. Both items are also being considered by other committees.

Report No. 116**Subject: Making UMW Optional.**

Date: April 30, 1976.

Petitions: F-1348.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 719, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. We feel this should remain.

Report No. 117**Subject: Mandatory United Methodist Women.**

Date: April 30, 1976.

Petitions: F-1347.

Membership 92; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 720, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Issue is dealt with elsewhere in Discipline.

Report No. 118

Subject: Opposing Request to Require United Methodist Men.

Date: April 30, 1976.

Petitions: F-1345.

Membership 92; Present 52; For 52; Against 0; Not Voting 0.
Calendar No. 721, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Issue is dealt with elsewhere in Discipline.

Report No. 119

Subject: Committee on Nominations and Personnel.

Date: May 1, 1976.

Petitions: F-1379, F-1381, F-1385, F-1388, F-1389, F-1391.

Membership 92; Present 65; For 65; Against 0; Not Voting 0.
Calendar No. 722, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. Existing or revised legislation in other petitions is better.

Report No. 120

Subject: Miscellaneous Petitions.

Date: May 1, 1976.

Petitions: F-1188, F-1266, F-1271, F-1272, F-1270, F-1277, F-1338, F-1442, F-1279, F-1282, F-1283.

Membership 92; Present 65; For 65; Against 0; Not Voting 0.
Calendar No. 723, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. These issues dealt with elsewhere.

Report No. 121

Subject: Delete *Local* from Pars. 1421, 1424.2 (1972).

Date: April 29, 1976.

Petitions: F-1168, F-1194, F-1195, F-1488, F-1489, F-1586, F-1475.

Membership 92; Present 69; For 68; Against 1; Not Voting 0.

Calendar No. 724, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. "Church Local Conference" is a technically correct term as per glossary, page 559 (1972 Discipline).

Report No. 122

Subject: Reinstate the term "steward" in lieu of "member-at-large."

Date: May 1, 1976.

Petitions: F-1245 through F-1260; F-1577, F-1578.

Membership 92; Present 74; For 61; Against 11; Not Voting 2.

Calendar No. 725, No action taken.

The committee recommends nonconcurrency because the committee believes the term "member-at-large" is preferable to the word "steward."

Report No. 123

Subject: Definition of Church.

Date: May 1, 1976.

Petitions: F-1007.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 726, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because definition in Par. 102 is preferred.

Report No. 124

Subject: Creativity in Developing Administrative Models.

Date: May 1, 1976.

Petitions: F-1035.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 727, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because Par. 104 has already been revised by other petitions.

Report No. 125

Subject: Administrative Board Membership.

Date: May 1, 1976.

Petitions: F-1238.

Membership 92; Present 74; For 73; Against 1; Not Voting 0.

Calendar No. 728, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because other legislation meets this problem.

Report No. 126

Subject: Purpose of Administrative Board.

Date: May 1, 1976.

Petitions: F-1230.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 729, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency. Present legislation seems preferable.

Report No. 127

Subject: Officers of Administrative Board.

Date: May 1, 1976.

Petitions: F-1233.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 730, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Present legislation seems preferable.

Report No. 128

Subject: Chairperson of Administrative Board.

Date: May 1, 1976.

Petitions: F-1228.

Membership 92; Present 74; For 74; Against 0; Not Voting 0.

Calendar No. 731, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Present legislation seems preferable.

Report No. 129

Subject: Qualifications for Administrative Board Membership.

Date: May 1, 1976.

Petitions: F-1241.

Membership 92; Present 74; For 68; Against 0; Not Voting 6.

Calendar No. 732, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Present position seems preferable.

Report No. 130

Subject: Commission on Church and Society.

Date: May 1, 1976.

Petitions: F-1339.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.
Calendar No. 733, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, preferring present name.

Report No. 131

Subject: Local Church Structures for Mission.

Date: May 1, 1976.

Petitions: F-1336.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.
Calendar No. 734, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, covered in Discipline 159.4.

Report No. 132

Subject: Responsibilities of Commission on Missions.

Date: May 1, 1976.

Petitions: F-1335 and F-1337.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.
Calendar No. 735, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. This is dealt with in new legislation on education work area.

Report No. 133

Subject: Change Title of Commission on Evangelism.

Date: May 1, 1976.

Petitions: F-1334.

Membership 92; Present 69; For 68; Against 1; Not Voting 0.
Calendar No. 736, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Present title seems adequate.

Report No. 134

Subject: Church School Curriculum.

Date: May 1, 1976.

Petitions: F-1333, F-1332.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.
Calendar No. 737, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The present wording seems adequate.

Report No. 135

Subject: Responsibility and Function of Commission on Education.

Date: May 1, 1976.

Petitions: F-1322, F-1323, F-1324, F-1325, F-1326, F-1327, F-1328, F-1329, F-1330.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 738, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The present wording and emphasis seems to be preferable.

Report No. 136

Subject: Responsibilities of Age Level Coordinators.

Date: April 30, 1976.

Petitions: F-1318.

Membership 92; Present 69; For 67; Against 2; Not Voting 0.

Calendar No. 739, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Rationale:

1. Local church adaptability provided for in the Discipline.
2. BOD sets responsibility for church school superintendent by deleting Par. 152.3 and substituting new legislation; see above, Report No. 52, Journal page 1666. We prefer that.
3. We have a young church structure; many churches are not adjusted to the idea of the coordinator role; therefore, coordinators have not been able to function in many churches. We do not want the role blurred.
4. Many churches assign this responsibility to the coordinators. Coordinators with education administration would be limited in time for coordinating across the total church ministries.
5. Any connection between education and coordinators delineated in the Discipline will tie coordinators into the idea of education in the minds of many persons in many churches. This would unfairly limit the role of the coordinator as well as the opportunity to function.

Report No. 137

Subject: Change Terminology on Council on Ministries.

Date: May 1, 1976.

Petitions: F-1310.

Membership 72; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 740, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The present terminology seems adequate.

Report No. 138

Subject: COM Rewrite All Material, No Substance Change.

Date: May 1, 1976.

Petitions: F-1305.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 741, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The major ideas of this petition are incorporated in Pars. 153, 154 and 155, as adopted, but the paragraph organization required that this petition be handled separately.

Report No. 139

Subject: COM Acts as Executive Committee for Administrative Board.

Date: May 1, 1976.

Petitions: F-1302.

Membership 92; Present 69; For 68; Against 1; Not Voting 0.

Calendar No. 742, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Although many of the individuals are the same, the duties of COM are a subset of those of the administrative board; thus COM would not make a suitable executive committee for the administrative board.

Report No. 140

Subject: Local Church Organization for Needs of People.

Date: May 1, 1976.

Petitions: F-1032.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 743, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Believed to be covered in 1972 Discipline, Par. 159.4.

Report No. 141

Subject: Legislative Proposals from Board of Church and Society.

Date: April 29, 1976.

Petitions: F-1004.

Membership 92; Present 69; For 69; Against 0; Not Voting 0.

Calendar No. 744, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because the proposed change of date for Drug and Alcohol Concerns Sunday will be within one week of the recommended date for Human Relations Day.

Report No. 142

Subject: Baptism, Dedication and Confirmation.

Date: May 1, 1976.

Petitions: F-1154, F-1151, F-1155.

Membership 92; Present 65; For 65; Against 0; Not Voting 0.

Calendar No. 745, Referred to General Board of Discipleship, May 6, 1976, Journal page 459.

The committee recommends that these three petitions which are concerned respectively with (1) several changes in the Discipline relating to the Sacrament of Baptism; (2) the addition of the concept of Dedication; (3) and an addition to Par. 115.2 of the Discipline relating to Confirmation, be referred to the Board of Discipleship for study in connection with the proposed study relating to church membership. (See Committee on Discipleship Report No. 2, Journal page 1347.)

COMMITTEE NO. 7 FINANCIAL ADMINISTRATION

Thomas P. Moore, Chairperson—William W. Reid, Jr., Secretary

(Committee duties and personnel are listed on page 150.)

Report No. 1

Subject: Apportionment Formula-Report No. 2.

Date: April 29, 1976.

Petitions: G-1489, Report No. 2, Apportionment Formula, Daily Christian Advocate, Advance Edition C, pages C-24-25.

Membership 94; Present 75; For 74; Against 0; Not Voting 1.
Calendar No. 155, No action taken.

(Note: Council on Finance and Administration Report No. 2 was adopted as amended; see Journal, pages 483, 543, 2010.)

The committee voted concurrence to accept the report as printed in the Daily Christian Advocate, Advance Edition C.

Report No. 2

Subject: Reject 9 Percent Increase in Apportionments.

Date: April 29, 1976.

Petitions: G-1161.

Membership 94; Present 76; For 65; Against 10; Not Voting 1.
Calendar No. 156, No action taken.

The committee voted nonconcurrence on this petition which requests the General Conference to exercise its authority and reject the 9 percent increase in apportionments being proposed by the General Council on Finance and Administration.

Report No. 3

Subject: Black Church Development Fund.

Date: April 29, 1976.

Petitions: G-1180.

Membership 94; Present 77; For 75; Against 0; Not Voting 2.
Calendar No. 157, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence as this subject is considered in other reports. The petition requests the General Conference to establish a Black Church Development Fund (Minority) as a part of the general World Service asking, to be administered by the Board of Global Ministries—Parish and Community and/or Church Extension Department beginning with the 1976-80 quadrennium.

Report No. 4

Subject: Human Relations Sunday.

Date: April 29, 1976.

Petitions: G-1318.

Membership 94; Present 77; For 59; Against 11; Not Voting 7.

Calendar No. 158, No action taken.

The committee voted concurrence on this petition which urges increased education and publicity about Human Relations Sunday, and thereby stimulate greater commitment to and financial support for the ministries funded by this special emphasis.

Report No. 5

Subject: Human Relations Day Offering.

Date: April 29, 1976.

Petitions: G-1317, G-1319.

Membership 94; Present 81; For 79; Against 0; Not Voting 2.

Calendar No. 159, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The Committee voted nonconcurrence in this resolution requesting that an emphasis be projected for the next quadrennium which will provide funds for the continuous operation of the Community Developer Program, Voluntary Service Program and the Police-Community Relations Program and that the funding goal be no less than \$1,500,000 annually for the next quadrennium to be divided among the organizations listed above. The petition requests that the funding for these programs be placed into the World Service budget, in order to continue to provide projects and human services for people which are meaningful and responsive to human needs.

Report No. 6

Subject: Funding for Ethnic Minority Local Church.

Date: April 29, 1976.

Petitions: G-1178.

Membership 94; Present 81; For 76; Against 4; Not Voting 1.

Calendar No. 160, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence on petition requesting that the budget as submitted by the general Council on Finance and Administration to the General Conference be amended to add an additional \$3.5 million dollars to the World Service budget, and to reaffirm the principle of the World Service as the mainline giving for our Church as it seeks to minister to the needs of people and engages all of us in the life and mission of the Church.

And finally, that we continue to engage in second mile giving through causes such as the Advance that aids programs, but could never be seen as that way to mobilize a church to respond to priorities.

Report No. 7

Subject: Ceiling Formula For General Conference Apportionments.

Date: April 29, 1976.

Petitions: G-1157.

Membership 94; Present 81; For 69; Against 7; Not Voting 5.
Calendar No. 161, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

This petition requested addition to Discipline, Par. 842.1a, as follows:

The Council shall not recommend to the General Conference a change in the total apportionments for the quadrennium, in excess of four times the average annual percentage change of expenditures of all the churches for operating expenses and ministerial support as reported in column 18, 20 and 21 of the "General Minutes." Such average annual percentage change shall be determined from the first two years of the quadrennium.

The committee voted to refer this to the general Council on Finance and Administration for study and action.

Report No. 8

Subject: Financial Support of Black Colleges.

Date: April 29, 1976.

Petitions: G-1175.

Membership 94; Present 78; For 76; Against 0; Not Voting 1.
(Vote printed as reported.—Editor)

Calendar No. 162, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency as this matter is considered in other reports. The petition requested the General Conference to extend the apportionment of \$8,000,000 annually to the churches to continue support of our black colleges for the quadrennium, 1977-1980.

Report No. 9

Subject: Substitute "College Fund" for "Negro College Fund".

Date: April 29, 1976.

Petitions: G-1171.

Membership 94; Present 80; For 77; Against 0; Not Voting 3.
Calendar No. 163, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence on this petition that the heading of "Negro College Fund" on the church apportionments be removed, and replace the heading with "College Fund."

To be included under this column all monies apportioned and paid, that relate to all college education supported by The United Methodist Church.

Report No. 10

Subject: Participation in Project Equality.

Date: April 29, 1976.

Petitions: G-1177.

Membership 94; Present 79; For 71; Against 7; Not Voting 1.
Calendar No. 164, Adopted May 3, 1976, Journal Page 340.

Your committee voted concurrence in this petition which requests that the General Conference continue The United Methodist Church as a sponsor in Project Equality, that an annual financial contribution be made in the name of The United Methodist Church to Project Equality and that such financial contribution not be assessed against the general agencies.

Report No. 11

Subject: Change in Basis for Apportionment of Ministerial Education Fund.

Date: April 29, 1976.

Petitions: G-1154.

Membership 94; Present 81; For 81; Against 0; Not Voting 0.
Calendar No. 165, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence on this petition which requests that the General Conference reduce the projected percentage upon which Ministerial Education Fund apportionments are based from 1.75 percent to 1.50 percent.

Report No. 12

Subject: Pensions for Bishops to be Funded by Annual Conference.

Date: April 29, 1976.

Petitions: G-1387.

Membership 94; Present 81; For 76; Against 4; Not Voting 1.
Calendar No. 166, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence on this petition which

requested that the pension plan for bishops be funded in the pension fund of the Annual Conference from which the person is elected to the episcopacy, and that payment be made annually to the pension fund of that Annual Conference to cover its responsibility for the pension of said bishop, this payment to be taken out of the Episcopal Fund.

Report No. 13

Subject: Pension Benefits for Bishops.

Date: April 29, 1976.

Petitions: G-1386.

Membership 94; Present 81; For 69; Against 10; Not Voting 2.

Calendar No. 167, Adopted May 3, 1976, Journal Page 339.

The committee voted nonconcurrence on this petition which reads as follows:

That the pension benefits for the bishops of The United Methodist Church be the same as other ordained elders, based on the pension rate of the Annual Conference from which they were elected bishop.

Report No. 14

Subject: Continue Black College Fund as Apportionment Item.

Date: April 29, 1976.

Petitions: G-1174.

Membership 94; Present 78; For 76; Against 0; Not Voting 1.
(Vote printed as reported.—Editor)

Calendar No. 168, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence as this matter is cared for in other reports. The petition requested the General Conference to leave the Black College Fund as an apportionment item in the World Service-Benevolence area of the budget rather than as an advance project.

Report No. 15

Subject: Annual Progression of General Conference Apportionments.

Date: April 29, 1976.

Petitions: G-1156.

Membership 94; Present 81; For 79; Against 1; Not Voting 1.

Calendar No. 169, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

This petition requested addition to Discipline Par. 842.1c as follows:

The formulas recommended by the Council shall provide for the distribution of all apportionments to the Annual Conference in separate amounts for each year of the quadrennium. The change in each annual apportionment for each Annual Conference shall be an annual progression of 10 percent, 20 percent, 30 percent, and 40 percent of the total change, spreading the rate of change evenly over each year of the quadrennium.

The committee voted nonconcurrency.

Report No. 16

Subject: Pension for Bishops.

Date: April 29, 1976.

Petitions: G-1385.

Membership 94; Present 81; For 71; Against 9; Not Voting 1.
Calendar No. 170, Adopted May 3, 1976, Journal Page 339.

The committee voted nonconcurrency on this petition which reads as follows:

“To require the Episcopal Fund to revise the system of pension for Bishops to bring it into line with the level of retirement for the rest of the Methodist ministry.”

Report No. 17

Subject: The World Service Fund, Report No. 1.

Date: April 29, 1976.

Petitions: G-1466 —Report No. 1, The World Service Fund, *Daily Christian Advocate*, Advance Edition C, pages C 20-24.

Membership 94; Present 76; For 65; Against 11; Not Voting 0.

Calendar No. 252, Adopted May 6, 1976, Journal pages 475-478.

The committee voted concurrence to accept the report as printed in the DCA, Advance Edition C. (See Journal, pages 2000-2010).

Report No. 17 (Minority)

Subject: Report No. 1, The World Service Fund and Report No. 9, Ethnic Minority Concerns Fund, *Daily Christian Advocate*, Advance Edition C.

Date: April 29, 1976.

Petitions: Minority Report to G-1466.

Calendar No. 253, Defeated May 6, 1976, Journal pages 476-478.

The undersigned minority of Legislative Committee No. 7, Financial Administration, recommends amending the majority report number 17 by transferring the item in the amount of

\$2,000,000 titled Ethnic Minority Concerns Fund from the list of Apportioned Funds and making it a line item in the "On Ratio" portion of the World Service Budget, thereby increasing the World Service Budget to \$26,980,000. Be it further understood that the \$2,000,000 is to be divided as follows: \$1,500,000 for Ethnic Minority Local Church and \$500,000 for a scholarship program for Hispanics, Asians and Native Americans.

Signed: Merlyn W. Northfelt, Clifford Droke, Matthew H. Gates, Vivian P. Overton, Prenza L. Woods, Barbara R. Thompson, Allen L. Code, Sr., Robert B. Goodwin, Robert W. Stevens, Betty Jean Foster, Wallace H. Kirby, Melvin G. Talbert, Burt McIntosh, C. Rex Bevins, James Z. Roberts, Clifford B. Aguilar, Ross E. Townes, J. Lloyd Knox.

Report No. 18

Subject: Report No. 3, The Episcopal Fund, *Daily Christian Advocate* Advance Edition C.

Date: April 30, 1976.

Petitions: G-1467.

Membership 94; Present 87; For 82; Against 4; Not Voting 1.

Calendar No. 254, Adopted May 6, 1976, Journal pages 484-485.

The committee voted concurrence to accept the report as printed with amendments. (Note: The report is printed in amended form along with other reports of the Council on Finance and Administration; see below, pages 2012-2020.—Editor)

Report No. 19

Subject: Report No. 4, Ministerial Education Fund, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1468.

Membership 94; Present 87; For 85; Against 0; Not Voting 2.

Calendar No. 255, Adopted May 6, 1976, Journal page 486.

The committee voted concurrence to accept the report as printed. (Note: The report was amended by action on Committee on Higher Education and Ministry Report No. 9; see above, page 1418. The report is printed in amended form along with other reports of the Council on Finance and Administration; see below, pages 2020-2022.—Editor)

Report No. 20

Subject: Area and Episcopal Office Expense.

Date: April 30, 1976.

Petitions: G-1485 (Constitution, Par. 15) (Discipline, Par. 857).

Membership 94; Present 89; For 80; Against 2, Not Voting 7.
Calendar No. 256, No action taken.

The committee voted nonconcurrence.

This petition requests the Episcopal Committee of the General Council on Finance and Administration to clarify or provide guidelines necessary to distinguish between Area Office expense and real Episcopal Office expense.

Report No. 21

Subject: Temporary General Aid Fund—Report No. 5.

Date: April 30, 1976.

Petitions: G-1469 Report No. 5, Temporary General Aid Fund, *Daily Christian Advocate*, Advance Edition C.

Membership 94; Present 72; For 71; Against 0; Not Voting 1.
Calendar No. 257, Adopted May 6, 1976, Journal page 488.

The committee voted concurrence to adopt the report as printed. (Note: The report is printed along with other reports of the Council on Finance and Administration; see below, pages 2023-2025.—Editor)

Report No. 22

Subject: General Administration Fund—Report No. 6.

Date: April 30, 1976.

Petitions: G-1470 Report No. 6, General Administration Fund, *Daily Christian Advocate*, Advance Edition C.

Membership 94; Present 72; For 72; Against 0; Not Voting 0.
Calendar No. 258, Adopted May 6, 1976, Journal pages 488-490.

The committee voted adoption of the report with amendments. (Note: The report is printed in amended form along with other reports of the Council on Finance and Administration; see below, pages 2025-2028.—Editor)

Report No. 22 (Minority)

Subject: Support of Project Equality.

Date: April 30, 1976.

Petitions: Minority Report to G-1470, General Administration Fund.

Calendar No. 259, Defeated May 6, 1976, Journal pages 489-490.

Whereas, Project Equality has been and continues to be an important organization working for racial equality in the field of equal employment opportunity;

And Whereas, Project Equality is strategic in moving beyond governmental provisions for equal opportunity employment by

constant emphasis upon the upgrading of standards and grades of employment for minorities;

And Whereas, The United Methodist Church has funded the national efforts of Project Equality since its inception, believing in its basic need and with continuing confidence in its abilities to work effectively toward these ends with nationally based corporations and employing agencies;

And Whereas, National Project Equality will be severely financially crippled by the radically reduced supportive proposition offered in the budget proposed of \$1,000 annually in the 1977-1980 general budget of The United Methodist Church;

And Whereas, The United Methodist Church is still vitally interested and committed to causes which promote concern for minority people and believing that employment opportunity is of major concern;

Therefore, we ask the 1976 General Conference of The United Methodist Church to reaffirm this basic commitment by placing an amount of not less than \$20,000 annually within its general budget for the 1977-1980 quadrennium to be paid to National Project Equality in promotion of its work.

J. Kenneth Forbes; Blaine Taylor; William W. Reid, Jr.; Prenza L. Woods; Allen L. Code, Sr.; Mrs. Frank W. Redding, Jr.; Vivian P. Overton; Matthew H. Gates; Marianne Norman; Earl B. Carter; Barbara R. Thompson; Aubrey B. Speer; T. R. Wilson; Abraham Carey; Nayan K. Boro; Richard Kistler; Melvin G. Talbert; Ross E. Townes; Merlyn W. Northfelt; James Z. Roberts.

Report No. 23

Subject: Report No. 7, Interdenominational Cooperation Fund, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1471.

Membership 94; Present 87; For 81; Against 2; Not Voting 4.
Calendar No. 260, Adopted May 6, 1976, Journal page 494.

The committee voted concurrence to accept the report as printed. (Note: The report is printed along with other reports of the Council on Finance and Administration, see below, pages 2028-2030.—Editor)

Report No. 24

Subject: Report No. 8, Black College Fund, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1472.

Membership 94; Present 87; For 81; Against 6; Not Voting 0.
Calendar No. 261, Adopted May 6, 1976, Journal page 495.

The committee voted concurrence to accept the report as printed. (Note: The report is printed along with other reports of the Council on Finance and Administration; see below, pages 2030-2032.—Editor)

Report No. 25

Subject: Report No. 9, Ethnic Minority Concerns Fund, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1473.

Membership 94; Present 88; For 85; Against 2; Not Voting 1.
Calendar No. 262, No action taken.

The committee voted concurrence to accept the report as printed. (Note: The Council on Finance and Administration, subsequent to legislative committee action on this report, substituted another report on Missional Priorities Funding for it; see below, pages 2032-2033.—Editor)

Report No. 26

Subject: Special Days-Report No. 10.

Date: April 30, 1976.

Petitions: G-1474, Report No. 10, Special Days, *Daily Christian Advocate*, Advance Edition C.

Membership 94; Present 88; For 88; Against 0; Not Voting 0.
Calendar No. 263, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted adoption of the Report with one amendment. (Note: The report is printed, in amended form, along with other reports of the Council on Finance and Administration; see below, pages 2033-2037.—Editor)

Report No. 27

Subject: Report No. 11. Program and Benevolence Interpretation, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1475

Membership 94; Present 87; For 85; Against 0; Not Voting 2.
Calendar No. 264, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence to accept the report as printed. (Note: The report is printed along with other reports of the Council on Finance and Administration; see below, pages 2037-2039.—Editor)

Report No. 28

Subject: Report No. 12, Recommendations, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1476.

Membership 94; Present 86; For 86; Against 0; Not Voting 0.

Calendar No. 265, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence to accept the report as printed. (Note: The report is printed along with other reports of the Council on Finance and Administration; see below, pages 2039-2043.—Editor)

Report No. 29

Subject: Report No. 13, Improvements and Economies, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1477.

Membership 94; Present 86; For 86; Against 0; Not Voting 0.

Calendar No. 300, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence to accept the report as printed. (Note: The report is printed along with other reports of the Council on Finance and Administration; see below, pages 2043-2046.—Editor)

Report No. 30

Subject: Report No. 14, Specific Assignments by the 1972 General Conference, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1478.

Membership 94; Present 86; For 85; Against 0; Not Voting 1.

Calendar No. 301, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence to accept the report as printed. (Note: The report is printed along with other reports of the Council on Finance and Administration; see below, pages 2046-2053.—Editor)

Report No. 31

Subject: Report No. 15, Employment Practices, *Daily Christian Advocate*, Advance Edition C.

Date: April 30, 1976.

Petitions: G-1479.

Membership 94; Present 86; For 86; Against 0; Not Voting 0.
Calendar No. 302, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence to accept the report as printed. (Note: The report is printed along with other reports of the Council on Finance and Administration; see below, pages 2053-2054.—Editor)

Report No. 32

Subject: Black Colleges.

Date: April 30, 1976.

Petitions: G-1172.

Membership 94; Present 87; For 82; Against 5; Not Voting 0.
Calendar No. 303, Adopted May 7, 1976, Journal page 495.

The committee voted concurrence on this petition which requests the 1976 General Conference authorize the continuation of the Black College Fund apportionment of \$24,000,000 quadrennially.

Report No. 33

Subject: Distribution of Apportionments.

Date: April 30, 1976.

Petitions: G-1159.

Membership 94; Present 86; For 73; Against 12; Not Voting 1.
Calendar No. 304, No action taken.

The committee voted nonconcurrence on this petition which proposed to amend Par. 871 of the 1972 Discipline by deleting the last sentence of the paragraph.

Report No. 34

Subject: World Hunger.

Date: May 1, 1976.

Petitions: Committee on COM Report No. 21 referred to committee No. 7.

Membership 94; Present 68; For 54; Against 14; Not Voting 2.
Calendar No. 542, Defeated May 6, 1976, Journal pages 479-481.

The legislative committee passed the following substitute:

We recommend that \$5,000,000 for World Hunger be listed as a General Advance Special with the cost to be apportioned to the boards involved in the program.

Report No. 34 (Minority Report)

Subject: World Hunger.

Date: May 4, 1976.

Petitions: Referral from Committee on COM.

Calendar No. 927, Adopted May 6, 1976, Journal pages 479-481.

Because the needs and issues of World Hunger are so massive and complex as to require the concentrated efforts and financial support of the United Methodist for several quadrenniums, we feel that it is extremely important for the Church to declare hunger as one of its missional priorities, and allocate sufficient financial and programmatic resources to work toward alleviating the hunger problem.

Therefore, we support the petition of the General Council on Ministries which calls for the approval of \$5,000,000 additional money annually for the alleviation of world hunger and dealing with the causes of world hunger and that \$2,000,000 *be funded through apportioned Benevolence*; and \$3,000,000 from Advance Specials, the latter being developed in a broad category.

C. Rex Bevins, Sponsor; Lloyd A. Peters; F. Hauser Winter; Vivian P. Overton; Clarence J. Borger; Mary A. Metzler; Ben Oliphant; Nancy McMullin; Mathew H. Gates; Clifford Droke; Aubrey Speer.

Report No. 35

Subject: Missional Priority of Ethnic Local Churches.

Date: May 1, 1976.

Petitions: Committee on COM Report No. 11 referred to committee No. 7.

Membership 94; Present 75; For 53; Against 22; Not Voting 0.

Calendar No. 543, No action taken.

The committee voted nonconcurrency.

Report No. 36

Subject: Legislative Proposals Concerning Conference CFA.

Date: April 30, 1976.

Petitions: G-1019.

Membership 94; Present 65; For 58; Against 3; Not Voting 4.

Calendar No. 544, No action taken.

The committee recommends nonconcurrency.

Report No. 37

Subject: Change in Wording of Par. 892.1.

Date: May 1, 1976.

Petitions: G-1125 through G-1135.

Membership 94; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 545, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence on petitions to change sexist language as follows:

Amend par. 892.1 by deleting the term *manpower* and substituting the term **personnel** so that the par. will read:

It shall be the purpose of . . . conference ministerial **personnel** and financial resources within the framework. . . . Each Annual conference . . . for the effective deployment of ministerial **personnel**.

Report No. 38

Subject: Amendments to Proposals of General Board of Publication.

Date: May 1, 1976.

Petitions: G-1420 (E-180, 181 of DCA).

Membership 94; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 546, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence on the proposal to amend legislation relating to the General Board of Publication as follows:

Section XI. Board of Publication

¶¶ 907-933. Renumber as ¶¶ 1801-1827.

¶ 934. Amend by deleting the entire ¶ 934 as it appears in *The 1972 Book of Discipline* and inserting a new paragraph to change from a quadrennial election of the book editor to an annual election of the book editor and to reflect the changing nature of current publishing activities as we move from a book-oriented culture to a multi-media system of communication. Renumber to ¶ 1828.

The deleted material reads as follows:

(¶ 934. *Book Editor. The board shall elect quadrennially a book editor, who shall have joint responsibility with the publisher for approving manuscripts considered for publication. The book editor shall edit all the books of our publication, and the periodical **Religion in Life**. In the case of materials authorized by the Program-Curriculum Committee in the field of Christian education which are to be edited by the editor of church school publications, the book editor shall collaborate with that editor whenever such collaboration is necessary or desired. The book editor shall perform such other editorial duties as may be required by the board. The book editor shall not have responsibility for materials issued by other agencies of the Church for program or promotional purposes.*)

Insert new paragraph and renumber to ¶ 1828 to read as follows:

¶ 1828. **Book Editor**—The board shall elect annually a book editor who shall be designated editorial director of general publishing. The book editor shall have joint responsibility with the publisher for approving manuscripts considered for publication. The book editor shall edit or supervise the editing of all books and materials of our publication. In the case of church school publications and official forms and records, the book editor shall collaborate with the editor of church school publications and the Committee on Official Forms and Records whenever such collaboration is mutually desirable and beneficial. The book editor shall perform such other editorial duties as may be required by the board.

¶ 935-937. Renumber as ¶¶ 1829-1831.

Delete ¶ 938 as publication of the periodicals has been discontinued. The deleted material reads as follows:

(¶ 938. *General Church Periodicals.*—1. *The board is authorized to publish a periodical for pastors and other church leaders and a periodical for the general church membership, which shall be a general magazine, informative and vital to the religious life of all United Methodists. The board may, at its discretion, issue such editions of the official periodicals as in its judgment may be deemed advisable. In consultation with the Council on Ministries it shall explore ways and means of making the pages of these periodicals available to other general agencies to the extent possible, either through acceptable editorial channels or by paid insertion as the need may indicate. It shall make available to the council the operating statements of these periodicals and shall furnish such other relevant information as the council may request (¶ 828.15).*)

(2. *The editors of these periodicals shall be elected quadrennially by the board after consultation with the Council on Ministries through a joint committee composed of the chairperson and two other members of the council and the chairperson and two other members of the board, one of whom shall be a bishop. One of the editors shall be designated as editorial director. The editorial director shall be responsible for administration of the work of this unit, establish general editorial policy, and be responsible for final determination of editorial content of the general church periodicals.*)

(3. *The board is authorized to issue such editions or combinations of the general church periodicals in a variety of formats and communication media as in its judgment will best*

serve the general communication needs of The United Methodist Church.)

(4. All other details relating to the publishing and distribution of these periodicals, not specifically delegated to the editors, shall be under the direction of the publisher.)

(5. The board shall fix the salaries of the editors.)

(6. The board shall have power to suspend or remove, after hearing, any editor for misconduct or failure to perform the duties of the office.)

¶¶ 939-940. Renumber as ¶¶ 1832-1833.

¶ 941. Renumber to ¶ 1834 and delete the words (*Program-Curriculum Committee*) and insert the words **Curriculum Resources Committee** to conform to new terminology as provided in other sections of proposed legislation. The amended paragraph to read as follows:

¶ 1834. The curriculum of the church school shall be determined by the **Curriculum Resources Committee**, which shall include in its membership the vice-president in charge of publishing, and the publisher, as set forth in ¶ 1328.

¶ 942. Renumber to ¶ 1835.

¶ 943. Renumber to ¶ 1836. Amend by deleting (*Division of Education of the Board of Discipleship*) and inserting the words **Curriculum Resources Committee** to conform to new terminology. The amended paragraph will read as follows:

¶ 1836. The publications of the **Curriculum Resources Committee** shall be manufactured, published, and distributed through The United Methodist Publishing House. In matters involving financial responsibility the final determination in every case shall lie with the board. After consultation with the publisher, the editor of church school publications shall prepare a complete budget for this work, including salaries of assistants and office secretaries and travel, etc. to be effective when approved by the board, and shall direct its operation from year to year.

¶¶ 944-946. Renumber as ¶¶ 1837-1839.

¶ 947. Renumber to ¶ 1840. Delete the words (*Section on Curriculum Resources*) and insert new terminology **Curriculum Resources Committee**. The amended paragraph to read as follows:

¶ 1840. The United Methodist Publishing House shall explore and engage in cooperative publication of United Methodist church school curriculum resources whenever both The United Methodist Publishing House and the **Curriculum**

Resources Committee of the General Board of Discipleship find this to be practicable and in harmony with related editorial and publishing policies.

Delete the entire ¶ 948 as the provisions of this paragraph are provided for in other legislation. The deleted paragraph reads as follows:

¶ 948. *The provisions of this section shall not apply to the program and promotional materials of the Division of Higher Education of the General Board of Higher Education and Ministry, or of the Section on Local Church Education of the Division of Education of the General Board of Discipleship.*

¶¶ 949-952. Renumber as ¶¶ 1841-1844.

¶ 953. Renumber to ¶ 1845 and add new sub-paragraph 1845.3 to provide for board representation in the structural unit at the annual conference level. New sub-paragraph 1845.3 to read as follows:

3. Any person who is an elected resident member of the General Board of Publication shall become an ex officio member of the structural unit in the annual conference which is responsible for the functions that relate to the work of the board. See ¶ 705.5.

Report No. 39

Subject: Episcopal Address.

Date: May 1, 1976.

Petitions: G-1465.

Membership 94; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 547, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to refer to GCFA the suggestion of a major funds campaign which was included in the Episcopal address.

Report No. 40

Subject: Lay Employment.

Date: May 1, 1976.

Petitions: G-1137.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 548, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to refer this to the Board of Pensions and GCFA for study.

Lay Employment

Whereas, lay employees at all levels of The United Methodist

Church are not consistently granted the benefits accorded by most employers in the business, labor and industrial sectors of our society;

Be It Resolved, that the United Methodist Women's Caucus petitions the General Conference to mandate standards of lay employment in the local churches, granting:

(1) the protection of contractual agreements for those persons employed for 20 hours or more per week; (2) provision for coverage by a health insurance plan; (3) provision for inclusion in a pension plan, social security or acceptable alternative retirement plan.

Report No. 41

Subject: Pension Aid in Mississippi, Rio Grande, and Oklahoma Indian Conferences.

Date: May 1, 1976.

Petitions: G-1404, G-1414, G-1415, G-1416.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 549, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to refer these to the Board of Pensions, Religion and Race, and GCFA for their consideration.

That the General Conference of The United Methodist Church, and the proper agencies thereof, recognize the unique and critical financial situation of the merged Mississippi Annual Conference by providing sufficient financial resources from the Temporary General Aid Fund for as long as necessary to pay in full the additional cost of pensions related to service in the former Mississippi Central Jurisdiction Annual Conference.

To provide for the sum of \$137,852 per year from funds of the General Church for funding pension obligations of the Rio Grande Annual Conference, either through modifications and adaptations of the Temporary General Aid Fund or through other means, such provision to be effective as of January 1, 1977, with the intention that it will continue for a period of 20 years, though of course subject to review, possible amendments, and quadrennial authorization by subsequent General Conferences.

To provide for the sum of \$67,202 per year from funds of the general church for funding of pension obligations of the Oklahoma Indian Missionary Conference, either through modifications and adaptations of the Temporary General Aid Fund or through other means, such provision to be effective as of January 1, 1977, with the intention that it will continue for a period of 20 years, though of course subject to review, possible amendments, and quadrennial authorization by subsequent General Conferences.

Report No. 42**Subject: Retired Bishop Accepting Special Assignments.**

Date: May 1, 1976.

Petitions: G-1455A (No number was on the petition).

Membership 94; Present 64; For 63; Against 0; Not Voting 1.

Calendar No. 550, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence with this petition regarding special assignments for retired bishops (par. 396.1):

396.1.—A bishop shall be released from the obligation to travel through the connection at large and from residential supervision at the close of the regular session of the Jurisdictional Conference the first day of which next precedes the bishop's seventy-second birthday. Pension and housing allowance as approved by the General Conference shall be payable on the first day of the following month after the close of the Jurisdictional Conference.

If, however, the retired bishop accepts any one of the following assignments of church-wide responsibility, the General Council on Finance and Administration, after consultation with the Council of Bishops, shall set a level of compensation not to exceed 75% of the salary of an active bishop: (1) assignment of a special nature with direct relationship and accountability to the Council of Bishops, or (2) assignment to a general agency. Only the difference between the compensation as established and the continuing pension shall be paid from the Episcopal Fund.

If a bishop is assigned to a general agency, that agency shall participate by payment of 50% of the difference between the compensation herein established and the pension of the bishop. The general agency shall further assume all responsibility for the bishop's operational and travel expenses related to the assignment. The bishop shall be assigned to work with an agency of the Church only on specific invitation of that agency.

Compensation for any special assignment shall cease after the bishop has reached the mandatory age of retirement for all ministers (Par. 361) or completes the assignment, whichever comes first. No assignment to a jurisdiction, annual conference, institution, school or non-United Methodist agency shall qualify for additional compensation from the Episcopal Fund under the provisions of this paragraph. The status of a retired bishop on special assignment shall, for purposes of housing and other benefits, be that of a retired bishop.

Report No. 43

Subject: Recommendations on Distribution of Proceeds from Sale of Real Estate of the Methodist Corporation.

Date: May 1, 1976.

Petitions: G-1488.

Membership 94; Present 64; For 55; Against 5; Not Voting 4.

Calendar No. 551, Adopted May 6, 1976, Journal pages 453-454.

The committee voted concurrence with the following:

Background information pertaining to these recommendations will be found in the report of The Methodist Corporation which appears in the *Daily Christian Advocate*, Advance Edition J, page J-12.

On April 27, 1976, the Board of Directors of The Methodist Corporation approved contracts of sale for two parcels of real estate of about 11 acres in Washington, D.C., for a total sales price of \$4,000,000. By the terms of these contracts, payment will be received over a 15-year period, so that the total principal and interest to be realized is estimated at \$5,325,990.

Funds to pay for the above property acquired in 1958 came in most part from certain Annual Conferences, and from the general church through the General Administration Fund.

Inasmuch as the plans for a National Methodist Center have been abandoned, it is recommended that a portion of the sale proceeds be returned to the above contributing sources as follows:

1. Return to Annual Conferences in proportion to their contributions the sum of \$913,882.24, computed as follows:

Amount received from Annual Conferences	\$705,156.05
Less proportionate share of Corporation expenses 1958-1975	141,031.21

Net amount	<u>\$564,124.84</u>
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Multiply \$564,124.84 by inflationary factor of 162%	<u>\$913,882.24</u>
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It is suggested that the Annual Conferences use their returned funds for innovative, creative missional objectives.

2. Return to the General Council on Finance and Administration the sum of \$1,438,912, computed as follows:

Amount received from General Administration Fund	\$1,110,271.62
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Less proportionate share of Corporation expenses 1958-1975	222,054.32
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Net amount	<u>\$ 888,217.30</u>
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Multiply \$888,217.30 by inflationary factor of 162%	<u>\$1,438,912.00</u>
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3. It is recommended that a trust fund to be known as The Methodist Corporation Scholarship Fund be accumulated to the principal amount of \$2,000,000, which fund shall be under the custody and control of the GCFA. The income from the investment of this fund shall be made available annually to the General Board of Higher Education and Ministry to grant scholarships to students enrolled in United Methodist-related colleges and universities.

It is further recommended that this scholarship program be evaluated by GCFA and GBHEM and make recommendations to the General Conference of 1988 for continuance or modification.

4. It is recommended that a trust fund to be known as The Methodist Corporation Trust Fund be accumulated to the principal amount of the remaining proceeds, \$973,195.76 more or less, which fund shall be under the custody and control of GCFA.

The income from the investment of this fund up to \$50,000 annually shall be made available to The Churches' Center for Theology and Public Policy, a new ecumenical, interdisciplinary research organization devoted to the development and fostering of theological bases addressed to public policy decision-makers. The genesis of this idea originated in The Bishops' Call for Peace and Self-development of Peoples, and the principle has been endorsed by United Methodist leadership, including the General Council on Ministries and the General Board of Global Ministries.

It is further recommended that \$50,000 be paid annually to the center for the four years 1977-80. If the income is not available in any year, GCFA shall negotiate advances with the Center.

It is further recommended that the program of the center be evaluated by GCFA and GCOM, and a recommendation be submitted by these councils to the General Conference of 1980 concerning the continuation of The Methodist Corporation Trust Fund, or the turning over of the trust principal to the Churches' Center for Theology and Public Policy, or other recommendation.

Summary of Recommendations:

Return to Annual Conferences	\$913,882.24
Return to General Administration Fund	1,438,912.00
Methodist Corporation Scholarship Fund	2,000,000.00
Methodist Corporation Trust Fund	973,195.76
	<u>\$5,325,990.00</u>

The General Council on Finance and Administration is authorized at its discretion to carry out the provisions of these recommendations in as equitable a manner as possible as funds become available, and in conformity with applicable provisions of

the Internal Revenue Code and regulations. The effective date for these recommendations shall be January 1, 1977.

(Note: The report, as submitted by The Methodist Corporation, also contained a schedule of amounts contributed by Annual Conferences, which was to be the basis of the amounts returned to Annual Conferences under the provisions of section 1 of the report.—Editor)

Report No. 44

Subject: Dissolution of Methodist Corporation—Par. 1409.

Date: May 1, 1976.

Petitions: G-1493.

Membership 94; Present 64; For 62; Against 0; Not Voting 2.
Calendar No. 552, Adopted May 6, 1976, Journal page 453.

The committee voted concurrence with this petition concerning dissolution of The Methodist Corporation.

Delete present Par. 1409 in its entirety and substitute the following to be known as Par. 1409:

Par. 1409.1. The Methodist Corporation as constituted at the present time shall be continued through December 31, 1976.

2. Beginning January 1, 1977, the General Council on Finance and Administration shall be the successor to all right, title and interest in and to all assets of The Methodist Corporation for the following purposes: to hold, to manage and/or to liquidate such assets if and when it concludes that it is not in the best interest of The United Methodist Church to undertake a development of or further holding of the property.

3. The members of the General Council on Finance and Administration shall constitute the Board of Directors of The Methodist Corporation which shall be continued as a legal entity until such time as said Board shall deem it desirable and convenient to liquidate the Corporation, at which time it is empowered and authorized to take the necessary corporate action to effect the surrender of its charter or to merge, consolidate, or affiliate it into or with the General Council on Finance and Administration, a corporation.

4. Upon the liquidation of the assets of The Methodist Corporation, the resulting fund, after the payment and satisfaction of all debts, shall be conveyed, assigned, and transferred by the General Council on Finance and Administration to such religious, charitable, scientific, literary or educational organization or organizations as the General

Conference of The United Methodist Church shall direct. No funds or property shall be distributed among or inure to the benefit of any private shareholder or individual.

Report No. 45

Subject: Successor to the Methodist Corporation.

Date: May 1, 1976.

Petitions: G-1455.

Membership 94; Present 64; For 62; Against 0; Not Voting 2.
Calendar No. 553, Adopted May 6, 1976, Journal page 453.

The committee voted concurrence with this petition regarding a successor to the Methodist Corporation.

For present Par. 1409, substitute the following.

1409.1. The General Council on Finance and Administration shall be the successor to all right, title, and interest in and to all assets of The Methodist Corporation for the following purposes: to hold, to manage and/or to liquidate such assets if and when it concludes that it is not in the best interest of The United Methodist Church to undertake a development of or further holding of the property.

2. The members of the General Council on Finance and Administration shall constitute the Board of Directors of The Methodist Corporation which shall be continued as a legal entity until such time as said Board shall deem it desirable and convenient to liquidate the corporation, at which time it is empowered and authorized to take the necessary corporate action to effect the surrender of its charter or to merge, consolidate, or affiliate it into or with the General Council on Finance and Administration, a corporation.

3. Upon the liquidation of the assets of The Methodist Corporation, the resulting fund, after the payment and satisfaction of all debts, shall be conveyed, assigned, and transferred by the General Council on Finance and Administration to such religious, charitable, scientific, literary, or educational organization or organizations as the General Conference of The United Methodist Church shall direct. No funds or property shall be distributed among or inure to the benefit of any private shareholder or individual.

Report No. 46

Subject: Board of Pensions.

Date: May 1, 1976.

Petitions: G-1321 covering materials on E-56-58, E-173-178, and pension material on E-194-195, *Daily Christian Advocate*.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 554, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with the following:

Amend ¶ 1260 by relocating ¶ 1260.4 to become part of ¶ 1750, relocating ¶ 1260.7 as ¶ 1760.9, and by relocating ¶ 1260.1, 2, 3, 5 and 6 to the section on "The Conferences" ¶ 722. Renumber the present ¶ 1260.1, 2, 3, 5 and 6 as ¶ 722.1, 2, 3, 4 and 5. The revised paragraph 722 would then read:

¶ 722. Conference Board of Pensions.—1. Authorization.—There shall be organized in each Annual Conference a conference board, auxiliary to the General Board of Pensions, to be known as the conference Board of Pensions, hereinafter called the board, which shall have charge of the interests and work of providing for and contributing to the support, relief, assistance, and pensioning of ministers and their families, other church workers, and lay employees of The United Methodist Church, its institutions, organizations, and agencies within the Annual Conference, except as otherwise provided for by the general board.

2. Membership.—(a) The board shall be composed of not less than twelve members not indebted to pension and benefit funds, plans, and programs or receiving pensions therefrom; ministers in the effective relation and lay persons in equal number, elected for a term of eight years and arranged in classes as determined by the Annual Conference; in addition thereto, any ministerial member of the conference or lay member of a church within the conference who is a member of the General Board of Pensions. A vacancy in the membership of the board may be filled by the board for the remainder of the conference year in which the vacancy occurs, subject to the same qualifications before provided, and at its next session the conference shall fill the vacancy for the remainder of the unexpired term.

b) The members shall assume their duties at the adjournment of the conference session at which they were elected.

3. Organization.—The board shall organize by electing a chairperson, vice-chairperson, secretary, and treasurer, who shall serve during the ensuing quadrennium or until their successors shall have been elected and qualified. These officers shall constitute an executive committee; provided, however, that three members may be added thereto by the board. The duty of the executive committee shall be to administer the work of the board during the conference year in the interim between regular or special meetings of the board. The office of secretary may be combined with that of treasurer. The treasurer may be a person who is not a member of the board, in which case the person shall

be an ex officio member of the executive committee, without vote. Calls for special meetings of the board shall be issued by the secretary on request of the chairperson, or the vice-chairperson when the chairperson is unable to act.

4. Proportional Payment.—The board shall compare the records of the amounts paid by each pastoral charge for the support of pastors and for pension and benefit programs, computing the proportional distribution thereof and keeping a permanent record of defaults of the ministers of the conference who have failed to observe the following provisions pertaining to proportional payment, and shall render annually to each minister who is in default a statement of the amounts in default for that and preceding years.

a) When the apportionment to the pastoral charges for the pension and benefit program of the Annual Conference has been determined, payments made thereon by each pastoral charge shall be exactly proportionate to payments made on the salary or salaries of the minister or ministers serving it.

b) The treasurer of the pastoral charge shall be primarily responsible for the application of proportional payment, but in the event of the treasurer's failure to apply it, the pastor shall adjust cash salary and payment according to the proper ratio, as provided above, before the pastor enters the respective amounts in the statistical report to the Annual Conference.

c) The conference statistical tables shall provide separate columns for reporting the amount apportioned to each pastoral charge for pension and benefit purposes and the amount paid thereon.

d) On retirement, the amount that a pastor is in default shall be subject to deduction from the pastor's pension, in accordance with rules and regulations of the specific program or programs under which the pension is provided.

e) If a retired minister, while serving as a supply pastor, fails to observe the provisions of this paragraph pertaining to proportional payment in any conference year, the amount of such default shall be deducted from the minister's pension the ensuing conference year.

f) It shall not be permissible for a pastor to receive a bonus of other supplementary compensation tending to defeat proportional payment. The board may recommend to the conference that the pastor's pension credit be disallowed for the year during which such bonus or supplementary compensation was so received.

5. Reports to the Annual Conference and the General Board.—

a) The board shall report to the Annual Conference and to the

General Board of Pensions the names, addresses, and years of service approved for pension credit of the annuitants of the conference, the names of those who have died during the year, and the names of dependent children of deceased ministerial members of the conference, and shall show separately the amount paid to each beneficiary by the conference from the annuity and necessitous funds.

b) The board shall report to the General Board of Pensions immediately following the session of the conference, on forms provided for that purpose by the general board, and shall report also the names and addresses of ministers who are members of funds, plans, or programs administered by the general board.

Section X. Board of Pensions

Amend ¶ 1254 by renumbering as ¶ 1701

Amend ¶ 1255 by renumbering as ¶ 1702 and deleting the paragraph reference “¶ 1256” in the last line of ¶ 1255.2 and substituting for the deleted reference “¶ 1703”, so that the entire ¶ 1702 as amended will read:

1. Membership.—(a) The board shall be composed of one bishop, elected by the Council of Bishops; one minister, one layman and one laywoman from each jurisdiction, elected by the respective Jurisdictional Conferences; two clergy in full connection, two laymen and two laywomen with not more than two from the same jurisdiction, elected by the General Conference on nomination of the Council of Bishops; and eight members at large for the purpose of bringing to the board special knowledge or background, with consideration given to representation by minority groups, not more than two from the same jurisdiction, nominated and elected by the board in such manner as it shall provide in its bylaws.

b) The ministerial membership of the board shall be limited to ministerial members of an Annual Conference in full connection and in the effective relation.

c) The general secretary of the board shall be an ex officio member thereof, without vote.

d) The terms of all members so elected shall be four years, to take effect at the annual meeting of the board following the General Conference. Members shall serve during the terms for which they are elected and until their successors shall have been elected and qualified.

e) A vacancy in the membership shall be filled for the unexpired term by the board.

f) The members of the board shall constitute the membership of the respective Boards of Directors of the aforesaid four

constituent corporations. The general secretary shall be an ex officio member of each, without vote.

2. Meetings.—The annual meetings of the board and of the Board of Directors of the constituent corporations shall be held at the same date and place, at which time the board shall review and consider responsibilities committed to its care and take such action as it deems advisable in the furtherance of the best interest of the funds, plans, and programs administered by the board. Special meetings of the board may be called by any two of the officers hereinafter named in ¶ 1703.

3. Quorum.—A majority of the members of the board shall constitute a quorum.

Amend ¶ 1256 by renumbering as ¶ 1703

Amend ¶ 1257 by renumbering as ¶ 1710

Amend ¶ 1257.12 by renumbering as ¶ 1710.12 and by adding after the words “Lay Employees Pension Fund” in line fourteen the words “**Cumulative Pension and Benefit Fund; Tax-Deferred Annuity Contributions Program**”; and substituting in line twenty-five for the words “*Commission on Interjurisdictional Relations*” the words “**Commission on Religion and Race**”, so that the amended paragraph will read:

The board is authorized and empowered to continue the operation, management, and administration of the following pension and benefit funds, plans, and programs for such time and in such manner as may be deemed by the board to be reasonably necessary to fulfill the purposes thereof; to merge, combine, or consolidate two or more such pension or benefit funds, plans, and programs as are under its jurisdiction, and to make rules and regulations necessary thereto if such action is deemed by the board to be consistent with and in furtherance of the purposes of said funds, plans and programs; these to include but not to be restricted to: The Senior Plan; Ministers Reserve Pension Fund; The Minister’s Reserve Pension Plan; The Current Income Distribution Pension Plan; Joint Contributory Annuity Fund; Staff Pension Fund; The Pension Plan for Lay Employees; Lay Employees Pension Fund; **Cumulative Pension and Benefit Fund; Tax-Deferred Annuity Contributions Program**; Hospitalization and Medical Expense Program; Death Benefit Program; Bishops Reserve Pension and Benefit Fund, in consultation with the Council on Finance and Administration; The Printing Establishment of The United Brethren in Christ Fund; The Home Office Pension Fund of the Board of Global Ministries, in consultation with the Board of Global Ministries; Chaplains Pension Fund, in consultation with the Division of Chaplains and Related Ministries; Retirement Allowance for

Bishops, General Church Officers and Staff Personnel Plan of the former Evangelical United Brethren Church, with funds to be provided by the Council on Finance and Administration; Temporary General Aid Fund, in consultation with the **Commission on Religion and Race**, or its successor, as determined by the General Conference, with funds to be provided by the Council on Finance and Administration.

Amend ¶ 1258 by renumbering as ¶ 1720

Amend ¶ 1259 by renumbering as ¶ 1730

Amend ¶ 1259.4a by renumbering the present paragraph as ¶ 1730.4a(1) and adding a new ¶ 1730.4a(2), so that the revised paragraphs will read:

Full-time service of a ministerial member or a lay pastor shall be required as a normal condition for pension credit; provided, however, that such credit may be granted for part-time service by a three-fourths vote of those present and voting in the Annual Conference, on recommendation of the conference Board of Pensions.

Effective as of the closing day of the 1976 Annual Conference session, pension credit may be granted pro-rata in one quarter year increments for service rendered concurrently by a minister and spouse, both of whom are members of one Annual Conference and under appointment, by a three-fourths vote of those present and voting in the Annual Conference on recommendation of the conference Board of Pensions. No one individual shall receive in excess of one year of pension credit per annum.

Add a new paragraph to be numbered ¶ 1730.4i which will read:

In the event of retirement under ¶ 362.3, the actuarially reduced pension shall be determined by multiplying the pension (years times rate) by a percentage factor; such percentage factor shall be the greater of 100 percent minus one-half percent per month or fraction of a month of age less than 65 years attained on the date the actuarially reduced pension is to commence or 100 percent minus one-half percent per month for each month of difference between the assumed date at which pension payments would have been permitted by retirement under Par. 362.1 by completion of 40 years of service under appointment and the actual date the actuarially reduced pension is to commence under Par. 362.3. Such actuarially reduced pension shall be calculated by the General Board of Pensions and allocated prorata to the Annual Conference or conferences which are charged with the pension responsibility.

Amend ¶ 1259.9 by renumbering as ¶ 1730.9, by entitling it "Divided Pension Responsibility" and placing a semi-colon after the word "rendered" in line three, and adding in line three, following the semi-colon the words, "**provided, however, that in the event of mergers, unions, boundary changes, or transfers of churches, such responsibility shall rest with the successor Annual Conference within whose geographical boundaries the charge is located**" so that the amended paragraph will read:

Divided Pension Responsibility—The responsibility for pension for service approved for pension credit shall rest with the Annual Conference in which the service was rendered; **provided, however, that in the event of mergers, unions, boundary changes, or transfers of churches, such responsibility shall rest with the successor Annual Conference within whose geographical boundaries the charge is located.**

Amend by renumbering ¶ 1259.12 as ¶ 1730.12, by relocating the entire present paragraph to become part of ¶ 1750, by substituting the present ¶ 1261 and by renumbering the subparagraphs in the present ¶ 1261, so that the entire revised ¶ 1730.12 will read:

Other Annual Conference Organizations.—*a)* Annual Conferences, hereafter in this section called conferences, are authorized to establish, incorporate, and maintain investment funds, preachers aid societies, and organizations and funds of similar character, under such names, plans, rules, and regulations as they may determine, the directors of which shall be elected or otherwise designated by the conference, where permissible under the laws of the state of incorporation, and the income from which shall be applied to the support of the pension program through the conference Board of Pensions.

b) Distributable pension funds from all sources shall be disbursed by or under the direction of the conference Board of Pensions, excepting only such funds as are otherwise restricted by specific provisions or limitations in gifts, devises, bequests, trusts, pledges, deeds, or other similar instruments, which restrictions and limitations shall be observed.

c) It shall not be permissible for any conference or permanent fund organization thereof to deprive its beneficiaries who are beneficiaries in other conferences of the privilege of sharing in the distribution of the earned income of such funds through the clearinghouse administered by the General Board of Pensions.

d) A conference subject to the laws of the state in which it is incorporated shall have power to require from its ministerial members and lay pastors who are serving with pension credit

from the conference an annual contribution to either its permanent or reserve fund or for current distribution or to a preachers aid society for the benefit of its beneficiaries, subject to the following provisions:

1) The annual payment may be made in installments as provided by the conference.

2) The making of such payment shall not be used as the ground of contractual obligations upon the part of the conference or as the ground of any special or additional annuity claim of a member against the conference; neither shall it prevent disallowance of a member's annuity claim by conference action.

3) The conference may fix a financial penalty for failure of the member to pay.

4) In case membership in the conference is terminated under the provisions of the Discipline, the conference may refund the amount so paid, in whole or in part, after hearing has been given to the member, in case such hearing is requested.

5) Ministers entering a conference shall not be charged an initial entry fee by any organization mentioned in §a above; furthermore, the annual contribution required from a ministerial member of the conference or a lay pastor shall not exceed an amount equal to 3 percent of the minister's or lay pastor's support.

6) If a minister is required to make a contribution to one of the pension funds, plans, or programs administered by the General Board of Pensions, the minister shall not be required by the conference or by any organization thereof related to the support of beneficiaries to make any other contribution for pension purposes.

e) Each conference, on recommendation of its conference Board of Pensions or one of the organizations mentioned in §a above, shall select a Sunday in each year to be observed in the churches as Retired Ministers Day, in honor of the retired ministers, their spouses, and the surviving spouses of ministers in recognition of the Church's responsibility for their support. The bishop shall request each conference in the area to insert a Retired Ministers Day in its calendar, and shall diligently promote the observance of it.

Amend ¶ 1259.14 by renumbering as ¶ 1730.14a, by adding the word "**former**" before the word "minister" in line six, by deleting the words "*follows attainment of age sixty-five*" in the same line and substituting the words "**occurs in the year in which the former minister attains age sixty-five on or before June 30**", and substituting for the last sentence the words "**If less than twenty such years but at least ten years, the years**

used in the calculation of the benefit shall be a percentage of the approved service years; such percentage shall be determined by multiplying the credited whole years by five percent, resulting in fifty percent of such years for ten years of credited service and one hundred percent for twenty years of such service”; by adding the word “former” before the word “minister” in line nine, so that the amended paragraph will read:

A former ministerial member of an Annual Conference whose membership was terminated on or after January 1, 1973, after the completion of ten or more years of service with pension credit in an Annual Conference or conferences, shall retain the right to receive a pension subsequent to the close of the Annual Conference session in which the **former** minister last held membership which occurs in the year in which the **former minister attains age sixty-five on or before June 30** based on the years of service approved for pension credit. Such former minister’s pension shall be based on all years of service with pension credit if the **former** minister had twenty or more such years. **If less than twenty such years but at least ten years, the years used in the calculation of the benefit shall be a percentage of the approved service years; such percentage shall be determined by multiplying the credited whole years by five percent, resulting in fifty percent of such years for ten years of credited service and one hundred percent for twenty years of such service.**

Add a new ¶ 1730.14b which will read:

Effective at the close of the 1976 General Conference, former ministerial members of the Annual Conference whose membership was terminated on or after such date shall have any vested pension benefits calculated at the service annuity rate in effect on the date such person’s membership is terminated.

Amend ¶ 1261 by renumbering as ¶ 1750, by relocating the entire present paragraph as ¶ 1730.12, by substituting both ¶ 1259.12 and ¶ 1260.4.

and by substituting for the word “*Commission*” in line one of ¶ 1260.4b the word “**Council**”, so that the entire ¶ 1750 as revised will read:

Financing Pension and Benefit Programs.—The Annual Conference shall be responsible for annually providing moneys in the amount necessary to meet the requirements of the pension and benefit programs of the conference.

a) The board shall compute the amount to be apportioned

annually to meet the requirements of the pension and benefit programs of the conference.

b) The conference **Council** on Finance and Administration shall include in its recommendations to the Annual Conference the amounts computed by the board which are required to meet the needs of the pension, benefit, and relief programs of the conference.

c) Distributable pension funds from all sources, unless restricted by specific provisions or limitations, shall be disbursed by, or under the direction of, the conference Board of Pensions.

d) The board may accumulate a fund from the income for pension purposes, in order to stabilize the pension program of the conference.

Amend ¶ 1262 by renumbering the present paragraph as ¶ 1760

Amend by renumbering the present ¶ 1262.7 as ¶ 1760.7a and by deleting in the first line the words “*on order of the Annual Conference*”, and by inserting before the word “journal” the words “**Annual Conference**,” so that the revised paragraph will read:

There shall be printed in the **Annual Conference** journal a list of the investments held by each agency handling such funds directly or indirectly under the control of the Annual Conference, or such list may be distributed directly to the members of the Annual Conference. A copy of all such lists shall be filed annually with the General Board of Pensions.

Add a new paragraph to be numbered ¶ 1760.7b which will read:

The conference Board of Pensions shall require an annual audit of pension and pension-related funds setting forth the total asset value of such funds and the distribution of income from such funds from persons and organizations appointed or employed for the management of these funds.

Amend ¶ 1260.7 by renumbering as ¶ 1760.9 and by substituting the word “**Council**” for the word “*Commission*” in line one of ¶ 1260.7b, so that the revised ¶ 1760.9 will read:

Depositories and Bonding.—a) The conference Board of Pensions shall designate a bank or banks or other depository or depositories for deposit of the funds held by the board and may require a depository bond from such depository or depositories.

b) The board, through the conference **Council** on Finance and Administration, shall provide a fidelity bond in suitable amount for all persons handling its funds.

Amend ¶ 1263 by renumbering as ¶ 1770

Report No. 47**Subject: Rio Grande Conference.**

Date: May 1, 1976.

Petitions: G-1093, G-1094, G-1095.

Membership 94; Present 76; For 75; Against 1; Not Voting 0.

Calendar No. 555, Adopted May 7, 1976, Journal page 547.

The committee recommends referral to the National Division of the Board of Global Ministries, urging them to give this request the most serious consideration.

Report No. 48**Subject: Staff Leadership of Foundations.**

Date: May 1, 1976.

Petitions: G-1018, G-1109.

Membership 94; Present 76; For 75; Against 0, Not Voting 1.

Calendar No. 556, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence, as amended, with this petition relating to staff leadership advising conference foundations.

Keep Par. 842.8 as it is.

Add new Par. 842.9 as follows: **Where Annual Conferences, individually or in groups, have established foundations, the council may provide staff leadership on request to advise in matters of financial management to the end that foundation assets shall be wisely managed on behalf of the Church.**

Report No. 49**Subject: Legislative Proposals Concerning General Council on Finance and Administration.**

Date: May 1, 1976 (was not dated).

Petitions: G-1020.

Membership 94; Present 76; For 75; Against 0; Not Voting 1.

Calendar No. 557, Adopted May 7, 1976, Journal pages 545-546.

Legislative committee voted concurrence with the following proposals relating to GCFA:

Section II, ¶¶ 837-865

Amend the section heading to read as follows: **Section II. The General Council on Finance and Administration.**

¶ 901. Renumber ¶ 837 of the 1972 Discipline.

Delete *including the causes supported by the Christian Service Fund of the former Evangelical United Brethren Church,*

The paragraph will then read:

¶ 901. General Statement on Church Finance.—The work of the Church requires the support of our people, and participation therein through service and gifts is a Christian duty and a means of grace. In order that all members of The United Methodist Church may share in its manifold ministries at home and abroad and that the work committed to us may prosper, the following financial plan has been duly approved and adopted.

¶ 902. Renumber ¶ 838 of the 1972 Discipline.

Amend to add the word **General** before “Council on Finance and Administration.”

The paragraph as amended would read as follows:

¶ 902. Name.—There shall be a **General** Council on Finance and Administration of The United Methodist Church, hereinafter called the council.

(The Editor of the Book of Discipline is also requested to make corresponding changes in other paragraphs where reference is made to the General Council on Finance and Administration.)

¶ 903-904. Renumber ¶ 839-840 of the 1972 Discipline.

¶ 905. Renumber ¶ 841 of the 1972 Discipline.

Amend the second sentence of ¶ 841.1 by inserting **and executive** after “general,” by inserting the phrase **who serve as the chief executive officers of the general boards and agencies and the publisher of The United Methodist Church** after “secretaries,” and by deleting the words *with full participation in all hearings*. Also amend the third sentence by adding to it the words, **except as may otherwise be provided in the Book of Discipline**. ¶ 905.1 as amended would then read:

1. Membership.—The members of the council shall be elected quadrennially by the General Conference as follows: three bishops, nominated by the Council of Bishops; two clergy in full connection, two laymen and two laywomen from each jurisdiction, nominated by the bishops of that jurisdiction; nine members-at-large, one-third laymen, one-third laywomen, and one-third clergy, at least one of whom shall not be over twenty-one years of age at the time of election, and at least two of whom shall represent ethnic minorities, and most of whom shall be elected for special skills, nominated by the Council of Bishops without reference to jurisdictions. The **general and executive secretaries who serve as the chief executive officers of the general boards and agencies and the publisher of The United Methodist Church** shall be members of the council but

without vote. The voting members, including bishops, shall not be eligible to membership on, or employment by, any other agency receiving funds administered by the council except as may otherwise be provided in the Book of Discipline. They shall serve until their successors are elected and qualified. Vacancies occurring between sessions of the General Conference shall be filled by the council on nomination of the bishops of the jurisdiction concerned or, in the event of a vacancy among the members at large, on nomination of the Council of Bishops.

¶ 905.4c, d, e

Delete the words *including the preparation and circulation of the manual for conducting Annual Conferences* from the first sentence of ¶ 841.4c.

Renumber present ¶ 841.4d as 905.4f. ¶¶ 905.4d, e would be new and would read as indicated in bold-face type below.

¶ 905.4c, d, and e, as amended, would read as follows:

c) **Committee on Official Forms and Records.**—The council shall maintain and supervise under the direction of its general secretary a Committee on Official Forms and Records, which shall have the duty of preparing and editing all official statistical forms, record forms, and record books for use in the Church. The committee shall consist of one bishop elected by the Council of Bishops and nine persons elected by the Council on Finance and Administration, as follows: one member of the council from each jurisdiction and one conference secretary, one conference treasurer, one conference statistician, and one district superintendent. The following persons shall be consultants to this committee *ex officio* without vote: a staff representative of the council, the director of the Department of Statistics, a staff representative of research and planning of the Council on Ministries, a representative of The United Methodist Publishing House, and representatives of other general agencies when their programs are directly involved. All official statistical forms, record forms, and record books required for use in The United Methodist Church shall be printed and published by The United Methodist Publishing House.

d) **Committee on Personnel Policies, Employee Benefits, Salaries, and Equal Employment Opportunities.**—The council shall organize a committee consisting of four representatives from the General Council on Finance and Administration, one of whom shall serve as chairperson, two representatives from the General Council on Ministries, two representatives from the General Board of Pensions, one representative of each of the program boards, one representative from the Joint Committee on Communica-

tions, and one representative from each of the standing commissions. Each of the aforementioned representatives shall be selected by the council, board or commission represented from its membership. The committee shall have duties and responsibilities as defined in ¶ 907.7.

e) Committee on Legal Responsibilities.—The council shall organize a committee composed of six persons, three of whom shall be members of the council. The committee shall be amenable to the council and shall make recommendations to the council regarding the fulfillment of the responsibilities defined in ¶ 907.4.

¶ 906. Renumber ¶ 842 of the 1972 Discipline.

Add the word **Responsibilities** to the paragraph heading, and insert the following new language before the present introductory sentence:

The council shall be accountable to The United Methodist Church through the General Conference in all matters relating to the receiving, disbursing and reporting of general church funds, and agencies receiving general church funds shall be fiscally accountable to the council. In the exercise of its fiscal accountability role . . .

The heading and introduction to ¶ 906, as amended, would then read as follows:

¶ 906. **Fiscal Responsibilities.**—The council shall be accountable to The United Methodist Church through the General Conference in all matters relating to receiving, disbursing and reporting of general church funds, and agencies receiving general church funds shall be fiscally accountable to the council. In the exercise of its fiscal accountability role the council shall have the authority and responsibility to perform the following functions:

¶ 906.1. Delete the word *and* before “the Temporary General Aid Fund,” in ¶ 842.1 and insert, following “the Temporary General Aid Fund,” the words **the Black College Fund, the Human Relations Day Fund, the United Methodist Student Day Fund, and such other general funds as the General Conference may establish.**

¶ 906.1 would then read:

1. It shall submit to each quadrennial session of the General Conference, for its action and determination, budgets of expense for its own operation, the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, the Ministerial Education Fund, the World Communion Offering, the One Great Hour of Sharing

Fund, the Temporary General Aid Fund, the Black College Fund, the Human Relations Day Fund, the United Methodist Student Day Fund, and such other general funds as the General Conference may establish. It shall also make recommendations regarding all other funding considerations to come before General Conference.

¶ 842.1a, c, and d would remain unchanged, but would be renumbered 906.1a, c, and d.

¶ 906.1b. Delete present ¶ 842.1b, which reads:

b) In the case of the World Service Fund, the Council on Ministries, in cooperation with the Council on Finance and Administration, shall determine the Church's general program needs through consultation with the general boards and agencies and shall recommend to the Council on Finance and Administration the programs the Council on Ministries deems worthy of the Church's support. The Council on Finance and Administration shall establish and communicate to the Council on Ministries the total sum proposed for distribution among the general program agencies. The Council on Ministries, on the basis of program priorities, shall recommend a plan for distribution of World Service Funds. The Council on Finance and Administration shall act jointly with the Council on Ministries for the finalization of the plan for distribution of World Service Funds to boards and agencies.

Substitute for it the following, so that the new ¶ 906.1b would read:

b) In the case of the World Service Fund, the General Council on Finance and Administration and the General Council on Ministries shall proceed in the following manner in developing budget recommendations as they relate to allocations to the general program agencies of the church:

1) The General Council on Ministries shall, in consultation with the General Council on Finance and Administration and the general program agencies, develop recommendations regarding the program and missional priorities of the church and shall recommend to the General Council on Finance and Administration programs which will contribute to the implementation of those priorities.

2) The General Council on Finance and Administration shall establish the total sum to be recommended to the General Conference for the annual budget of the World Service Fund. It shall likewise establish and communicate to the General Council on Ministries the total sum proposed for distribution among the general program agencies.

3) The General Council on Ministries, on the basis of

program priorities, shall recommend to the General Council on Finance and Administration the amount of the annual World Service allocation to each of the general program agencies, within the total sum proposed by the General Council on Finance and Administration for distribution among such agencies.

4) Only when the General Council on Finance and Administration and the General Council on Ministries agree on the allocations to the several general program agencies shall these allocations be included in the World Service budget to be recommended to the General Conference by the General Council on Finance and Administration.

5) Before the beginning of each year the General Council on Finance and Administration shall determine and communicate to the General Council on Ministries the sum available at that time from World Service contingency funds to meet requests for additional funding from the general program agencies. The General Council on Ministries shall be authorized to approve allocations to the general program agencies for additional program funding up to the limit so established. No money shall be allocated by the General Council on Ministries from this source for general administrative costs, fixed charges or capital outlay without approval by the General Council on Finance and Administration.

¶ 906.2. Renumber present ¶ 842.2.

¶ 906.3. Renumber present ¶ 842.3.

Substitute the word **accountable** for *amenable* in the first sentence. Delete the second and third sentences, which read as follows: *The council shall assume this responsibility for the Board of Discipleship and the Board of Church and Society upon their organization; and for the Board of Higher Education and Ministry and the Board of Global Ministries prior to the General Conference of 1976. The council shall work with the Board of Higher Education and Ministry and the Board of Global Ministries to assume an efficient assumption of the board's accounting and reporting functions by the council.* Add a new second sentence to read as shown in **bold-face** type below.

¶ 906.3 as amended will then read:

3) To perform the accounting and reporting functions for the Council on Ministries and the boards and agencies **accountable** to it. **In the interest of sound fiscal management, the Council will insure that expenditures of agencies receiving general church funds do not exceed receipts and available reserves, and this within an approved budget.** If necessary for the

efficient performance of the accounting and reporting function, the council may establish branch offices.

¶ 906.4. Renumber ¶ 842.4.

Amend the fourth sentence by inserting the words **and in such form as the council may require** following the words “deemed necessary”. Amend the last sentence by substituting the words **the budget of each agency receiving general church funds in accordance with guidelines which it shall establish and communicate to the agencies, including the relationship between** for the words *in each such agency budget the amount for*, and by deleting the words *with a view to maintaining a proper balance among the various parts of the budgets*.

¶ 906.4 as amended would read:

4) It shall require all agencies receiving general church funds to follow uniform accounting classifications and procedures for reporting. It shall require an annual audit of all treasuries receiving general church funds, following such auditing procedures as it may specify. It shall have authority to pass on the acceptability of any auditing firm proposed by an agency. It shall also require annually one month in advance of its annual meeting, or as is deemed necessary, **and in such form as the council may require**, statements of proposed budgets of all treasuries or agencies receiving general church funds. It shall review **the budget of each agency receiving general church funds in accordance with guidelines which it shall establish and communicate to the agencies, including the relationship between administration, service and promotion**.

¶ 906.5. Renumber ¶ 842.5.

Insert the word **banking** before “payroll” in the first sentence. Substitute **the** for *these* and insert the words **of banking, check preparation, payroll, and purchasing** after “functions” in the second sentence.

¶ 906.5 as amended would then read:

5) To establish policy governing the functions of **banking, payroll, purchasing, accounting, and budget control** for all agencies receiving general church funds. The council may, upon mutual consent of the agencies involved, perform **the functions of banking, check preparation, payroll, and purchasing** on behalf of an agency in order to maximize efficiency of operation. All boards and agencies shall observe the uniform fiscal year (¶ 815).

¶ 906.6. Renumber ¶ 842.6 without change.

¶ 906.7. Renumber ¶ 842.7.

Amend ¶ 842.7 by placing that portion of the present paragraph which follows the semi-colon, beginning with the words “To receive, collect . . .” at the beginning of the new

paragraph, and by changing the period after the word “testator” to a semi-colon. Amend that part of the present paragraph which precedes the semi-colon by inserting **and** before “in cooperation with,” by inserting the words **to take such action as is necessary** before “to encourage” and by inserting **or in other general church benevolence funds or interests** before “through wills.” Place this amended portion after the semi-colon.

¶ 906.7 as amended would then read:

7) To receive, collect, and hold in trust for the benefit of The United Methodist Church, its general funds, or its general agencies, any and all donations, bequests, and devises of any kind, real or personal, that may be given, devised, bequeathed, or conveyed to The United Methodist Church as such or to any general fund or agency of The United Methodist Church for any benevolent, charitable, or religious purposes, and to administer the same and the income therefrom in accordance with the directions of the donor, trustor, or testator; **and** in cooperation with the Board of Discipleship, **to take such action as is necessary** to encourage United Methodists to provide for their continued participation in World Service, in one or more of the World Service agencies, **or in other general church benevolence funds or interests**, through wills and special gifts (see ¶ 1317.7).

¶ 906.8-9. Renumber present ¶ 842.8-9.

¶ 906.10. Renumber ¶ 842.10.

Delete the first sentence of the paragraph, which reads: *To recommend to the General Conference, in consultation with the Council on Ministries, the days which shall be observed on a church-wide basis and on which the taking of special offerings shall be authorized, and in the case of each, to recommend whether or not the receipts derived therefrom shall be credited to the contributing local church as a part of its World Service apportionment and charged against the claims of the agency receiving the same.* Substitute for it the following: **To make recommendations to the General Conference, in consultation with the General Council on Ministries, regarding any offerings to be received in connection with special days observed on a church-wide basis. These recommendations shall include the number and timing of such special days with offerings, the amount, if any, to be established as a goal for each such offering, the causes to be benefited by each, the method by which the receipts on each such offering shall be distributed among the causes benefiting from it, and the method by which such receipts shall be remitted and reported by local churches.**

¶ 906.10 as amended would read:

10) To make recommendations to the General Conference, in consultation with the General Council on Ministries, regarding any offerings to be received in connection with special days observed on a churchwide basis. These recommendations shall include the number and timing of such special days with offerings, the amount, if any, to be established as a goal for each such offering, the causes to be benefited by each, the method by which the receipts on each such offering shall be distributed among the causes benefiting from it, and the method by which such receipts shall be remitted and reported by local churches. All such recommendations are subject to the approval of the General Conference.

¶ 906.11. Renumber present ¶ 842.11.

¶ 907. Renumber ¶ 843 of the 1972 Discipline.

¶ 907.1. Renumber present ¶ 843.1.

¶ 907.2. Add a new sub-paragraph 907.2 to authorize a procedure for regular review of general agency headquarters locations.

The new ¶ 907.2 would read as follows:

2. The General Council on Finance and Administration and the General Council on Ministries, acting in concert, shall establish a procedure for a quadrennial review with the general agencies regarding the location of their headquarters and staff.

¶ 907.3. Renumber present ¶ 843.2 as 907.3, and amend it by inserting the words **previously owned by the Commission on Archives and History and such historical property as may be acquired in the future; and property** in the last sentence of present ¶ 843.2; this language was adopted by the 1972 General Conference and omitted from the *Book of Discipline* by error. Add a new sentence to the end of the paragraph as follows:

Titles to the aforesaid properties shall be transferred to and held by the General Council on Finance and Administration for administrative and management purposes on behalf of the transferring agency.

¶ 907.3 would then read as follows:

3. To exercise on behalf of the General Conference a property management function, by holding title to and managing real property for the use of general agencies of the Church. This function shall be exercised with respect to agency properties acquired before 1972 by mutual consent of the council and the agency. This provision shall apply to headquarters buildings but

not to properties which are part of the program responsibilities of the Board of Global Ministries. In no event shall the following be excluded: property of the Methodist Corporation in Washington, D. C. at Ward Circle at the intersection of Nebraska and Massachusetts Avenues, historical shrines, landmarks and sites **previously owned by the Commission on Archives and History and such historical property as may be acquired in the future; and property** previously owned by the Program Council of The United Methodist Church. **Titles to the aforesaid properties shall be transferred to and held by the General Council on Finance and Administration for administrative and management purposes on behalf of the transferring agency.**

(Note: see also the proposed substitute for present ¶ 1409)

¶ 907.4. Renumber present ¶ 843.3 as 907.4 and add two new sentences as indicated in bold-face type below. ¶ 907.4 as amended would then read:

4. To take all necessary legal steps to safeguard and protect the interests and rights of The United Methodist Church; to maintain a file of legal briefs related to cases involving The United Methodist Church, and to make provisions for legal counsel where necessary in order to protect the interests of the Church at the request of a general agency or a bishop, as the Council deems advisable. **The council shall recommend to each general agency and unit thereof and to each Annual Conference Council on Finance and Administration a uniform procedure to be followed by the aforesaid agencies, and, where applicable, local churches relative to the certification and payment of ordained ministers' housing allowances in accordance with provisions of the Internal Revenue Code of the United States. The council shall have the authority to pursue policies and procedures necessary to preserve the tax-exempt status of the denomination and its affiliated organizations.**

¶ 907.5. Renumber present ¶ 843.4 without change as ¶ 907.5.

¶ 907.6. Renumber present ¶ 843.5 without change as ¶ 907.6.

¶ 907.7. Renumber the first sentence of present ¶ 843.6 as ¶ 907.7a; delete the remainder of present ¶ 843.6, which reads: *It shall establish titles for the employed executive staff of general agencies in the interest of uniformity and consistency. The council shall organize a committee of ten, four of whom shall be voting members of the Council on Ministries selected by it, and six of whom shall be members of the Council on Finance and Administration selected by it. The committee shall develop an approved salary scale based on compensation according to*

responsibility and a schedule of comparable fringe benefits, and require adherence. (Note: See new ¶ 905.4d for provisions for committee membership.) Add new ¶ 907.7b, c, and d, which would read as indicated in bold-face type below. ¶ 907.7, in its entirety, would then read as follows:

7. a) The council shall require each general agency, including itself, to follow uniform policies and practices in the employment and remuneration of personnel, recognizing differences in local employment conditions.

b) **The Committee on Personnel Policies, Employee Benefits, Salaries, and Equal Employment Opportunities (Par. 905.4d) shall prepare annually and recommend to the council an appropriate salary schedule based upon responsibilities for executive staff personnel of the councils, boards and commissions represented on the committee. The committee shall develop and recommend to the council a schedule of benefits for an employee benefit program for general agency personnel, and any changes required thereto from time to time, which program shall be administered by the General Board of Pensions under arrangements approved by the committee and the council.**

c) **The committee shall receive from agencies and institutions receiving general church funds statements regarding their compliance with the policy stated in Par. 910.1a. Based on these statements, and in consultation with and upon the advice of, the Commission on Religion and Race and the Commission on the Status and Role of Women, the committee shall prepare for the Council on Finance and Administration reports and recommendations deemed appropriate by the committee.**

d) **In the event it is determined by the council that an agency or institution receiving general church funds is not in compliance with the equal employment opportunity policies and the salary and employee benefit schedules established by the committee, the council shall notify in writing the agency so named and suspend, after a three month period of grace, an appropriate amount of future funding until the agency or institution complies.**

¶ 907.8. Renumber present ¶ 843.7 without change as ¶ 907.8.

¶ 907.9. Renumber present ¶ 843.8 without change as ¶ 907.9.

¶ 907.10. Renumber present ¶ 843.9 without change as ¶ 907.10.

¶ 907.11. Renumber ¶ 843.10 as ¶ 907.11, amend it by deleting the words *fund raising* in the second sentence and by adding the following new sentence after the second sentence:

Matters related to resourcing the development and implementation of financial programs within the local church Committee on Finance shall be the responsibility of the Board of Discipleship.

¶ 907.11 as renumbered and amended would then read:

11. To assist and advise the jurisdictions, Annual Conferences, districts, and local churches in all matters relating to the work of the council. These matters shall include, but shall not be limited to business administration, investment and property management, data processing, and auditing. **Matters related to resourcing the development and implementation of financial programs within the local church Committee on Finance shall be the responsibility of the Board of Discipleship.** The council may perform certain functions for the jurisdictions, Annual Conferences, districts, or local churches if the particular organization so elects and a suitable plan of operation can be determined.

¶ 907.12. Delete the present ¶ 1022.9 and add a new subparagraph 907.12 with the same language as the present ¶ 1022.9:

12. **To provide guidance and consultation in the area of local church administration, including establishment of professional standards, a training program, certification of church administrators, sponsorship of an association of United Methodist Church administrators, and placement services.**

¶ 907.13.

Add a new ¶ 907.13 to read as follows:

13. **To institute, manage and maintain a churchwide insurance program for the protection of United Methodist Church property and persons, covering all areas involving the interest of the United Methodist Church and available to all churches, agencies, institutions and persons within the United Methodist Church. An insurance trust shall be an integral part of the program.**

¶ 907.14. Renumber ¶ 843.11 as ¶ 907.14 and amend it by substituting the words, **the General Conference** for the words, *Entertainment and Program or its successor*. ¶ 907.14 will then read as follows:

14. To designate one of its staff members as the business manager of the General Conference; when acting in this capacity, this staff person shall be related operationally to the Commission on the **General Conference**.

¶ 908. Renumber ¶ 844 of the 1972 Discipline.

Amend the first sentence by adding the words, **the Black**

College Fund, immediately after the words “the Temporary General Aid Fund.” Amend the second sentence by inserting immediately after the words, “The Temporary General Aid Fund,” the following:

(9) the Black College Fund, (10) the Human Relations Day Offering, (11) the United Methodist Student Day Offering, (12) the Youth Service Fund

and by changing (9) to **(13)**. ¶ 908 as amended will then read:

¶ 908. The treasurer of the Council on Finance and Administration shall, not less than thirty days prior to the session of each Annual Conference, transmit to the presiding bishop thereof, to the president of the Conference Council on Finance and Administration, and to the conference treasurer a statement of the apportionments to the conference for the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, the Ministerial Education Fund, the Temporary General Aid Fund, **the Black College Fund**, and such other funds as may have been apportioned by the General Conference. The treasurer shall keep an account of all amounts remitted by the conference treasurers and from other sources intended for: (1) the World Service Fund, including World Service special gifts and Advance special gifts, (2) The General Administration Fund, (3) the Episcopal Fund, (4) the Interdenominational Cooperation Fund, (5) the Ministerial Education Fund, (6) the World Communion Offering, (7) the One Great Hour of Sharing Fund, (8) the Temporary General Aid Fund, **(9) the Black College Fund, (10) the Human Relations Day Offering, (11) the United Methodist Student Day Offering, (12) the Youth Service Fund**, and (13) any other fund so directed by the proper authority, and shall disburse the same as authorized by the General Conference and directed by the council. A separate account shall be kept of each such fund, and none of them shall be drawn on for the benefit of another fund.

GENERAL FUNDS

¶ 910. Renumber ¶ 846.

¶ 910.1. Amend present ¶ 846.1 by deleting the word *and* before “(b),” by deleting the word *racial* before “segregation,” and by adding new material as indicated in bold-face type below. The paragraph as amended would read as follows:

1. The General Council on Finance and Administration shall withhold approval of the entire budget of any agency or any church-related institution receiving general church funds until such agency or church-related institution certifies to the council in writing that it has established and has complied with a policy of

(a) recruiting, employing, utilizing, recompensing, and promoting professional staff and other personnel without regard to race, color, or sex, (b) fulfilling its duties and responsibilities in a manner which does not involve segregation or discrimination **on the basis of race or sex, and (c) insofar as possible, purchasing goods and services from vendors who are in compliance with such policies as are described in sections (a) and (b) of this paragraph. In the fulfillment of this directive the council shall take the following steps to ensure that concerns of the Commission on Religion and Race and the Commission on the Status and Role of Women are represented:**

a) Consult with the two Commissions in the development of a certification form to be submitted to the council by agencies and institutions receiving general church funds.

b) Share copies of such certifications with the two Commissions.

c) Receive and consider recommendations from either of the two Commissions regarding possible noncompliance with these policies by agencies and institutions receiving general church funds.

¶ 910.2-3. Renumber present ¶ 846.2-3.

¶ 910.4. Amend present ¶ 846.4 by inserting in the first sentence the words **or to which The United Methodist Church contributes financial support**, immediately after the words "The United Methodist Church," by inserting the word **General** before the name of the two councils as appropriate, and by adding a new last sentence as follows:

The General Council on Finance and Administration shall withhold payment of the allocation from any general fund to any agency or institution which it finds to be in violation of the provisions of this paragraph.

¶ 910.4 as amended will then read:

4. Any general board, cause, agency or institution or any organization, group, officer, or individual of The United Methodist Church **or to which The United Methodist Church contributes financial support** desiring or proposing to make a special churchwide financial appeal during the quadrennium shall present a request for authorization to make such appeal to the **General Council on Finance and Administration** at the time budgets for the ensuing quadrennium are being considered. All such appeals shall be reviewed by the **General Council on Ministries** and its actions shall be reported to the **General Council on Finance and Administration**. The council shall then report such request to the General Conference with a recommen-

dation for its action thereon. "Special appeal" shall be understood to mean any appeal other than the general appeal for support of the World Service program as represented in the World Service budget. "Church-wide appeal" shall be understood to mean any appeal to the Church at large except appeals to such special groups as alumni of an educational institution. In the interim between the quadrennial sessions of the General Conference such proposed churchwide financial appeal shall require the approval of the **General Council on Finance and Administration** and the Council of Bishops. In case of emergency the executive committee of either of these bodies may act in such matter for the body itself, but only by a three-fourths vote. **The General Council on Finance and Administration shall withhold payment of the allocation from any general fund to any agency or institution which it finds to be in violation of the provisions of this paragraph.**

¶ 910.5. Relocate the second half of present ¶ 820 and number as ¶ 910.5. The material to be relocated as ¶ 910.5 reads as follows:

5. It is the policy of The United Methodist Church that all the funds administered by any board, commission, or agency of The United Methodist Church which are proposed to be used for funding a program shall be disbursed or used only after the Council on Ministries of the annual conference in which the program is proposed has been consulted.

¶ 911. Renumber ¶ 847 of the 1972 Discipline.

¶ 911.1. Amend ¶ 847.1 by adding **and the method by which it shall be apportioned to the annual conferences** at the end of the first sentence; by substituting the words **procedures described in ¶ 842.1b** for the words *provisions of ¶ 842.1b, c* in the second sentence; and by inserting the word **General** before the names of the two councils as appropriate. ¶ 911.1 as amended would then read:

1. The council shall recommend to each quadrennial session of the General Conference the amount of the annual World Service budget for the ensuing quadrennium **and the method by which it shall be apportioned to the annual conferences.** In cooperation with the **General Council on Ministries** it shall prepare and recommend a plan of distribution of World Service receipts among the World Service agencies, in accordance with the **procedures described in ¶ 906.1b.** In the planning of the World Service budget it shall be the role of the **General Council on Finance and Administration** to facilitate sound fiscal and administrative policies and practices within and among the

general agencies of the Church. It shall be the role of the **General** Council on Ministries to relate the budget askings of the program agencies to one another in such a way as to implement the program and missional priorities of the Church.

¶ 911.2-3. Renumber present ¶ 847.2-.3.

¶ 912. Renumber ¶ 848 of the 1972 Discipline.

¶ 913. Renumber ¶ 849 of the 1972 Discipline.

¶ 913.1. Renumber present ¶ 849.1.

¶ 913.2. Add the phrase **as provided in ¶ 913.9-16** to the third sentence. ¶ 913.2 would then read:

2. Money given and received as a part of the relationships fostered by the Advance shall be known as Advance special gifts. General Advance specials shall include gifts to such mission causes as have been approved for this purpose by the Advance Committee (¶ 1006.5a). Conference Advance specials may be established by an Annual Conference, **as provided in ¶ 913.9-16**. Advance giving shall be voluntary and shall be over and above the acceptance of World Service apportionments.

Relocate present ¶ 850.1-.3, dealing with the Advance Committee and the director of the Advance as ¶ 1006.5a-c, in the General Council on Ministries section of the Discipline. The amended form in which the paragraph would appear there is described in connection with the amendments to ¶ 1006.

¶ 913.3. Renumber present ¶ 849.3.

¶ 913.4-5. Add the following new language at the end of the second sentence of present ¶ 850.4: **and further provided that no gift specifically designated for a general Advance special shall be raised as a part of a fund apportioned by an Annual Conference.**

Amend the second sentence of present ¶ 850.4 and the fourth sentence of present ¶ 850.5 by deleting the word *overseas* before "relief" in each instance. ¶ 913.4-5 would then read:

4. The Advance constitutes the official program of designated giving within The United Methodist Church (except for programs of United Methodist Women). A general Advance special is a designated gift made by an individual, local church, organization, or District or Annual Conference, as a means of fulfilling the purposes of the Advance to a specific project, program, or institution of service in missions or relief, provided that the object of the gift has been authorized as a general Advance special by the Advance Committee, **and further provided that no gift specifically designated for a general Advance special**

shall be raised as a part of a fund apportioned by an Annual Conference. Agencies authorized to receive funds as general Advance specials shall be the World and National Divisions and the United Methodist Committee on Relief of the Board of Global Ministries, and other such agencies as designated by the Council on Ministries.

5. Advance specials shall be authorized only for work in accord with the purposes set forth above and for objects that can be visualized and described. Each such special object shall be approved by the Advance Committee, and no funds may be solicited for Advance credit for work not so authorized. Projects for Advance special support shall be proposed by the administering agency to the Advance Committee. An Annual Conference, local church, or individual may assume responsibility for an undesignated world, national, or relief special, in which case the agency concerned shall determine where such special shall be allocated, shall inform the donor where his or her gift has been invested, and shall as far as is practicable establish communication between donor and recipient. All specials authorized by the Advance Committee shall be reported in duplicate to the executive director of the Advance, and the administering agencies shall report to him or her on the progress or completion of work so financed.

¶ 913.6-10. Renumber ¶ 850.6-.10 without change as ¶ 913.6-.10.

¶ 913.11. Renumber present ¶ 850.11 as ¶ 913.11 and amend it by adding the words **within the bounds of the Annual Conference or episcopal area** to the end of the present paragraph. ¶ 913.11 would then read:

11. Proposed conference Advance specials shall be approved and promoted by the conference Board of Global Ministries; provided, however, that such approval shall be given only to projects or programs administered as provided in Sec. 12, 13, and 14 below **within the bounds of the Annual Conference or episcopal area**.

¶ 913.12-.16. Renumber present ¶ 850.12-.16 as ¶ 913.12-.16.

¶ 914. Renumber ¶ 851 of the 1972 Discipline.

Renumber present ¶ 851.2 as ¶ 914, and renumber the sub-sections of present ¶ 851.2 accordingly (a, b, c, d, e, and f as 1, 2, 3, 4, 5, and 6).

¶ 915. Create a new ¶ 915 to reorganize and clarify the disciplinary material governing these offerings. This material is now scattered in several paragraphs.

Add a new paragraph title and introductory sentence, to read as follows:

¶ 915. **General Church Special Day Offerings.** The following are the special days with offerings to be used in support of general church causes:

¶ 915.1. Add a new ¶ 915.1 to read as follows:

1. **Human Relations Day.** A Human Relations Day shall be observed on or about the second Sunday in February with an offering goal recommended by the General Council on Finance and Administration and adopted by the General Conference. The purpose of the goal is to further the development of better human relations through funding programs determined by the General Conference upon recommendation of the General Council on Finance and Administration after consultation with the General Council on Ministries. Net receipts from this observance shall be allocated as predetermined on ratio, with the funds being administered by the general boards under which approved programs are lodged.

¶ 915.2. Renumber the material found in the 1972 *Book of Discipline*, Errata, page 658, ¶ 851, as ¶ 915.2, and amend it as follows:

Add a new section heading, to read **One Great Hour of Sharing**; delete the word *overseas* from the phrase “overseas relief” in two places. Delete the last sentence of ¶ 851.2 as found in the Errata; the sentence to be deleted reads, *In the promotion of the One Great Hour of Sharing there shall be an emphasis on the spiritual implications of Christian stewardship.* Delete the first sentence of ¶ 851.3 as found in the Errata; this sentence now reads, *The One Great Hour of Sharing offering shall be promptly remitted by the local church treasurer to the conference treasurer, who shall remit monthly to the general treasurer.* Delete ¶ 851.4-5 as found in the Errata; these sections now read as follows:

4. *A One Great Hour of Sharing special gift voucher shall be issued, and a space for reporting the amount of the offering shall be included in the form for the pastor’s report to the Annual Conference.*

5. *The expense budget for promoting the One Great Hour of Sharing shall be subject to approval annually by the Joint Committee on Communications and shall be a prior charge against receipts from these offerings.*

The paragraph, as renumbered and amended, would then read:

2. **One Great Hour of Sharing.**—There shall be an annual observance of the One Great Hour of Sharing as a special offering

for relief. The observance shall be under the general supervision of the Joint Committee on Communications (§§ 1101-1116) in accordance with the following directives:

a) The One Great Hour of Sharing shall be observed annually on or about the fourth Sunday in Lent. All local churches shall be fully informed and encouraged to receive a freewill offering in behalf of the relief program.

b) Insofar as possible, the planning and promotion of the One Great Hour of Sharing shall be done cooperatively with other denominations through the National Council of Churches, it being understood, however, that receipts of the offerings shall be administered by The United Methodist Church.

c) Receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the General Council on Finance and Administration to the United Methodist Committee on Relief (§§ 1541-46) to be administered by that committee.

¶ 915.3. Add a new ¶ 915.3, consisting of the first sentence of present ¶ 163.1e and one new sentence. ¶ 915.3 would read as follows:

3. United Methodist Student Day.—The United Methodist Student Day offering, taken annually, preferably on the second Sunday in June, or as designated by the Annual Conference or the Commission on Education of the local church, shall be received for the support of The United Methodist Scholarships and The United Methodist Student Loan Fund. Receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the General Council on Finance and Administration to the General Board of Higher Education and Ministry to be administered by that board.

¶ 915.4. Renumber ¶ 852 as ¶ 915.4 and amend it as follows:

Add a section heading, to read **World Communion Offering**. Delete the first sentence of present ¶ 852, which now reads as follows: *The World Communion appeal (§ 163.1b) shall be continued until it is deemed no longer needed, either by the General Conference or between its sessions by a three-fourths vote of the Council of Bishops and of the Council on Finance and Administration meeting separately.* Substitute for this deleted sentence a new introductory sentence, to read as follows: **In connection with World Communion Sunday there shall be a churchwide appeal conducted by the Joint Committee on Communications in accord with the following directives:**

Number the second sentence of present ¶ 852 as ¶ 915.4a and amend it by substituting **remit** for *transmit*; by substituting the

phrase as provided in ¶ 915.6 for either through its conference treasurer or directly to the treasurer of the Council on Finance and Administration; by deleting the phrase under the designation of the World Communion Offering; by substituting **such** for that before “portion” and **other** for subsequent before “observances”; and by adding to the end of the sentence the phrase as **the local church may designate**.

Delete the third sentence of present ¶ 852, which now reads as follows: *A World Communion special-gift voucher shall be issued (¶ 842.2), and local churches shall report the amount of the offering in the manner indicated on the Annual Conference report form.*

Number the last sentence of present ¶ 852 as ¶ 915.4b, and amend it by deleting the words *The treasurer of the Council on Finance and Administration is authorized to distribute*; substitute **The net** for *these* before “receipts”; insert **shall be divided** before “as follows”; and add to the end of the sentence the words **administered by the Board of Higher Education and Ministry in consultation with the various minority groups**.

The paragraph, as renumbered and amended, would then read:

4. World Communion Offering.—In connection with World Communion Sunday there shall be a churchwide appeal conducted by the Joint Committee on Communications in accord with the following directives:

a) Each local church shall be requested to **remit as provided in ¶ 915.6** all the Communion offering received on World Communion Sunday (the first Sunday in October) and **such** portion of the Communion offering received at **other** observances of the Sacrament of the Lord’s Supper as **the local church may designate**.

b) **The net** receipts, after payment of promotional costs, **shall be divided** as follows: 50 percent to the Crusade Scholarship Committee, 25 percent to the Division of Chaplains and Related Ministries, and 25 percent to the Scholarship Fund for Minority Groups, **administered by the Board of Higher Education and Ministry in consultation with the various minority groups**.

¶ 915.5. Add a new sub-paragraph 915.5, dealing with promotion of all general church special day offerings, to read as follows:

5. Promotion of all authorized general church special day offerings shall be by the Joint Committee on Communications in consultation with the participating agencies. Expenses of promotion for each offering shall be a prior claim against the receipts of the offering promoted. In each case such expenses shall be within a budget approved by the General Council on Finance and Administration upon

recommendation of the Joint Committee on Communications after consultation with the participating agencies. In the promotion of these offerings there shall be an emphasis on the spiritual implications of Christian stewardship.

¶ 915.6. Add a new sub-paragraph 915.6, dealing with remittance and acknowledgement procedures for all general church special day offerings, to read as follows:

6. Receipts from all authorized general church special day offerings shall be remitted promptly by the local church treasurer to the Annual Conference treasurer, who shall remit monthly to the treasurer of the General Council on Finance and Administration. A special gift voucher for contributions to the offerings will be issued when appropriate. Local churches shall report the amount of the offerings in the manner indicated on the Annual Conference report form.

¶ 916. Renumber present ¶ 853 as ¶ 916.

¶ 916.4. Add a new ¶ 916.4 to make provision for a budget for the operation of the Judicial Council. The new sub-paragraph would read as follows:

4. The expenses of the Judicial Council shall be paid from the General Administration Fund and within a budget submitted annually by the Judicial Council to the General Council on Finance and Administration for its approval.

¶ 917. Renumber present ¶ 854 as ¶ 917, and amend it as follows:

Number the first sentence of present ¶ 854 as ¶ 917.1 and amend it by deleting from it the words *the World Methodist Council*.

Add a new ¶ 917.2, to read as follows:

2. As a service to the council, the Ecumenical and Interreligious Concerns Division of the Board of Global Ministries shall provide recommendations for action on the Interdenominational Cooperation Fund, and shall report those recommendations to the Board of Global Ministries.

The remainder of present ¶ 854, beginning with the words "United Methodist general agencies," would be numbered 917.3.

¶ 917, as renumbered and amended, would then read as follows:

¶ 917. The Interdenominational Cooperation Fund.—1. The council shall recommend to the General Conference the sum which the Church shall undertake to provide as its share of the budget of the National Council of Churches, the World Council of Churches, and such other interdenominational causes as may be recommended by the council and approved by the General

Conference for inclusion in the interdenominational cooperation budget.

2. As a service to the council, the Ecumenical and Interreligious Concerns Division of the Board of Global Ministries shall provide recommendations for action on the Interdenominational Cooperation Fund, and shall report those recommendations to the Board of Global Ministries.

3. United Methodist general agencies whose activities are primarily in the area of interdenominational and ecumenical relationships may also be included in this budget. The council shall also recommend to the General Conference for its action and determination the sum and conditions under which the expense of delegates of The United Methodist Church to official meetings of the National Council of Churches and the World Council of Churches may be paid. The sum approved by the General Conference for these purposes shall be the interdenominational cooperation budget. The money contributed by the local churches, boards or other agencies for these purposes shall be known as the Interdenominational Cooperation Fund and shall be received and held by the treasurer of the council and disbursed as the General Conference shall direct.

Add a new ¶ 918 to provide a descriptive disciplinary paragraph for the Black College Fund.

The new paragraph would read as follows:

¶ 918. **Black College Fund.** The council shall recommend to the General Conference the sum which the Church shall undertake for the black colleges and the method by which it shall be apportioned to the Annual Conferences. The purpose of the fund is to provide financial support for current operating budgets and capital improvements of the black colleges related administratively to the Church. The Division of Higher Education of the General Board of Higher Education and Ministry shall administer the fund according to a formula approved by the General Conference.

In the interim between sessions of the General Conference, this formula may be changed as necessary upon recommendation of the Council of Presidents of the Black Colleges and the General Board of Higher Education and Ministry and with the consent of the General Council on Finance and Administration. Promotion of the Black College Fund shall be by the Division of Higher Education and by the Council of Presidents of the Black Colleges, in cooperation with and with the assistance of the Joint Committee on Communications, the cost being a prior claim

against the Black College Fund receipts and within a budget approved by the Division of Higher Education and the General Council on Finance and Administration.

¶ 919. Renumber ¶ 855 of the 1972 Discipline.

Amend by inserting in the first sentence, immediately before the words, "Conferences that qualify," the words, **and Missionary**; and by substituting in the second sentence the words, **such ethnic minority conferences as the General Conference may determine** for the words, *the Rio Grande Annual Conference*.

¶ 919, as amended, would then read:

¶ 919. The Temporary General Aid Fund.—The council shall recommend to the General Conference the sum which the Church shall undertake for the purpose of providing grants-in-aid for pensions and minimum salaries to those Annual **and Missionary** Conferences that qualify under a formula adopted by the General Conference. The purpose of this fund is to raise the level of pensions and minimum salaries of the former Central Jurisdiction conferences and **such ethnic minority conferences as the General Conference may determine** and their successors, and conferences merging with such conferences. The pension portion of this fund is to be administered by the General Board of Pensions, and the minimum salary portion by the council. The apportionment and distribution are to be made by the council in accordance with formulas approved by the General Conference.

¶ 920. Renumber ¶ 856 of the 1972 Discipline.

¶ 920.1. In the first sentence of present ¶ 856.1 substitute the word **used** for the words *administered by its Board of the Ministry* and add the words **as approved by the Annual Conference and administered through the Board of the Ministry**. ¶ 920.1, as amended, would read as follows:

1. Of the total money raised in each Annual Conference for the Ministerial Education Fund, 25 percent shall be retained by the Annual Conference which raised it, to be **used** in its program of ministerial education **as approved by the Annual Conference and administered through the Board of the Ministry**. No Annual Conference which had been participating in a 1 percent plan or other conference program of ministerial student scholarships and loan grants prior to the establishment of this fund shall receive less for this purpose than it received in the last year of the quadrennium preceding the establishment of the fund, provided the giving from that conference for ministerial education does not fall below the level achieved in the quadrennium preceding the establishment of the fund.

¶ 920.2-3. Renumber present ¶ 856.2-3.

THE EPISCOPAL FUND

¶ 921. Renumber ¶ 857 of the 1972 Discipline.

Amend present ¶ 857 by substituting the words **in accordance with ¶ 923** for the words *separately from all other funds* in the first sentence. Amend the second sentence by inserting the word **General** before “Council.” ¶ 921 would then read:

¶ 921. The Episcopal Fund, raised **in accordance with ¶ 923**, shall provide for the salary and expenses of effective bishops and for the support of retired bishops and surviving spouses and minor children of deceased bishops. Subject to the approval of the **General** Council on Finance and Administration, the treasurer shall have authority to borrow for the benefit of the Episcopal Fund such amounts as may be necessary for the proper execution of the orders of the General Conference.

¶ 922. Renumber ¶ 858 of the 1972 Discipline.

Amend present ¶ 858 by inserting a new item (3) to read as follows: **(3) an annual operating budget for the Council of Bishops, including the office of the Secretary of the Council of Bishops, and all travel authorized by the Council of Bishops, including “travel through the connection at large” (¶ 390.10);** by renumbering the present items (3) and (4) as (4) and (5) and by adding the following two new sentences to the end of the paragraph: **The administration of the Episcopal Fund budget as determined by the General Conference shall be under the direction and authority of the General Council on Finance and Administration. Nothing in this paragraph shall preclude the Annual Conference or Conferences of an episcopal area from including in their budgets amounts for an area expense fund.**

¶ 922, as amended, would then read:

¶ 922. The council shall recommend to each quadrennial session of the General Conference for its action and determination: (1) the amounts to be fixed as salaries of the effective bishops; (2) a schedule of such amounts as may be judged adequate to provide for their expense of house, office, and travel; **(3) an annual operating budget for the Council of Bishops, including the office of the Secretary of the Council of Bishops, and all travel authorized by the Council of Bishops, including “travel through the connection at large” (¶ 390.10);** (4) the amounts to be fixed as annual pensions for the support of retired bishops; and (5) a schedule for allowance for the surviving spouses and for the support of minor children of deceased bishops. From the facts in hand the council shall estimate the approximate total amount required annually during the ensuing

quadrennium to provide for the items of episcopal support above mentioned and shall report the same to the General Conference. This amount as finally determined shall be the estimated episcopal budget. **The administration of the Episcopal Fund budget as determined by the General Conference shall be under the direction and authority of the General Council on Finance and Administration. Nothing in this paragraph shall preclude the Annual Conference or Conferences of an episcopal area from including in their budgets amounts for an area expense fund.**

¶ 923. Renumber ¶ 859 of the 1972 Discipline.

Amend the third sentence of present ¶ 859 by inserting the words **in the most recent complete year** following “lay pastors” and by deleting the words *the current session of*.

¶ 923, as amended, would then read:

¶ 923. The council shall estimate what percentage of the total salaries paid pastors and associate pastors by the entire Church will yield an amount equal to the estimated episcopal budget and shall make recommendations to the General Conference concerning the same for its action and determination. When such percentage has been approved by the General Conference, it shall be the basis of the annual apportionment to each Annual Conference for the Episcopal Fund. The apportionment to each Annual Conference shall be an amount equal to the approved percentage of the total cash salaries paid to the pastors and associate pastors serving charges under episcopal appointment or as lay pastors **in the most recent complete year** as reported to the Annual Conference. This apportionment shall be distributed to the pastoral charges as the conference may determine. In every case the amount apportioned to a charge for the Episcopal Fund shall be paid in the same proportion as the charge pays its pastor.

¶ 924. Renumber ¶ 860 of the 1972 Discipline.

Amend the first sentence of present ¶ 860 by inserting the word **General** before “Council,” by changing *his* to **the** before “annual salary,” by substituting **the housing allowance as determined by the General Conference** for *his house rent or maintenance*, by changing *expense* to **expenses**, and by adding the words **less such deductions or reductions from the salary or office expense allowance as each bishop may authorize**. Amend the second sentence by deleting the words *to them severally*. ¶ 924, as amended, would then read:

¶ 924. The treasurer of the **General Council on Finance and**

Administration shall remit monthly to each effective bishop one-twelfth of the annual salary and also one-twelfth of the **housing allowance as determined by the General Conference** and office expenses as approved by the council, less such **deductions or reductions from the salary or office expense allowance as each bishop may authorize**. Allowances for retired bishops and for the surviving spouses and minor children of deceased bishops shall be paid in equal monthly installments.

¶ 925. Renumber ¶ 861 of the 1972 Discipline.

Amend the second sentence of present ¶ 861 by placing a colon after the word “include” and inserting a (1) before “all visitations,” by placing the words **within the area** after “The United Methodist Church”; by deleting the words *where the bishop is called in the performance of official duties and*; by inserting a (2) before “such” and substituting **travel** for *journeys*; by inserting the following after the words “outside the area”: **but within the jurisdiction, as is approved by the College of Bishops, and (3) such other travel as may be consistent with guidelines approved by the General Conference as being**; and by substituting the words **official travel** for *travel through the connection at large*.

¶ 925, as amended, would then read:

¶ 925. The treasurer of the council shall pay monthly the claim for the official travel of each bishop upon presentation of an itemized voucher with such supporting data as may be required by the Council on Finance and Administration. “Official travel” of an effective bishop shall be interpreted to include: (1) all visitations to local churches, and to institutions or enterprises of The United Methodist Church **within the area**, (2) such **travel** outside the area, **but within the jurisdiction, as is approved by the College of Bishops, and (3) such other travel as may be consistent with guidelines approved by the General Conference as being** within the meaning of “official travel.” No part of the expense and no honoraria for any such visitations shall be accepted from local churches or enterprises or institutions of The United Methodist Church, such expense being a proper claim against the Episcopal Fund. Nothing in this interpretation is intended to preclude special or nonofficial engagements of a bishop, other than the oversight of the temporal and spiritual affairs of the Church, such as series of lectures in educational institutions, baccalaureate addresses, and preaching missions for several days’ duration when such engagements do not interfere with official duties, nor does it preclude the acceptance of honoraria for such services.

¶ 926. Renumber ¶ 862 of the 1972 Discipline.

Amend present ¶ 862.3 by substituting the words **transfer such withheld monies to the Bishops Reserve Pension Fund** for the words *pay it to the fund*.

¶ 926.3, as amended, would then read:

3. Each bishop in active service shall contribute annually to the fund an amount equal to 3 percent of the bishop's cash salary. The treasurer of the Episcopal Fund is authorized and instructed to withhold from each bishop's salary the amount of this required contribution and **transfer such withheld monies to the Bishops Reserve Pension Fund**.

¶ 927. Renumber ¶ 863 of the 1972 Discipline.

¶ 928. Renumber ¶ 864 of the 1972 Discipline.

Amend the first sentence of present ¶ 864 by deleting the two phrases *by the Council of Bishops* and *out of the Episcopal Fund*. Insert the following as a new second sentence: **The Episcopal Fund shall be responsible for the difference between the pension and housing allowance of a retired bishop and the remuneration of an active bishop as set by General Conference**. Delete that portion of the present second sentence beginning with the word "giving" and the entire present third sentence; the material being deleted reads as follows: *giving full information as to the nature and scope of the work assigned. On the basis of this information the Council on Finance and Administration or its executive committee shall determine what salary remuneration and what expense allowance shall be allowed the bishop concerned during the period of active service*.

¶ 928, as amended, would then read as follows:

¶ 928. Should any retired bishop, in the interim of the quadrennial sessions of the Jurisdictional Conference, be called into active service and assigned to active episcopal duty (¶ 391), that bishop shall be entitled to remuneration for such service. **The Episcopal Fund shall be responsible for the difference between the pension and housing allowance of a retired bishop and the remuneration of an active bishop as set by General Conference**. In the event of such assignment of a retired bishop to active episcopal duty, the president of the Council of Bishops shall notify the treasurer of the Episcopal Fund. The treasurer of the Episcopal Fund shall make remittance accordingly.

Delete the entire ¶ 865, which now reads:

¶ 865. *In determining the schedule of allowances for the*

surviving spouses of deceased bishops, the following rules shall apply: each beneficiary who prior to the death of the bishop had been that person's spouse for not less than fifteen years while said person was engaged in the effective ministry of The United Methodist Church, whether bishop or traveling preacher, shall receive the full allowance for the surviving spouse of a deceased bishop as ordered by the General Conference. The allowance of the surviving spouse of a deceased bishop who prior to the death of said bishop had been that person's spouse for less than fifteen years while said person was an effective minister of The United Methodist Church shall be determined on the basis of that fraction of fifteen years during which the survivor was the spouse of the deceased while that person was an effective minister of The United Methodist Church, whether a bishop or traveling preacher; provided that the Council on Finance and Administration may at its discretion increase the said allowance if special need exists, but in no instance shall the allowance of the surviving spouse of a deceased bishop exceed the full allowance as hereinbefore set forth.

¶ 887-896 will be retained and renumbered ¶ 929-938.

Report No. 49 (Minority)

**Subject: Minority Report—Advance Edition DCA, p. E-80
re: Proposed revision of Disciplinary Par. 906.1.**

Date: May 1, 1976.

Petitions: Minority Report dealing with a portion of G-1120 in Report 49.

Calendar No. 558, Defeated May 7, 1976, Journal pages 545-546.

Amend: proposed Par. 906.1 (3) to read:

3) The general Council on Ministries, on the basis of program priorities, shall determine the amount of the annual World Service allocation to each of the general program agencies, within the total sum proposed by the General Council on Finance and Administration for distribution among such agencies.

Delete: subsection 4) of proposed Par. 906.1. (Note: See above, Report No. 49).

J. Lloyd Knox, sponsor; Walter B. Rutland; T. Winston Cole; Merlyn W. Northfelt; William W. Reid, Jr.; Jim B. Waterfield; Richard Kistler; Allen L. Code, Sr.; James Z. Roberts; Clifford B. Aguilar; Margaret Wilkins; R. Powell Majors; Mrs. W. Frank Redding, Jr.; Blaine E. Taylor; Barbara R. Thompson; Marianne Norman.

Report No. 50

Subject: Withholding Funds From Agencies Advocating Homosexuals.

Date: May 1, 1976.

Petitions: G-1196.

Membership 94; Present 77; For 39; Against 33; Not Voting 5.

Calendar No. 559, Adopted May 7, 1976, Journal page 570.

The committee voted concurrence, as amended, with the following:

We, therefore, petition the General Conference to add the following to "Section III. Council on Finance and Administration" Par. 842, immediately after number 11:

842.12. The council shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any "gay caucus" or group, or otherwise use such funds to promote the acceptance of homosexuality. The council shall have the right to stop such expenditures.

Report No. 51

Subject: Responsibilities of Conference C. F. and A.

Date: May 1, 1976.

Petitions: G-1002—G-1003.

Membership 94; Present 64; For 64; Against 0; Not Voting 0.

Calendar No. 629, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to refer these petitions to the General Board of Discipleship and the General Council on Finance and Administration to recommend legislation (if and as appropriate) on conference foundations to the 1980 General Conference.

Par. 868. (The Conference Council on Finance and Administration) Amend so that present paragraph four becomes paragraph five:

Add a new paragraph four which reads as follows:

The council shall call to the attention of United Methodist churches and their members the need for adequate funds for the agencies, institutions and causes of the church. It shall *stress the role of an area or conference United Methodist foundation* and endowment programs in providing such funding.

The council may also *study the advisability of developing a deferred and special gift program*, and may outline such a program and recommend to the Annual Conference its adoption. Initial implementation may also be the responsibility of the council.

The council *may also recommend* to the Annual Conference

the creation of, or *participation* with other conferences in, a *foundation which can be available to individuals, local churches, church agencies, and institutions as investment manager of endowment and trust assets* on behalf of the mission of the Church and to assist in promoting deferred and special gifts.

Report No. 52

Subject: Interfaith Center on Corporate Responsibility.

Date: May 1, 1976.

Petitions: G-1324.

Membership 94; Present 77; For 68; Against 6; Not Voting 3.

Calendar No. 630, Adopted May 7, 1976, Journal page 547.

The committee voted nonconcurrency with this petition which calls upon the Board of Pensions to "become a full, participating member of the Interfaith Center on Corporate Responsibility."

Report No. 53

Subject: Study of Church Membership Trends.

Date: May 1, 1976.

Petitions: G-1163.

Membership 94; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 631, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to commend GCOM and GCFA for their cooperation in this matter and refer it to GCOM for their consideration.

Report No. 54

Subject: Certification of Non-Discrimination.

Date: May 1, 1976.

Petitions: G-1176.

Membership 94; Present 76; For 56; Against 20; Not Voting 0.

Calendar No. 632, No action taken.

The committee voted nonconcurrency on this petition dealing with certification of non-discrimination, feeling that the matter is adequately handled in 910.1.

Report No. 55

Subject: Funds To Save Wesley's Chapel.

Date: May 1, 1976.

Petitions: G-1492, G-1145, G-1146, G-1147, G-1148, G-1149.

Membership 94; Present 64; For 59; Against 0; Not Voting 5.

Calendar No. 633, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

These petitions refer to a fund drive to raise monies to save

Wesley's Chapel. The committee moved to refer this matter to GCFA.

Report No. 56

Subject: Financial Support for Robert Strawbridge House

Date: May 1, 1976.

Petitions: G-1140, G-1141, G-1142

Membership 94; Present 64; For 35; Against 25; Voting 4.

Calendar No. 634, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to refer these petitions which call for financial support for the Robert Strawbridge House near New Windsor, Md., to GCFA.

Report No. 57

Subject: Investment of Annual Conference Funds.

Date: May 1, 1976.

Petitions: G-1167.

Membership 94; Present 76; For 53; Against 19; Not Voting 4.

Calendar No. 635, No action taken.

The committee voted nonconcurrence with this petition dealing with the investment of Annual Conference funds.

The Annual Conference is encouraged to only invest in institutions, companies, corporations or funds which make a positive contribution toward the realization of the goals outlined in the Social Principles of our church.

The committee majority felt that most Annual Conferences are not equipped to make the studies required for such action.

Report No. 58

Subject: Membership of Conference CF and A.

Date: May 1, 1976.

Petitions: G-1001, G-1006, G-1007, G-1008, G-1009, G-1010, G-1011, G-1012, G-1014, G-1015, G-1016, G-1017.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 636, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence on these petitions which would change the membership of the Conference Council on Finance and Administration. The committee felt that the current makeup of the Council is preferable.

Report No. 59

Subject: Publicize Requests for Funding of New Projects.

Date: May 1, 1976.

Petitions: G-1191, G-1192, G-1193, G-1194, G-1195.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.
Calendar No. 637, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this request for 90 days notice in church publications regarding requests for funding of new church-wide studies, task forces, commission, etc. because the 30-90 day notice now given is considered sufficient.

Report No. 60

Subject: Responsibilities of GCFA.

Date: May 1, 1976.

Petitions: G-1004, G-1005.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.
Calendar No. 638, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on these identical petitions which would change the order of and add words to Par. 842.7 which relates to the responsibilities of GCFA.

Report No. 61

Subject: Committee to Review Stock Investments.

Date: May 1, 1976.

Petitions: G-1114

Membership 94; Present 76; For 76; Against 0; Not Voting 0.
Calendar No. 639, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition to establish a new committee to review stock investments of the general church where the liquor industry holdings are involved. A monitoring of general church investments is already being done, and a new committee is not needed.

Report No. 62

Subject: Re-investment of Income Producing Funds.

Date: May 1, 1976.

Petitions: G-1165.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.
Calendar No. 640, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition dealing with the reinvestment of all general church and Annual Conference funds which are invested in institutions not in harmony with The Social Principles. Such monitoring is already being done with general church funds, and the committee felt that many Annual Conferences are not equipped to make the studies necessary regarding their investments.

Report No. 63**Subject: Determination of Committee Structure of GCFA.**

Date: May 1, 1976.

Petitions: G-1107.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 641, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would permit G.C.F.A. to determine its own internal structure. The organizational proposals of G.C.F.A. were considered adequate and should be adhered to in the opinion of the committee.

Report No. 64**Subject: Committee on Legal Defense.**

Date: May 1, 1976.

Petitions: G-1104.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 642, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would establish a Committee on Legal Defense as 841.4d as follows:

“The Council shall appoint a Committee on Legal Defense whose duty it shall be to prepare and disseminate information concerning litigation involving the church; activate an organization of lawyers representing the various conferences; make available the facility for the free flow of litigation information between such lawyers; and assemble these conference representatives annually at a convenient time and place with one of the annual meetings to be in conjunction with General Conference. The committee shall consist of one bishop, elected by the Council of Bishops, and one lawyer from each jurisdiction.

Report No. 65**Subject: Committee on Uniform Personnel Practices.**

Date: May 1, 1976.

Petitions: G-1136.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 643, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would establish a Committee on Uniform Personnel Policies as this matter is being handled by other legislation.

Report No. 66

Subject: Pastor's Report Form.

Date: May 1, 1976.

Petitions: G-1448.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 644, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition calling for a column in the Pastor's Report to Annual Conference listing "Persons entering full-time church-related occupations from this pastoral charge this year." It was felt that there are already too many columns.

Report No. 67

Subject: Financial Relationship of Local Churches.

Date: May 1, 1976.

Petitions: G-1181.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 645, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with this petition favoring measures that "would insure more direct responsiveness of general financial administration to the various local churches, districts and Annual Conferences." It felt the petition was too vague.

Report No. 68

Subject: Distribution of Funds To Groups Promoting the Acceptance of Homosexuality.

Date: May 1, 1976.

Petitions: G-1491.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 646, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with this petition regarding the distribution of funds to groups promoting the acceptance of homosexuality. A similar petition in different wording received concurrence in Report No. 50 dealing with petition G-1196.

Report No. 69

Subject: World Hunger Fund.

Date: May 1, 1976.

Petitions: G-1189.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 647, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with this petition calling for a World Hunger Fund of \$10,000,000 per year. The committee, in other action, voted to call for \$5,000,000 a year for world hunger through General Advance Specials.

Report No. 70

Subject: Clarify Guidelines Between Area Office Expense and Episcopal Office Expense.

Date: May 1, 1976.

Petitions: G-1103.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 648, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would request the Episcopal Committee of the GCFA "to provide guidelines necessary to distinguish between area office expense and real Episcopal office expense."

Report No. 71

Subject: Commission To Review Apportionment System.

Date: May 1, 1976.

Petitions: G-1162.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 649, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with this petition calling for a commission to review the entire apportionment system. The petition is too vague.

Report No. 72

Subject: Basis for Apportionments.

Date: May 1, 1976.

Petitions: G-1021, G-1151, G-1158, G-1160, G-1490.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 650, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with these petitions regarding the basis for apportionments, as these are basically the responsibility of the Annual Conference.

Report No. 73

Subject: Delinquency in Paying Ministerial Support Items.

Date: May 1, 1976.

Petitions: G-1487.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.
Calendar No. 651, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would permit the closing of a local church which is 30 days behind schedule in payment of ministerial support items. The proposal is unworkable and punitive and is primarily a matter to be worked out locally.

Report No. 74

Subject: Selective Giving.

Date: May 1, 1976.

Petitions: G-1211.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.
Calendar No. 652, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which essentially calls for selective giving, making world service an apportionment and general benevolences an asking.

Report No. 75

Subject: Fund Special Interest Groups Through Voluntary Offerings.

Date: May 1, 1976.

Petitions: G-1200.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.
Calendar No. 653, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which calls for the funding of special interest groups through voluntary offerings, rather than through General Conference apportionments. Carrying out such a proposal would be impractical because of the massive administrative work which would be involved, and is contrary to workable procedures now in operation.

Report No. 76

Subject: Equitable Salaries.

Date: May 3, 1976.

Petitions G-1037, G-1076.

Membership 94; Present 48; For 48; Against 0; Not Voting 0.
Calendar No. 654, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence as follows:

The Committee recommends concurrence as amended, so that Par. 892 will read as follows:

Par. 892. *Equitable Salaries.*—1. There shall be in each Annual Conference a Commission on Equitable Salaries composed of an equal number of lay and clergy persons—including at least one lay and one clergy from churches of fewer than 200 members—and who are nominated by the Conference Nominating Committee and elected by the Annual Conference.

2. The commission shall carefully study the number and extent of the need for additional ministerial support within the conference and the sources of income and with the approval of the conference Council on Finance and Administration, shall present annually to the Conference for its action a schedule of minimum salaries for all full-time pastors, subject to such rules and regulations as the Conference may adopt so long as the rules do not conflict with the provisions of this legislation. The schedule may allow for differences in living conditions, number of dependents in pastor's family, and any other variants the Conference may direct.

3. In so far as practicable this schedule of minimum salaries shall be observed by the bishops and district superintendents in arranging charges and making appointments.

4. The Commission on Equitable Salaries shall present its estimate of the amount required to comply with the schedule of minimum salaries for the pastors, as adopted by the Conference, to the Conference Council on Finance and Administration, which shall apportion the amount as an item of ministerial support to the districts or the charges as the Conference may direct.

5. The Equitable Salary Fund, secured as described in section 4, shall be used to provide each pastor who receives less than the minimum salary with an additional amount sufficient to make the salary approved by the pastoral charge plus the supplemental aid or income from other sources equal to the minimum salary approved by the conference; provided that nothing in this paragraph shall be construed as limiting the right of an Annual Conference to set a maximum amount to be used in attaining such minimum salary in any given case.

6. Clergy couples, both husband and wife as separate individuals as members of the Annual Conference, have the right to full claim on the minimum salary fund when they accept a fulltime appointment, either as pastors of adjoining churches or charges, or as copastors of a church or charge. At their joint initiative and after consultation with the district superintendent and/or bishop, they may jointly waive any portion or all of her/his share of the minimum salary fund. Such a request of waiver shall be

presented, in writing, to the district superintendent and the Annual Conference Commission on Equitable Salaries. Such a waiver shall be received and established annually, as long as this appointment continues to have a claim on the minimum salary fund.

7. The Commission on Equitable Salaries shall see that the amounts for minimum salaries are collected and disbursed.

8. Consistent with the provisions of this paragraph, the primary responsibility for the payment of pastoral salaries remains with individual pastoral charges.

9. On recommendation of the Commission on Equitable Salaries, the Annual Conference may authorize the utilization of the Equitable Salary Fund to provide for supplementing salaries beyond the minimum salary schedule.

10. The commission may suggest to the Annual Conference for its consideration equitable salary ranges for the pastors and/or charges, and the Annual Conference may suggest such equitable salary ranges to the charges for their consideration.

Par. 893. Basic Salary Plan—Delete in entirety.

Report No. 77

Subject: Selective Giving To National Council/World Council/COCU.

Date: May 1, 1976.

Petitions: G-1203, G-1236 through G-1247.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 928, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with these petitions which called for selective giving to National Council of Churches/World Council of Churches/Consultation on Church Union. The committee felt that it is essential for The United Methodist Church to be actively related to these bodies.

Report No. 78

Subject: Kent State Funds.

Date: May 1, 1976.

Petitions: G-1299 through G-1316.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 929, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with these petitions which call for a return of salaries of staff members for time they spent working with the Kent State issue. No rules of the Discipline were violated through this activity.

Report No. 79**Subject: Itemization of World Service Askings.**

Date: May 1, 1976.

Petitions: G-1152, G-1153.

Membership 94; Present 76; Against 0; Not Voting 0.

Calendar No. 930, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on these petitions which call for the Annual Conferences to give detailed listing of items included in askings for World Service and Conference Benevolences. This is an Annual Conference matter.

Report No. 80**Subject: Salary Scale for Executive Staff.**

Date: May 1, 1976.

Petitions: G-1090.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 931, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which asks "General Conference to instruct GCOM and GCFA to develop a salary scale for executive leadership substantially reduced from the proposed recommendations, enough to be much more in line with the realities of the world economic situation." Such a recommendation, to be fair, should relate to many more persons than those referred to in this petition.

Report No. 81**Subject: Report of Salaries of Those in Special Appointments.**

Date: May 1, 1976.

Petitions: G-1091, G-1092.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 932, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with these petitions dealing with the reporting of salaries of those in special appointments. This is already required except for those employed by institutions which legally prevent such reporting, i.e. universities.

Report No. 82**Subject: Financial Support of Programs Consistent with Social Principles.**

Date: May 1, 1976.

Petitions: G-1250 through G-1298, G-1464.

Membership 94; Present 64; For 57; Against 6; Not Voting 1.
Calendar No. 933, Adopted May 7, 1976, Journal page 570.

The committee, in responding to G-1295 specifically and all of these petitions in general, voted concurrence as amended, through this statement.

Whereas, the 1976 General Conference received many expressions of concern about the nature of utilization of church resources, and

Whereas, the Social Principles clearly define the philosophy of The United Methodist Church,

It is Therefore Resolved that the general boards and agencies of The United Methodist Church shall utilize human resources and expend and disburse funds only in support of those programs consistent with the Social Principles of The United Methodist Church.

Report No. 83

Subject: Definition of Full-Time Service.

Date: May 1, 1976.

Petitions: G-1105.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 934, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence to amend Discipline Par. 1259.4 (b) as follows:

Line 5, delete the word *church* before "sources."

Line 6, delete the words *minimum salary established by the* and insert the words **schedule of equitable salaries adopted by the annual**. The new paragraph will read:

Full-time service shall mean that full-time is devoted to the work of a pastor by one who has not attained the age of mandatory retirement for a conference member, who is not attending school as a regular student, who is not substantially employed in nonpastoral work, and whose cash support per annum from all sources is not less than the **schedule of equitable salaries adopted by the Annual Conference** for those in this person's classification.

Report No. 84

Subject: Composition of Board of Publication.

Date: May 1, 1976.

Petitions: G-1421 and G-1422.

Membership 94; Present 77; For 68; Against 7; Not Voting 2.

Calendar No. 935, Adopted May 7, 1976, Journal page 546.

The committee voted concurrence to amend the petition as follows: to amend Par. 908 in the 1972 Book of Discipline after the fifth sentence in the paragraph by inserting the following new sentence:

At least two young adults, at the time of their election, must be elected each quadrennium.

Report No. 85

Subject: Support Legislation on Housing and Rental Allowance.

Date: May 1, 1976.

Petitions: G-1099 and G-1116.

Membership 94; Present 77; For 75; Against 1; Not Voting 1.

Calendar No. 936, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence. It was the opinion of the committee that persons desiring to support House Bill No. 8046 should do so individually.

Report No. 86

Subject: Large-Print Hymnal.

Date: May 1, 1976.

Petitions: G-1434.

Membership 94; Present 77; For 73; Against 4; Not Voting 0.

Calendar No. 937, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to refer this petition requesting General Conference to consider the publication of a large-print Hymnal to the General Board of Publication for consideration.

Report No. 87

Subject: Definition of Term "Secretary".

Date: May 1, 1976.

Petitions: G-1108.

Membership 94; Present 60; For 60; Against 0; Not Voting 0.

Calendar No. 938, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee voted concurrence to amend the petition by deleting Par. 886 in the 1972 Book of Discipline in its entirety. This paragraph is unnecessary in the present structure as reporting salaries of ministers is accommodated in Par. 896.

The deleted material reads as follows:

Par. 886. The various conference agencies shall report each year to their respective Annual Conferences the salaries and other expenses allowed each secretary in their employ, and they shall be published in the conference journal.

Report No. 88

Subject: Pensions.

Date: May 1, 1976.

Petitions: G-1320, G-1365, G-1400, G-1401.

Membership 94; Present 77; For 75; Against 1; Not Voting 1.

Calendar No. 939, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence to this series of petitions dealing with pension credit or composition of the Board of Pensions.

Report No. 89

Subject: Basic Salary Plan—Par. 893 of Discipline.

Date: May 1, 1976.

Petitions: G-1026, G-1030, G-1031, G-1032.

Membership 94; Present 76; For 74; Against 1; Not Voting 1.

Calendar No. 940, No action taken.

(Note: See above, Report No. 76.—Editor)

The committee voted concurrence for deletion of the entire paragraph related to the "Basic Salary Plan" in the Discipline, Par. 893.

Report No. 90

Subject: Commission on Equitable Salaries.

Date: May 1, 1976.

Petitions: G-1038, G-1039, G-1040, G-1041, G-1042, G-1043, G-1460.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 941, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence as this subject is considered in other reports.

Report No. 91

Subject: Basic Salary Plan.

Date: May 1, 1976.

Petitions: G-1025, G-1027, G-1028, G-1029, G-1033, G-1034, G-1035, G-1036, G-1049, G-1073, G-1079, G-1082, G-1089, G-1081, G-1085.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 942, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence as this subject covered in another report from the committee. Petitions deal with the Basic Salary Plan salaries.

Report No. 92**Subject: Equitable Salary.**

Date: May 1, 1976.

Petitions: G-1044, G-1045, G-1046, G-1047, G-1048, G-1050, G-1051, G-1052, G-1053, G-1054, G-1055, G-1056, G-1057, G-1058, G-1059, G-1060, G-1061, G-1062, G-1063, G-1064, G-1065, G-1066, G-1067, G-1068, G-1069, G-1070, G-1071, G-1072, G-1074, G-1075, G-1077, G-1080, G-1084, G-1086, G-1179, G-1459.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 943, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency as this is cared for in other legislation. Petitions deal with consideration in determining equitable salaries.

Report No. 93**Subject: Consolidation of the Book of Discipline and the Book of Resolutions.**

Date: May 1, 1976.

Petitions: G-1427, G-1428.

Membership 94; Present 77; For 59; Against 17; Not Voting 1.

Calendar No. 944, No action taken.

The committee voted nonconcurrency to petitions requesting consolidation of the *Book of Discipline* and the *Book of Resolutions*. The cost of the *Book of Discipline*, which has far greater sales, would nearly double.

Report No. 94**Subject: Pensions.**

Date: May 1, 1976.

Petitions: G-1078, G-1087, G-1102, G-1115, G-1322, G-1323, G-1325, G-1326, G-1327, G-1328, G-1329, G-1330, G-1331, G-1332, G-1333, G-1335, G-1360, G-1361, G-1362, G-1363, G-1364, G-1366, G-1367, G-1368, G-1369, G-1370, G-1371, G-1372, G-1373, G-1374, G-1375, G-1376, G-1377, G-1378, G-1379, G-1380, G-1381, G-1382, G-1383, G-1388, G-1389, G-1390, G-1391, G-1392, G-1393, G-1394, G-1395, G-1396, G-1397, G-1398, G-1399, G-1402, G-1403, G-1406, G-1407, G-1408, G-1410, G-1411, G-1412, G-1413, G-1417, G-1418, G-1419, G-1457, G-1458, G-1486, G-1494.

Membership 94; Present 76; For 75; Against 0; Not Voting 1.

Calendar No. 945, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on a variety of petitions dealing with pensions, tent-maker ministries, social security tax for ministers, policies of General and Conference Board of

Pensions, rule on proportional payments, pensions of clergy couples.

Report No. 95

Subject: Publishing Interests.

Date: May 1, 1976.

Petitions: G-1113, G-1405, G-1409, G-1423, G-1424, G-1425, G-1426, G-1429, G-1430, G-1431, G-1432, G-1435, G-1436, G-1437, G-1438, G-1439, G-1441, G-1442, G-1443, G-1444, G-1453, G-1454.

Membership 94; Present 77; For 77; Against 0; Not Voting 0.

Calendar No. 946, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on a variety of petitions relating to the Publishing Interests.

Report No. 96

Subject: Selective Giving.

Date: May 1, 1976.

Petitions: G-1202, G-1210, G-1213 through G-1216, G-1221 through G-1223, G-1226 through G-1235.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 947, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this group of petitions which asked for selective giving on general church items.

Report No. 97

Subject: Interdenominational Cooperation Fund.

Date: May 1, 1976.

Petitions: G-1204, G-1205, G-1206, G-1207, G-1208, G-1212, G-1248.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 948, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with these petitions which asked for deletion of or selective giving for the Interdenominational Cooperation Fund, feeling that United Methodist participation is vital in interdenominational activities.

Report No. 98

Subject: Central Office for Payment of Salaries.

Date: May 1, 1976.

Petitions: G-1097.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 949, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would have all ordained elders in The United Methodist Church paid their salaries from a central office. This is impractical and unworkable.

Report No. 99

Subject: Parsonage for Special Appointments.

Date: May 1, 1976.

Petitions G-1098.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 950, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would require that a parsonage or a housing allowance be provided for all clergy in special appointments. The General Conference cannot exercise such control over all of the institutions and agencies employing clergy in special appointments.

Report No. 100

Subject: American Council on Alcohol Problems.

Date: May 1, 1976.

Petitions: G-1143.

Membership 94; Present 59; For 58; Against 1; Not Voting 0.

Calendar No. 951, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which requested a \$100,000, annual contribution to the work of the American Council on Alcohol Problems. The Church is working in this area through other structures.

Report No. 101

Subject: Ministerial Education Fund.

Date: May 1, 1976.

Petitions: G-1168, G-1169.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 952, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with these petitions dealing with the Ministerial Education Fund as the matters to which the petitions pertained were being handled in other legislation.

Report No. 102

Subject: Priority of Salary Items in Annual Conference Budgets.

Date: May 1, 1976.

Petitions: G-1024.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 953, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would require that salary items would be a priority in annual conference budgets. This is considered to be a matter for the Annual Conferences to determine.

Report No. 103

Subject: Changing the Fiscal Year.

Date: May 1, 1976.

Petitions: G-1101.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 954, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition to end the fiscal year of the GCFA on January 31. It was felt that this would cause confusion between the general church and Annual Conferences.

Report No. 104

Subject: Reporting Remuneration of Ministers.

Date: May 1, 1976.

Petitions: G-1445, G-1447.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 955, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on these petitions dealing with reporting of ministers' remuneration in conference minutes. This is adequately provided for in present report forms.

Report No. 105

Subject: Special Studies and Task Forces.

Date: May 1, 1976.

Petitions: G-1182, G-1183, G-1184, G-1185, G-1186.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 956, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on these identical petitions which would require that details of every nonevangelistic or non-missional task force or special study costing \$10,000 or more be sent to the chairperson of the finance committee of every local church. This is impractical.

Report No. 106**Subject: List Names of Donors to Designated Projects.**

Date: May 1, 1976.

Petitions: G-1201.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 957, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which requires the Church to publish the names and professions of all persons who make contributions for designated projects. This would be an unwarranted intrusion upon the privacy of persons who contribute to causes well within the scope and interest of the Discipline of the Church.

Report No. 107**Subject: Funding Projects That Contradict Biblical Purity.**

Date: May 1, 1976.

Petitions: G-1249.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 958, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would prohibit the funding of projects which contradict Biblical purity. The petition is vague in that it does not state who would determine Biblical purity nor on what basis it would be determined.

Report No. 108**Subject: Pastors' Salaries Paid Through Conference Treasurer.**

Date: May 1, 1976.

Petitions: G-1096.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 959, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with this petition which recommends that an appropriate agency or office within the denomination begin a serious study and then devising of a procedure for paying all pastoral salaries from the conference treasury.

A study such as this could well be initiated within an Annual Conference.

Report No. 109**Subject: Apportionment Based on Pastors' Average Salary.**

Date: May 1, 1976.

Petitions: G-1139.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 960, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would make the "average pastor's salary" of an Annual Conference "the highest limit on which apportionments can be made in regards to the item of pastor's salary." The basis of apportionments is an Annual Conference decision.

Report No. 110

Subject: Basis for Local Church Apportionments.

Date: May 1, 1976.

Petitions: G-1150.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 961, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with this petition which would require that local church apportionments be based on local church income of the previous year, less building fund giving. The determination of the basis of apportionments is an Annual Conference decision.

Report No. 111

Subject: Giving to Mission Projects.

Date: May 1, 1976.

Petitions: G-1217, G-1218, G-1219, G-1225.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 962, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency with these identical petitions which state that "Support to mission projects should be an option to each individual local church." Local churches already have the option of determining the extent to which they will support the World Service askings.

Report No. 112

Subject: Selective Giving.

Date: May 1, 1976.

Petitions: G-1224.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 963, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would "allow local congregations who so desire because of

conscience, to designate selectively the general agencies and programs of the Church to which its payments apply." Such legislation would cause confusion in its operation and would violate the method of operation of a connectional church which includes in its membership a great diversity of background and concern. Other avenues of protest are available to local churches that object to certain items of church expenditure.

Report No. 113

Subject: Policy on Agency Budgets.

Date: May 1, 1976.

Petitions: G-1022, G-1023.

Membership 94; Present 76; For 76; Against 0; Not Voting 0.

Calendar No. 964, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on these petitions which would require agencies to start at a "zero" figure in building annual and quadrennial budgets. Resources and balances are already taken into account by GCOM and GCFA as funds are apportioned.

Report No. 114

Subject: Support of John Street Church.

Date: May 1, 1976.

Petitions: G-1112.

Membership 94; Present 64; For 59; Against 0; Not Voting 5.

Calendar No. 965, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to refer this petition which asks for support for the John Street Church to GCFA for study and action.

Report No. 115

Subject: Audit Reports of Boards or Agencies.

Date: May 1, 1976.

Petitions: G-1446.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 966, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which calls for an audited comprehensive report of all general boards and agencies to be made available to every local congregation. Audited reports are already available through GCFA or the specific board or agency.

Report No. 116

Subject: Addition to the Glossary of Terms.

Date: May 1, 1976.

Petitions: G-1463.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 967, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee voted to refer this petition suggesting additions to the Glossary of Terms to the Board of Publications.

Report No. 117

Subject: Ethnic Minority Local Church.

Date: May 1, 1976.

Petitions: G-1144.

Membership 94; Present 75; For 53; Against 22; Not Voting 0.

Calendar No. 968, No action taken.

The committee voted nonconcurrency with a motion to place \$5,000,000 a year in World Service for Ethnic Minority Concerns Fund. (See Report No. 35 which responded to Report No. 22 of the Committee on Council on Ministries.)

Report No. 118

Subject: Associate District Superintendents.

Date: May 1, 1976.

Petitions: G-1100.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 969, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition which would provide for associate district superintendents on districts where the work load is extremely heavy and a change in district boundaries is not practical. Such districts may still function within the disciplinary provision through the appointment of program coordinators, etc.

Report No. 119

Subject: Selective Giving.

Date: May 1, 1976.

Petitions: G-1456.

Membership 94; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 970, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrency on this petition related to selective giving. The same reasoning applies as that in Report No. 112 in response to G-1224.

Report No. 120

Subject: Funding of Projects Favoring Homosexual Practices.

Date: May 1, 1976.

Petitions: G-1199.

Membership 94; Present 77; For 39; Against 33; Not Voting 5.

Calendar No. 971, Adopted May 7, 1976, Journal page 570.

The committee voted concurrence as amended with this petition which would prohibit the use of funds for projects favoring homosexual practices. (See Report No. 50 of the committee.)

Report No. 121

Subject: Proportionate Credit Pension.

Date: May 1, 1976.

Petitions: G-1384.

Membership 94; Present 76; For 75; Against 0; Not Voting 1.

Calendar No. 972, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee voted nonconcurrence on this petition which asks that proportionate pension credit shall be granted for ministers duly appointed for part-time service. Pension credits shall not be denied ministerial members because a spouse is also covered by this pension plan.

**COMMITTEE NO. 8
COUNCIL ON MINISTRIES**

G. Ross Freeman, Chairperson—Mary A. Hampton, Secretary
(Committee duties and personnel are listed on page 152.)

Report No. 1

Subject: Change in Missional Priorities.

Date: April 29, 1976.

Petitions: H-1001, H-1002, H-1003, H-1004, H-1005, H-1006.

Membership 92; Present 76; For 50; Against 23; Not Voting 3.

Calendar No. 123, Adopted May 3, 1976, Journal pages 335-336, 337-339.

(Note: The legislative committee recommendation, to which the vote recorded above refers, was for nonconcurrency. The General Conference defeated this recommendation and substituted for it the action reported below.—Editor.)

Amend Par. 828.2, 1972 *Book of Discipline*, by substituting the following for the first part of the paragraph:

“Upon a two-thirds vote of the members of the General Council on Ministries present and voting, **and upon a two-thirds vote of the members of the Council of Bishops present and voting, the General Council on Ministries may make changes in missional priorities . . .**”

The remainder of the paragraph would remain unchanged.

Report No. 2

Subject: Book of Bishop Anecdotes Suitable for Sermon Illustrations and for Inspirational Reading.

Date: April 29, 1976.

Petitions: H-1042.

Membership 92; Present 80; For 79; Against 1; Not Voting 0.

Calendar No. 124, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

The proposed publication of specific volumes of this type should not be mandated by the General Conference.

Report No. 3

Subject: The Bishops' Call for Peace and the Self-Development of Peoples.

Date: April 29, 1976.

Petitions: H-1007.

Membership 92; Present 81; For 79; Against 1; Not Voting 1.

Calendar No. 125, Adopted May 3, 1976, Journal page 335.

The committee recommends concurrence.

The objectives to the Call are long standing social and missional concerns which should be carried forward as proposed through the several levels of the church.

We Petition the 1976 General Conference of The United Methodist Church and its members to take note of the increased concern and commitment to peace and the self-development of peoples reflected in the response to the Call. We further ask that the General Conference reiterate its support of objectives of the Call, that it direct the Board of Church and Society in cooperation with the other general program agencies to assume responsibility for providing leadership and resources on a church-wide basis in furthering the objective of peace and the self-development of peoples, and that it direct the General Council on Ministries to exercise a coordinating role in promoting further cooperation among the general program agencies.

We Further Petition the General Conference to urge the episcopal areas, Annual Conferences, districts, local churches and theological seminaries, and the clergy and laity who provide leadership in them, to continue their interest, commitment, and efforts to create conditions for peace and the self-development of peoples.

Report No. 4

Subject: Jurisdictional Council on Ministries.

Date: April 29, 1976.

Petitions: H-1009.

Membership 92; Present 81; For 65; Against 15; Not Voting 1.

Calendar No. 126, Adopted May 3, 1976, Journal Pages 336-337.

The Committee recommends nonconcurrence.

The permissive organizational pattern should continue in organized Jurisdictional Councils on Ministries.

Report No. 5

Subject: Committee to Study Role of Pastor Parish Relations Committee.

Date: April 29, 1976.

Petitions: H-1011.

Membership 92; Present 81; For 81; Against 0; Not Voting 0.

Calendar No. 127, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Recent study of the Pastor Parish Relations Committee has

been conducted and further general church study is not warranted at this time.

Report No. 6

Subject: Promotion of One Great Hour of Sharing.

Date: April 29, 1976.

Petitions: H-1017.

Membership 92; Present 82; For 79; Against 1; Not Voting 2.
Calendar No. 128, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

The One Great Hour of Sharing should continue as an ecumenical activity under the National Council of Churches.

Report No. 7

Subject: Training for Conference Council Directors.

Date: April 29, 1976.

Petitions: H-1015, H-1016.

Membership 92; Present 87; For 85; Against 0; Not Voting 2.
Calendar No. 129, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Subject covered in proposed Par. 1005.17.

Report No. 8

Subject: Careful Consideration of Recommendation No. 3 of Study on Church Membership Trends.

Date: April 30, 1976.

Petitions: H-1022.

Membership 92; Present 81; For 79; Against 0; Not Voting 2.
Calendar No. 190, Adopted May 3, 1976, Journal page 348.

The committee recommends concurrence with the following:

That every program agency be encouraged to emphasize, and where necessary, to develop, programs which are designed to meet the needs and expectations of large numbers of persons while at the same time not neglecting a ministry to those persons and groups that have specialized needs and concerns.

This action is designed to improve church membership trends and is based on the needs demonstrated in the recent study on church membership trends.

Report No. 9

Subject: Establishment of Study Commissions, Committees, or Task Groups.

Date: April 30, 1976.

Petitions: H-1082-E.

Membership 92; Present 87; For 74; Against 12; Not Voting 1.
Calendar No. 191, Adopted May 3, 1976, Journal page 348.
 Refer to Advance Edition, *Daily Christian Advocate*, page D-99, Item 6.

A RESOLUTION

We recommend that the 1976 General Conference, except for highly unusual circumstances, refrain from establishing study commissions, committees, or task groups to do work already assigned to the general agencies of our church by The Book of Discipline.

The committee recommends concurrence.

Report No. 10

Subject: The Interpreter.

Date: April 30, 1976

Petitions: H-1033, H-1034, H-1035, H-1037, H-1038.

Membership 92; Present 89; For 87; Against 0; Not Voting 2.
Calendar No. 319, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence. The subject is covered in earlier action on *Daily Christian Advocate*, Advance Edition, p. D-115, subdivision of Report on Publications.

Report No. 11

Subject: Quadrennial Theme.

Date: April 30, 1976

Petitions: H-1054; H-1055; page D-10 of Advance Edition, *Daily Christian Advocate*.

Membership 92; Present 84; For 83; Against 1; Not Voting 0.
Calendar No. 320, Adopted May 4, 1976, Journal pages 380, 390-391.

(Note: The report consisted of legislative committee recommendations and amendments to two papers and two resolutions contained in the report of the General Council on Ministries to the General Conference. These items, as amended by the committee and as further amended by General Conference action, are printed along with other reports of the General Council on Ministries; see pages 2085-2087, 2089-2129.—Editor)

Report No. 12

Subject: Joint Committee on Communications—Legislation.

Date: May 1, 1976.

Petitions: H-1073.

Membership 92; Present 82; For 81; Against 0; Not Voting 1.

Calendar No. 321, Adopted May 7, 1976, Journal page 551.

The committee recommends the adoption of the following legislation:

Section IV. United Methodist Communications

¶ 1101. Preamble. As United Methodists, our theological understanding obligates us, as members of the Body of Christ, to communicate our faith by speaking and listening to persons both within and outside the church throughout the world, and to utilize all appropriate means of communication.

The responsibility to communicate is laid upon every church member, every pastor, every congregation, every institution, and every board and agency of the church. Within this total responsibility, there are certain functions that The United Methodist Church has assigned to United Methodist Communications, to be performed in behalf of all through the talents and resources at its command.

[¶ 897. *Name. There shall be a Joint Committee on Communications which shall be administratively related to and amenable to the General Council on Ministries.*]

¶ 1102. Name. There shall be a Joint Committee on Communications of The United Methodist Church which shall hereafter be designated as United Methodist Communications. United Methodist Communications shall be amenable to the General Council on Ministries. It shall be accountable to the General Council on Ministries for programming and promotional services and to the General Council on Finance and Administration for financial services, and shall have a consultative relationship to all general councils, boards, and commissions of the church.

[¶ 898. *Incorporation. The committee or its subunits may be incorporated. These corporations shall be successor corporations to the corporations whose functions are assigned to them. They shall be incorporated in such state or states as the committee may elect.*]

¶ 1103. Incorporation. The Joint Committee on Communications shall be incorporated in such state or states as it may determine and shall be authorized to do business as United Methodist Communications.

[¶ 899. *Organization. The affairs of the committee shall be governed by a board of managers composed of thirty persons of whom ten shall be from the membership of the General Council on Ministries, ten elected by the Council on Finance and Administration from its membership, and ten elected at large by*

the committee for their expertise in the field of communication. It is recommended that the ten at-large members shall include at least one representative of each of the following groups: Asian-Americans, Blacks, Hispanic-Americans, Indian-Americans and youth.]

¶ 1104. **Organization.** The affairs of United Methodist Communications shall be governed by a board of managers composed of thirty-eight persons of whom five shall be elected by the General Council on Ministries from its membership, five elected by the General Council on Finance and Administration from its membership, three bishops selected by the Council of Bishops, two persons (one male and one female) elected by each jurisdictional conference, and fifteen elected at large by the board of managers for their expertise in the field of communication. It is recommended that each of the following groups be represented in the board of managers: Asian-Americans, Black Americans, Hispanic-Americans, Native Americans, youth, and young adults. The members at large shall be nominated by a committee composed of two members of the board of managers selected by the General Council on Finance and Administration, two members of the board of managers selected by the General Council on Ministries, together with one of the member bishops, with each jurisdiction being represented.

[¶ 900. *Meetings.* The committee shall hold at least one meeting in each calendar year. Fifteen members shall constitute a quorum.]

¶ 1105. The **board of managers** shall hold at least one meeting in each calendar year. Fifteen members shall constitute a quorum.

[¶ 901. *Officers.* The committee shall have a president, at least one vice-president, a recording secretary, and such other officers as the committee determines, elected from its membership.]

¶ 1106. **Officers.** The **board of managers** shall have a president, at least one vice-president, a recording secretary, and such other officers as it determines.

Present ¶ 902 now reads:

[¶ 902. *Executive Committee.* There may be an executive committee, one-third elected by the General Council on Ministries and one-third elected by the Council on Finance and Administration and one-third by the members at large.]

Amend by substituting the following:

¶ 1107. **Executive Committee.** There may be an executive committee. The membership of the executive committee

shall be representative of the General Council on Ministries, the General Council on Finance and Administration, the at-large members, jurisdictional members and the episcopal members.

[¶ 903. *Elected staff. The General Council on Ministries shall elect upon nomination by the Joint Committee an executive secretary to serve the committee. The board of managers of the committee shall elect the number of associate executive secretaries which may be needed and such additional staff persons which may be needed to perform its work. The executive secretary shall cooperate with the general secretary of the Council on Ministries in order to coordinate the communication services performed by the committee with the work of the council.*]

¶ 1108. **Staff.** The board of managers shall nominate a general secretary who shall be elected by the General Council on Ministries, and shall elect such associate general secretaries as needed, and shall provide for election or appointment of other staff. The general secretary shall cooperate with the general secretary of the General Council on Ministries for the coordination of communications services and program interpretation, and with the general secretary of the General Council on Finance and Administration for financial coordination.

[¶ 904. *Internal Organization. There shall be three areas of work within the committee. The committee is empowered to organize itself in any way that it deems advisable to carry out its functions.*]

¶ 1109. **Internal Organization.** United Methodist Communications is empowered to organize itself in any way that it deems advisable to carry out its functions.

[¶ 905. *Finance. Provision for the financial needs of the committee shall be provided by the General Conference upon recommendation by the Council on Finance and Administration.*]

¶ 1110. **Finance.** The General Conference shall provide for the financial needs of United Methodist Communications upon recommendation by the General Council on Finance and Administration. United Methodist Communications shall in consultation with the General Council on Finance and Administration arrive at a budget which shall be reported to the General Council on Ministries for information.

[¶ 906. *Functions. The aim of the committee is to serve the General Council on Ministries and the general boards and agencies of The United Methodist Church in helping to meet their*

communication needs. There shall be three areas of communication functions: *United Methodist Information and Public Relations; Television, Radio, and Film Communication; Program and Benevolence Interpretation.*

1. *United Methodist Information and Public Relations.* This area of work shall be the official general news gathering and distributing agency for *The United Methodist Church* and its general agencies. In discharging its functions, it shall at all times be permitted to operate with complete editorial freedom as an independent news bureau serving all segments of church life and society. It may arrange with other general agencies for some persons in those organizations to represent the section in direct release of *United Methodist* news items to the religious and public news media.

It shall have general supervision over planning public relations and procedures for making releases throughout the *Church in the United States*. It may encourage and work with area and conference directors of public relations, may assist in pastor's schools and conduct seminars in public relations, and may prepare instruction materials for local church use concerning public relations.

It shall maintain a cooperative relationship with the editors of all boards and other agencies and with the editors of area and conference periodicals.

There may be area, conference, and district *United Methodist Information Committees* to be constituted and organized as the respective governing bodies may determine. Such committees shall be related to the general section.]

(Replaced by new 1111.1, 1111.4, 1111.5)

[2. *Television, Radio, and Film Communication.* The functions of *Television, Radio, and Film Communication* shall be:

a) To unify and coordinate the audiovisual programs of all *United Methodist* agencies dealing with projected pictures, recordings, transcriptions, radio and television programs, and other audiovisual materials. The section is assigned the responsibility in the *United States* for presenting the faith and work of the *Church* to the general public by radio and television broadcasting and by such other audio and visual media as may be available.

b) To make the studies necessary for the development of a unified and comprehensive program of audiovisuals for the *Church* and to plan, create, produce, or cause to be produced materials that are informative and vital to this program and the religious life of all *United Methodists*.

c) To represent *The United Methodist Church* in the Broad-

casting and Film Commission of the National Council of Churches and in other interdenominational agencies working in the area of mass communication. Budget allocations and other funds granted to ecumenical agencies shall be administered in accordance with ¶ 1097.7.

d) To provide funds for scholarships and other training opportunities to prepare qualified persons for full-time Christian service in this field, and to work with other United Methodist agencies in providing training opportunities for ministers and lay leaders in order to assist them to develop effective communications.]

(Replaced by new 1111.2, 1111.3, 1111.6, 1111.7, 1111.8.)

[3. Interpretation. The functions of Interpretation shall be:

a) To determine and implement, after consultation with the Council on Finance and Administration, policy governing the promotion and cultivation of all financial causes or undertakings demanding churchwide promotion or publicity, including the Advance.

(1) To establish and maintain a central promotional office, operating under the joint committee's authority and direction, for the purpose of promoting throughout the Church the program of World Service, Advance specials, One Great Hour of Sharing, World Communion offerings, the Interdenominational Cooperation Fund, and other general-benevolence causes except as otherwise directed by the General Conference.

(2) After consultation with the Council on Finance and Administration, to employ all available means of communication in carrying out its purpose throughout The United Methodist Church. In preparing its materials the joint committee shall give attention to the inseparable relationship between giving for benevolence and education in Christian stewardship. Appeals for giving that are made to United Methodists shall be consistent with the aims of Christian stewardship. The committee shall cooperate with the Board of Discipleship to the end that stewardship education materials of that board and promotional materials of this committee shall be in harmony.

(3) To publish a program journal for pastors and other church leaders which shall present the program and promotional materials of the general agencies in a coordinated manner and shall be in lieu of general agency promotional periodicals.]

(Replaced by new 1111.10, 1111.11, 1111.12, 1111.13.)

¶ 1111. Functions. The aim of United Methodist Communications is to serve general communications needs of The United Methodist Church. It shall have primary responsibility to serve the General Conference, the General Council on

Ministries, and the General Council on Finance and Administration. It shall serve all the boards and agencies of the denomination in meeting communications and public relations needs. It shall have a consultative relationship to all general agencies of the church and to any structures for communication at the jurisdictional, episcopal area, annual conference, district or local church level. Specific functions of the agency are as follows:

1111.1. It shall be the official newsgathering and distributing agency for The United Methodist Church and its general boards and agencies. In discharging its functions, in keeping with the historic freedom of the press, United Methodist Communications shall operate with editorial freedom as an independent news bureau serving all segments of church life and society, making available to both religious and public news media information concerning the church at large.

1111.2. It shall have major responsibility on behalf of The United Methodist Church in the United States to relate to the public media in presenting the faith and work of the church to the general public through broadcast, the press, and appropriate audiovisual media. It shall serve in unifying and coordinating public media messages and programs of United Methodist general boards and agencies.

1111.3. It shall represent The United Methodist Church in the Communication Commission of the National Council of Churches, and in other interdenominational agencies working in the area of mass communications. Budget allocations and other funds granted to these ecumenical agencies shall be administered in accordance with ¶ 917.3.

¶ 1111.4. It shall have the authority to promote and protect the historic freedoms of religion and the press, and shall seek to increase the ethical, moral, and human values of media structures and programs.

¶ 1111.5. It shall have general supervision over planning public relations for The United Methodist Church in the United States.

¶ 1111.6. It shall make the necessary studies for the development of a unified and comprehensive program of audiovisuals for the church, and shall plan, create, produce or cause to be produced, and distribute or cause to be distributed, materials that are informative and vital to this program, and to the religious life of all United Methodists.

¶ 1111.7. It shall unify and coordinate the audiovisual programs of all United Methodist agencies dealing with projected

pictures, recordings, and other audiovisual or electronic materials.

¶ 1111.8. It shall seek to provide funds for scholarships and other training opportunities to prepare qualified persons for full-time Christian service in this field, and to work with other United Methodist agencies in providing training opportunities for ministers and lay leaders in order to assist them to develop effective communications.

¶ 1111.9. It shall assist episcopal areas, annual conferences and districts in communications, in program interpretation, and in promotion of benevolence and administrative funds, through a field service program on behalf of all general boards and agencies of the church.

¶ 1111.10. It shall determine and implement, after consultation with the Council on Finance and Administration, policy for the interpretation, promotion and cultivation of all financial causes demanding churchwide promotion or publicity, including the Advance.

¶ 1111.11. It shall establish and maintain a central promotional office for the purpose of promoting throughout the church the following general church funds: World Service Fund (¶ 911.1), World Service Specials (¶ 912), Advance Specials (¶ 913.2), One Great Hour of Sharing (¶ 915.2 & ¶ 267.1b), The World Communion Offering (¶ 915.4 & ¶ 267.1f), General Administration Fund (¶ 916), Interdenominational Cooperation Fund (¶ 917.1), Temporary General Aid Fund (¶ 919), Ministerial Education Fund (¶ 920), Episcopal Fund (¶ 921), Human Relations Day (¶ 267.1a), Black College Fund (¶ 918), United Methodist Student Day (¶ 267.1d), Christian Education Sunday (¶ 267.1e), Golden Cross Sunday (¶ 267.1c), and Youth Service Fund (¶ 1403), and all other general church funds approved by General Conference, as well as any emergency appeals that may be authorized by the Council of Bishops and the Council on Finance and Administration (¶ 914.6). In the interpretation, promotion and cultivation of these causes, this agency shall consult with the agency responsible for administration of the funds. Budgets for the above promoted funds shall be developed in cooperation with the General Council on Finance and Administration. In cases where the General Conference assigns a portion of the promotional responsibility to some other agency, such promotional work shall be subject to coordination by this agency. The cost of promotion of the funds shall be a prior claim against receipts, except that the cost of promotion for general Advance

specials shall be billed to the recipient agencies in proportion to the amount of general Advance special funds received by each. The administration of the money thus set aside for promotion shall be the responsibility of this agency.

¶ 1111.12. In preparing promotional materials this agency shall give attention to the inseparable relationship between giving for benevolence and education in Christian stewardship. Appeals for giving that are made to United Methodists shall be consistent with the aims of Christian stewardship. This agency shall cooperate with the Board of Discipleship in order that the promotional materials of this agency shall harmonize with the stewardship education materials of that board.

¶ 1111.13. It shall publish a program journal for pastors and other church leaders that shall present the program and promotional materials of the general agencies in a coordinated manner and shall be in lieu of general agency promotional periodicals. This agency shall determine the manner of selecting the principal editors, who shall be responsible for the content of the journal. This agency shall obtain from the churches or district superintendents the names of church officials entitled to receive the journal so as to compile a subscription list compatible with regulations of the U.S. Postal Service.

¶ 1111.14. It shall undertake the promotion of any cause or undertaking, financial or otherwise, not herein mentioned, demanding churchwide promotion or publicity, provided that such action shall have been previously approved by the Council of Bishops and the General Council on Finance and Administration, or their respective executive committees. The General Council on Finance and Administration shall determine the source of the funding for any such authorized promotions.

¶ 1111.15. It shall interpret to the constituency of the church the significance of the denomination and its various programs.

¶ 1111.16. It shall supervise the use of the official insigne of The United Methodist Church and preserve the integrity of its design. The insigne shall be registered by this agency in behalf of The United Methodist Church and may be used by any official agency of the church or any subdivision, including local churches, to identify the work, program and materials of The United Methodist Church. Any commercial use of the design must be explicitly authorized by an appropriate officer of this agency.

Report No. 13

Subject: Composition of Joint Committee on Communications.

Date: April 30, 1976.

Petitions: H-1031, H-1032.

Membership 92; Present 82; For 82; Against 0; Not Voting 0.

Calendar No. 322, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Legislation already takes care of the matter.

Report No. 14

Subject: The Interpreter—Editorial Policy.

Date: April 30, 1976.

Petitions: H-1039.

Membership 92; Present 84; For 81; Against 0; Not Voting 3.

Calendar No. 323, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. Not a matter for General Conference mandate.

Report No. 15

Subject: The Interpreter.

Date: April 30, 1976.

Petitions: H-1036, H-1040, H-1043, H-1050.

Membership 92; Present 84; For 82; Against 0; Not Voting 2.

Calendar No. 324, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 16

Subject: U. M. Publication in Every Home.

Date: April 30, 1976.

Petitions: H-1041.

Membership 92; Present 84; For 84; Against 0; Not Voting 0.

Calendar 325, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency. Considered by Publications Study and found not to be practical at this time.

Report No. 17

Subject: Function of Joint Committee on Communications.

Date: April 30, 1976.

Petitions: H-1044.

Membership 92; Present 83; For 83; Against 0; Not Voting 0.

Calendar No. 326, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Recommend nonconcurrency. Disagree with the intent.

Report No. 18

Subject: National Radio and Television Programs.

Date: April 30, 1976.

Petitions: H-1047, H-1048, H-1049.

Membership 92; Present 83; For 83; Against 0; Not Voting 0.

Calendar No. 327, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Recommend nonconcurrency. Communications system previously adopted provides for the possibility of producing such programming.

Report No. 19

Subject: Implementation of Periodicals Study, *Daily Christian Advocate*, pp. 28-32.

Date: April 30, 1976.

Petitions: H-1062.

Membership 92; Present 89; For 84; Against 1; Not Voting 4.

Calendar No. 328, Adopted May 6, 1976, Journal page 451.

We recommend that General Conference direct the General Council on Finance and Administration to find funds in the amount of \$659,000/annum for the implementation of the comprehensive communications system.

(Note: For further action on this recommendation, see pages 496-497, 500.—Editor)

Report No. 20

Subject: Organization, Structure and Function of General Council on Ministries.

Date: April 30, 1976.

Petitions: H-1010.

Membership 92; Present 87; For 87; Against 0; Not Voting 0.

Calendar No. 329, Adopted May 7, 1976, Journal pages 550-551.

The committee recommends concurrence with the following:
Section III. The General Council on Ministries

¶ 1001. Name. Present ¶ 824 without change, renumbered ¶ 1001.

¶ 1002. Incorporation. Amend present ¶ 825.1 by substituting the words “**Council on Ministries**” for “*Conference*” on line 2. Renumber to 1002; the amended paragraph would then read:

1002. Incorporation. The council shall be incorporated in such state or states as the **General Council on Ministries** shall determine. This corporation shall be the successor corporation and organization to the Program Council of The United Methodist Church.

¶ 1003. Amenability. Create a new paragraph 1003 which would contain the material now found in paragraph 825.2.

Amenability—The council shall report to and be amenable to the General Conference.

¶ 1004. Objectives. Renumber present ¶ 826 to ¶ 1004. Editorial change—delete word “*aims*”; substitute “**objectives.**”

The **objectives** of the Council on Ministries are:

1. To provide a continuing means for representative lay people, clergy, and administrators to study our ever-changing missional needs, to determine priorities, and to adjust emphases between sessions of the General Conference.

2. To establish the processes and relationships that will insure the coordination of the ministries and program emphases of The United Methodist Church through its general agencies and to eliminate overlapping or conflicting approaches to the local church and the Annual Conferences.

3. To enhance the effectiveness of our total ministries by reviewing the performance of the general boards and their responsiveness to the needs of the local churches and Annual Conferences.

4. To engage in research and planning in cooperation with the general agencies and the Annual Conferences.

Present ¶ 827 would be deleted since it has been declared unconstitutional.

¶ 1005. Functions and Authority. Present ¶ 828 would be given a new heading namely “**Functions and Authority.**” It would be rearranged to follow the objectives as outlined in ¶ 1004 and amended as follows: The introductory sentence of this paragraph now reads:

The council shall have the following specific functions and authority:

It would be amended and read as follows:

The functions and authority of the council shall include but not be limited to the following:

Present ¶ 828.2 as amended below would become ¶ 1005.1.

1. Upon a two-thirds vote of the members of the General Council on Ministries present and voting, **and upon a two-thirds**

vote of the members of the Council of Bishops present and voting, to make changes in missional priorities necessitated by emergencies or by other significant developments between General Conferences which substantially affect the life of the Church, and to make adjustments in program budget allocations accordingly; provided that such adjustments are made within the total budget set by the previous General Conference and provided, further, that such adjustments are made after consultation with the affected boards and agencies and approval by a two-thirds vote of the Council on Finance and Administration.

Present ¶ 828.5 would be amended and become 1005.2. It now reads:

To take the following actions with respect to allocation of World Service funds to general program boards:

a) To determine, in cooperation with the Council on Finance and Administration, the Church's general program needs through consultation with the general boards and agencies.

b) To recommend to the Council on Finance and Administration the program needs it deems worthy of support.

c) After the Council on Finance and Administration decides the total sum of World Service money to be proposed for program agencies, to determine, on the basis of program priorities, a plan for the distribution of that total sum to general boards and agencies.

d) Only after these councils agree upon the plan of distribution shall it be included in the total budget of the Church presented to the General Conference by the Council on Finance and Administration.

Amend by substituting the following revised language:

2. To take the following actions, **in sequence**, with respect to **recommendations to the General Council on Finance and Administration for the allocation of World Service funds to general program agencies**:

a) **The General Council on Ministries shall, in consultation with the General Council on Finance and Administration and the general program agencies, develop recommendations regarding the program and missional priorities of the church and shall recommend to the General Council on Finance and Administration programs which will contribute to the implementation of those priorities.**

b) **The General Council on Ministries shall receive the recommendation the General Council on Finance and Administration proposes to make to the General Conference as to that portion of the total World Service budget to**

be available for distribution among the general program agencies.

c) The General Council on Ministries, on the basis of program priorities, shall recommend to the General Council on Finance and Administration the amount of the annual World Service allocation to each of the general program agencies, within the total sum proposed by the General Council on Finance and Administration for distribution among such agencies.

d) Only when the General Council on Ministries and the General Council on Finance and Administration agree on the allocations to the several general agencies shall these allocations be included in the World Service budget to be recommended to the General Conference by the General Council on Finance and Administration.

e) Before the beginning of each year the General Council on Finance and Administration shall determine and communicate to the General Council on Ministries the sum available at that time from World Service contingency funds to meet requests for additional funding from the general program agencies. The General Council on Ministries shall be authorized to approve allocations to the general program agencies for such additional program funding up to the limit so established. No money shall be allocated by the General Council on Ministries from this source for general administrative costs, fixed charges or capital outlay without approval by the General Council on Finance and Administration.

Present ¶ 828.16 would become ¶ 1005.3.

Amend to add the words, "In cooperation with the General Council on Finance and Administration" at the beginning of the sentence.

3. In cooperation with the General Council on Finance and Administration to designate the general board or agency to undertake a special study ordered by the General Conference when that conference fails to make such a designation.

Present ¶ 828.3 without change would become ¶ 1005.4.

4. To assign to the boards and agencies or to special task forces created by it specific missional responsibilities initiated between sessions of the General Conference.

Present ¶ 828.1 would be amended by substituting the word "assure" for "insure" in line one and become ¶ 1005.4. It would then read:

5. To assure the development of a unified and coordinated

ongoing calendar and program for the promoting of the connectional ministries of the church.

Present ¶ 828.19 without change would become ¶ 1005.6.

6. To maintain a calendar of meetings on behalf of all agencies of The United Methodist Church as an aid to the agencies in regulating number and timing of such meetings.

Present ¶ 828.20 without change would become ¶ 1005.7.

7. To approve the scheduling and timing of all national conferences, convocations, and/or major consultations, subject to the approval of the Council on Finance and Administration of plans for financing such meetings.

Present ¶ 828.21 amended as follows would become ¶ 1005.8.

Add the words **“provided that the Council on Finance and Administration shall make recommendations to the General Conference as set forth in ¶ 906.10 regarding the special days to be observed with offering”** after the word “basis” on line 4. The amended paragraph would then read:

8. To recommend to the General Conference, after consultation with the Council of Bishops, the number and timing of special days which are to be observed on a churchwide basis; **provided that the Council on Finance and Administration shall make recommendations to the General Conference as set forth in ¶ 906.10 regarding the special days to be observed with offering, and provided further that the Council of Bishops and the Council on Finance and Administration may authorize a special financial appeal in an emergency.**

A new paragraph which would more accurately describe the relationship of the General Council to Conference Councils on Ministries would be substituted for present ¶ 828.23. It would become ¶ 1005.9. The paragraph to be deleted now reads:

(To relate to Annual Conference Councils on Ministries and their committees, to receive program recommendations from them, and to coordinate program recommendations to them.)

The substitute paragraph would read:

9. To relate to Annual Conferences, **their Councils on Ministries or other appropriate structures** to receive recommendations from them and **to assist them in developing a comprehensive approach to the process of planning, research, evaluation and coordination.**

Add a new paragraph to provide for a relationship to the Association of Conference Council Directors. It will become ¶ 1005.10.

10. **To relate to and cooperate with the Association of Conference Council Directors.**

Present ¶ 828.13 amended to add the word **“program”** before

the word “boards” on line one; it would become ¶ 1005.11. It would then read:

11. To review all plans of the general **program** boards and agencies for the production and distribution of free literature and promotional resource materials (except church school literature) in order to coordinate the content, distribution, and timing of the release of such materials with a view to avoiding duplication of both materials and activities.

Present ¶ 828.14 amended by adding the words “**general program**” before the words “agency” in line one; adding the words “**general program**” before the word “agency” in line 2; substitute the word “**new**” for “*promotional*” in line 2; and delete the words “*and circulation*” in line 4. It would then become ¶ 1005.12 and read as follows:

12. To consider the plans of any **general program** agency to publish a new periodical. Any **general program** agency proposing to publish a **new** periodical shall submit its request to the council. If the council disapproves, the agency shall delay such publication until the proposal can be submitted to the General Conference for determination; **provided**, however, that the foregoing shall not apply to the church school curricular materials.

Present ¶ 828.8 amended by adding the word “**program**” before the word “boards” in line 2 and the words “**general program**” before the word “boards” in line 4. It would then become ¶ 1005.13 and read as follows:

13. To resolve any overlapping in structure or functions or lack of cooperation among the general **program** boards and agencies and to be responsible for the coordination of any program adopted by the General Conference where two or more **general program** boards or agencies are involved, unless otherwise specified by the General Conference.

A new paragraph would be added to supervise the creation of new interagency task forces. It would become ¶ 1005.14. It would then read:

14. To approve the creation of any ongoing interagency committee or task force between two or more of the program agencies. The Council may request reports and receive recommendations from them. The council shall have the privilege of appointing observers to attend the meetings of any interagency group, including those that are part of the structure of program agencies.

Present ¶ 828.15 amended by adding the word “**program**” before the word “board” in ¶ 15.a. It would then become ¶ 1005.15. The amended paragraph would read:

15. To consult with the following to assure elimination of unnecessary overlapping and duplication:

a) General **program** boards and agencies with regard to their publishing and communication policies

b) The president and publisher of The United Methodist Publishing House and editors of the general publications.

Present ¶ 828.18 amended by adding the word "**affected**" before the word "general" in line 2. Add a new sentence as shown in bold-face type below. It would then become ¶ 1005.16. The amended paragraph would then read:

16. To study the connectional structures of the United Methodist Church and, after consultation with the **affected** general boards and agencies, recommend to the General Conference such legislative changes as may be appropriate to effect desirable modifications of existing connectional structures. **Any such proposed legislative changes which would affect general fund budget allocations or structures other than program agencies shall be studied in connection with the General Council on Finance and Administration and shall be recommended to the General Conference by these two councils acting in concert.**

Present ¶ 828.17 now reads:

To provide, in cooperation with the Council of Bishops, training opportunities for bishops, district superintendents, and conference program directors.

Amend by substituting the following, which would then become ¶ 1005.17.

17. To cooperate with the Council of Bishops and Division of Ordained Ministry in the training of District Superintendents and Conference Council directors.

Present ¶ 828.6 without change would become ¶ 1005.18.

Present ¶ 828.7 without change would become ¶ 1005.19.

A new paragraph would be added to include the authority already stated in the general provisions. It would become ¶ 1005.20.

20. Upon nomination of their respective agencies, to elect the general secretaries and executive secretaries of the agencies accountable to the General Council on Ministries.

Present ¶ 828.9 would be amended by substituting clearer language. The paragraph now reads:

To participate in, to give leadership to, and coordinate research and planning for The United Methodist Church, thereby helping all levels of the Church evaluate needs, set goals, and plan strategy. It would become ¶ 1005.21.

The substitute paragraph would read:

21. To give leadership to and participate in planning and research for The United Methodist Church, thereby helping all levels of the Church to evaluate needs, set goals, and plan strategy.

To coordinate planning and research for the denomination in cooperation with the general program agencies of The United Methodist Church.

Present ¶ 828.10 amended by deleting the words "*as provided in the General Administration Fund of the Council on Finance and Administration.*" This paragraph would become ¶ 1005.22 and would read as follows:

22. To assist the Advisory Committee on Research in discovering and choosing research projects which merit support from the Reserve for Research Projects.

A new paragraph would be substituted for ¶ 828.11 and would become ¶ 1005.23. The present ¶ 828.11 now reads:

To become a depository for required filing of all planning and research documents of all agencies.

The substitute paragraph would read:

23. To maintain a depository where research and planning documents requested from the general agencies and the Annual Conferences shall be filed.

Present ¶ 828.12 without change would become ¶ 1005.24.

Present ¶ 828.4 without change would become ¶ 1005.25.

Present ¶ 828.22 without change would become ¶ 1005.26.

Present ¶ 828.24 without change would become ¶ 1005.27.

¶ 1006. Organization—This is present ¶ 829.

The present ¶ 829.1a now reads:

1. Membership

(a) The membership of the council shall consist of:

One member from each Annual Conference within the United States elected by the Jurisdictional Conference from a list of three nominees submitted by each Annual Conference which shall include one laywoman, one layman, and one from the clergy. The nominations from the Annual Conference shall be made from the General Conference delegates. If there is not an adequate number of persons for the nominees, additional nominees may be selected from the jurisdictional delegates, and if additional nominees are further required, they may be selected from the membership of the Annual Conference. The above members shall consist, so far as possible, of one-third laywomen, one-third laymen, and one-third clergy; a bishop from each jurisdiction and one bishop from overseas selected by the Council of Bishops; one youth under the age of 19 and one young adult under the age of

31, at the time of their election, from each jurisdiction. The youth member shall be nominated by jurisdictional youth caucuses. The youth and young adult members shall be elected by the Jurisdictional Conferences; one non-staff, non-episcopal representative selected by each of the program boards and commissions; fifteen members at large to be elected by the Council on Ministries; the chief administrative officer of each of the program boards and the executive secretary of the program commissions with voice but without vote. Amend as follows:

Editorially rearrange the material relating to youth and young adult representatives. Substitute the words **“One non-staff representative or alternate selected by each of the program agencies”** for *“one non-staff, non-episcopal representative selected by each of the program boards and commissions.”*

Delete the last phrase of the paragraph beginning with the words *“the chief administrative officer”* and substitute the following: **The Secretary of the Council of Bishops; the general and executive secretaries who serve as the chief executive officer of the general boards and agencies; the publisher and a representative selected by the Board of Publication; the general secretary of United Methodist Communications; the director of the Advance; shall be members with voice but without vote. The program agencies related to the General Council on Ministries may appoint additional persons to attend the meetings of the Council as observers at the expense of the agency.**

The amended paragraph would then read:

1. Membership

(a) The membership of the council shall consist of: One member from each Annual Conference within the United States elected by the Jurisdictional Conference from a list of three nominees submitted by each Annual Conference which shall include one laywoman, one layman, and one from the clergy. The nominations from the Annual Conference shall be made from the General Conference delegates. If there is not an adequate number of persons for the nominees, additional nominees may be selected from the jurisdictional delegates, and if additional nominees are further required, they may be selected from the membership of the Annual Conference. The above members shall consist, so far as possible, of one-third laywomen, one-third laymen, and one-third clergy; a bishop from each jurisdiction and one bishop from overseas selected by the Council of Bishops; one youth from each jurisdiction under the age of 18 at the time of their election, nominated by the jurisdictional youth caucus and elected by the Jurisdictional Conference; one youth adult under the age 30 at

the time of their election, from each jurisdiction, elected by the Jurisdictional Conference; **one non-staff representative or alternate selected by each of the program agencies**; fifteen members at-large to be elected by the council; three persons from Central Conferences nominated by the Council of Bishops and elected by the Council on Ministries. **The Secretary of the Council of Bishops; the general and executive secretaries who serve as the chief executive officer of the general boards and agencies; the publisher and a representative selected by the Board of Publication; the general secretary of United Methodist Communications; the director of the Advance; shall be members with voice but without vote. The program agencies related to the General Council on Ministries may appoint additional persons to attend the meetings of the Council as observers at the expense of the agency.**

Amend ¶ 829.1b to include the words **“members at large”** after the words **“Annual Conferences”** in line 1. The words **“or the divisions thereof”** would be added after the word **“Commissions”** in line 3.

The amended paragraph would then read:

b) Members of the council representing Annual Conferences, **members at large** and bishops, except the bishop from the Western Jurisdiction, shall not serve on any boards or commissions or **the divisions thereof** having representation on the Council on Ministries.

Amend ¶ 829.1c by adding these words to this paragraph: **“Insofar as possible, these members at large should be one-third laywomen, one-third laymen, and one-third clergy, with specific consideration given to representation of clergywomen.”** The paragraph would then read:

c) Of the members at large, elected by the council, in order to ensure that one-fourth of the council’s membership may represent ethnic minorities, it is recommended that there shall be not less than two representatives for each of the following groups: Asian-Americans, Blacks, Hispanic-Americans, and Indian-Americans. (The council shall receive nominations from the racial and ethnic caucuses and ethnic Annual Conferences of these respective groups prior to the report of their nominating committee.) **Insofar as possible, these members at large should be one-third laywomen, one-third laymen, and one-third clergy, with specific consideration given to representation of clergywomen.**

d) If the required number of former members of The Evangelical United Brethren Church cannot be elected from the

nominees submitted by the Annual Conferences, the Council of Bishops shall elect additional persons so that the required numbers are elected as provided in ¶ 804.6a.

Add two new paragraphs in order to insure some continuity of membership.

e) **When the committee selected to nominate the at-large members of the General Council on Ministries meets prior to the organizational meeting, it shall determine the number of persons nominated by the Annual Conference and elected by the Jurisdictional Conference who were members of the council the previous quadrennium. If the number is less than twenty, the Nominating Committee shall nominate enough persons from the eligible membership of the council in the previous quadrennium to bring this number to twenty. These persons shall be in addition to the fifteen members at large.**

f) **It is recommended that each Jurisdictional Conference give consideration to electing to membership on the Council at least one third of the same persons elected to the Council by the preceding Jurisdictional Conference.**

Present ¶ 829.1e now reads:

The members of the council shall serve for four years or until their successors in office are elected. No voting member shall be eligible to serve for more than eight years.

Amend by substituting the words **“the convening of the organizational meeting”** for the words *“their successors in office are elected”* on line 2 and reletter (g). The amended paragraph would then read:

g) **The members of the council shall serve for four years or until the convening of the organizational meeting. No voting member shall be eligible to serve for more than eight years.**

Reletter present ¶ 829.1f to (h)

¶ 1006.2. Meetings.

Amend by deleting the words:

(within ninety days after the adjournment of the regular sessions of the Jurisdictional Conferences, the basic members of the council elected from the Annual Conference) and substitute the words “before the end of the calendar year in which regular sessions of the Jurisdictional Conferences are held. All persons who have been elected to membership on the council.”

The amended paragraph will then read:

2. Meetings—before the end of the calendar year in which regular sessions of the Jurisdictional Conferences are held, all persons who have been elected to membership on the

council shall be convened by the president of the Council of Bishops or by an active bishop designated by the president for the purpose of organizing.

The council shall meet at least once during each calendar year. It may meet in special session at other times upon the call of the president, the president of the Council of Bishops or upon the request of one-fifth of its members.

Delete the words "*none of whom shall be a bishop*" from 829.3. The amended paragraph would then read:

3. Officers.—The council shall have a president, one or more vice-presidents, and a recording secretary, elected from the membership of the council, and a treasurer. The president of the council shall be its presiding officer. Officers shall be elected for terms of four years and shall continue until their successors are duly elected.

Present ¶ 829.4 now reads:

Internal structure.—The council shall divide itself into such sections or divisions and otherwise structure itself internally as it deems necessary for the performance of its duties.

Amend by deleting the words "*divide itself into such sections or divisions and otherwise.*" The paragraph would then read:

4. Internal Structure.—The council shall structure itself internally as it deems necessary for the performance of its duties.

¶ 829.5. Advance Committee. Move present ¶ 850.1, 2, and 3 to form a new ¶ 1006.5. Amend 850.3 and add a new paragraph (d).

5. Advance Committee.—a) There shall be an Advance Committee, organized under the authority and direction of the Council on Ministries. It shall consist of twenty members of the Council on Ministries.

b) The committee shall have general oversight of the Advance program as hereinafter described.

¶ 850.3 now reads:

There shall be a director of the Advance elected by the Advance Committee from the staff of one of the participating agencies and confirmed by the Council on Ministries, who is charged with responsibility for the Advance program. The director of the Advance shall report directly to the Advance Committee concerning the program and progress of the Advance, and shall be responsible administratively to the agency from which the director comes. The director of the Advance shall coordinate the total program of the Advance, including its promotion, cultivation and administration, coordinating the staff work required of agencies within the Advance.

Amend (c) to make the General Council on Ministries

responsible for the election of the director. The amended paragraph would then read:

c) There shall be a director of the Advance, **nominated** by the Advance Committee from the staff of one of the participating agencies and **elected** by the **General Council on Ministries**, who is charged with the responsibility for the Advance program. The director of the Advance shall report directly to the Advance Committee concerning the program and progress of the Advance, and shall be responsible administratively to the agency from which the director comes. **The director shall cooperate with the General Secretary of the Council for coordination of the Advance with the total program of the Church.** The Director of the Advance shall coordinate the total program of the Advance, including its promotion, cultivation, and administration, coordinating the staff work required of the agencies within the Advance.

Add a new paragraph (d):

d) **Administrative costs of the Advance Committee, including those of its director directly related to his or her work as director, not including salary or related benefits, shall be borne by the General Council on Ministries.**

Present ¶ 829.5 now reads:

Staff.—The council shall elect a general secretary annually. *The addition of any additional staff positions shall first be authorized by the Council on Finance and Administration. No person shall be elected to a staff position for more than twelve consecutive years unless by a two-thirds ballot vote.* The staff secretary shall sit with the council with voice but not vote. Amend by deleting the second and third sentences and correct editorially and renumber ¶ 1006.6. The paragraph would then read:

6. Staff.—The council shall elect annually a general secretary and additional staff as needed. The general secretary shall sit with the council with voice but without vote.

Report No. 20 (Minority)

Subject: Organization, Structure and Function of General Council on Ministries.

Date: April 30, 1976.

Petitions: H-1010.

Calendar No. 330, Defeated by virtue of action on Calendar No. 558, May 7, 1976, Journal pages 550-551.

Recommend the following amendment to the majority report:

In the proposed Par. 1005.2 of The Discipline (see above, page 1790)

1. In c) strike *recommend to the General Council on Finance and Administration* and substitute **determine** so that it will read:

The General Council on Ministries, on the basis of program priorities, shall determine the amount of the annual World Service allocation to each of the general program agencies, within the total sum proposed by the General Council on Finance and Administration for distribution among the agencies.

2. Strike d).

Richard Tholin; Velma Harris; Charles F. Stanton; David H. Andrews; John R. Rider; Everett M. Jones; Marilyn Mabee; McCoy Gibbs; De Wane Zimmerman; Kathy La Point; Frank H. Nestler; Francis M. Glasgow; Persis Flint; Paul G. Gilmore; Abigail J. Cope; Jean Troy; Patti B. Russell; Clay F. Lee; Fran Manson; Sam N. Varnell; Keith F. Pohl.

Report No. 21

Subject: Missional Priority of World Hunger.

Date: May 1, 1976.

Petitions: H-1045-10, H-1065.

Membership 92; Present 78; For 59; Against 10; Not Voting 9.

Calendar No. 343, Adopted May 4, 1976, Journal pages 385-387.

(Note: The report consisted of an amended version of a resolution submitted by the General Council on Ministries as a part of its report to the General Conference; the resolution, as adopted by the Conference, is printed along with other reports of the General Council on Ministries. See Journal page 2088 and the additional note following Report No. 22 below.—Editor)

Report No. 22

Subject: Missional Priority of Ethnic Minority Local Churches.

Date: May 1, 1976.

Petitions: H-1045-9, H-1049.

Membership 92; Present 71; For 55; Against 13; Not Voting 3.

Calendar No. 344, Adopted May 4, 1976, Journal pages 381-385.

(Note: The report consisted of an amended version of a resolution submitted by the General Council on Ministries as a part of its report to the General Conference; the resolution, as adopted by the Conference, is printed along with other reports of the General Council on Ministries. See Journal page 2087 and the note which follows.—Editor)

(Note: Under the rules of the Conference, both Report No. 21 and Report No. 22 were referred to the General Council on Finance and Administration. For final action on the funding of the missional priorities, see the reports of that Council, Journal pages 2032-2033.—Editor)

Report No. 22 (Minority)

Subject: Minority Report on the Ethnic Minority Local Church Report.

Date: May 1, 1976.

Petitions: H-1045 through H-1049, H-1008.

Calendar No. 345, Defeated May 4, 1976, Journal pages 381-385.

Whereas the GCOM asked the Ethnic Minority Local Church Task Force to undertake an intensive study and consultation process about the crisis of the Ethnic Minority Local Churches, and

Whereas GCOM approved the Report of the Ethnic Minority Local Church Consultation Task Force, and

Whereas the Ethnic Minority Local Church Task Force recommended \$5 million annually in World Service Funds to Support the Missional Priority on the Ethnic Minority Local Churches, and

Whereas the Ethnic Local Church Consultation Task Force pointed out that the Ethnic Local Church Missional Priority should be supported through basic, mainline giving and not through optional, second-mile giving such as Advance, and

Whereas we believe that the needs reflected in the report and the strategies therein proposed are sound approaches to the strengthening and expanding of the ministries of ethnic minority local churches, and

Whereas the Missional Priority on Ethnic Local Churches has been endorsed by all ethnic caucuses with full funding of \$5 million annually coming from World Service, and

Whereas the Inter-Ethnic Coalition meeting during the 1976 General Conference has endorsed the funding of the missional priority through \$5 million annually from World Service,

Therefore, we recommend that the 1976 General Conference take action to increase the World Service Fund by five million dollars annually and designate it for the support of the Missional Priority on Ethnic Minority Local Churches.

Tom Whitehead; Vivienne Newton Gray; Herbert H. Henderson; Abigail J. Cope; Kathy LaPoint; Mary A. Hampton; Mary H. Good; DeWane R. Zimmerman; Leslie Jackson; Charles

Purdham; Marilyn Mabee; Earle N. Cooper; Harold F. Smith; Richard Tholin.

Report No. 23

Subject: Response to World Hunger.

Date: May 1, 1976.

Petitions: H-1066.

Membership 92; Present 66; For 66; Against 0; Not Voting 0.

Calendar No. 346, Adopted May 4, 1976, Journal pages 387-388.

The committee recommends concurrence in principle with this petition with the understanding that it is rewritten in Report No. 21 in the missional priority on hunger. That program includes a concern for world hunger.

Report No. 24

Subject: Response to World Hunger.

Date: May 1, 1976.

Petitions: H-1081.

Membership 92; Present 65; For 65; Against 0; Not Voting 1.

Calendar No. 347, Adopted May 4, 1976, Journal page 388.

The committee recommends concurrence with this resolution and that it be referred to the Board of Global Ministries.

We urge the appropriate sections of The United Methodist Church to be instructed by this General Conference being held April 27 to May 8, 1976, to use their influence with the ecumenical agency of Church World Service, of which The United Methodist Church is a member, to greatly enlarge its support in the more than 100 countries which are securing help through the Foreign Assistance Act.

We also ask that far greater quantities of available food be requested by Church World Service from U.S. AID for food-for-work programs in needy countries and that appropriate actions be taken for full utilization of such programs.

Report No. 25

Subject: Quadrennial Program Theme.

Date: May 1, 1976.

Petitions: H-1069—H-1077.

Membership 92; Present 81; For 81; Against 0; Not Voting 0.

Calendar No. 348, Adopted May 4, 1976, Journal page 388.

The committee recommends concurrence as this is rewritten in Report No. 21, since this is dealt with in World Hunger priority and in the vital concerns.

Report No. 26

Subject: Missional Priority on Evangelism (Relating Theme and Two Priorities and Where is Evangelism in GCOM Plans) *Daily Christian Advocate*, pages 33-34.

Date: May 1, 1976.

Petitions: H-1059, H-1058, H-1053.

Membership 92; Present 79; For 78; Against 0; Not Voting 1.

Calendar No. 349, Adopted May 4, 1976, Journal pages 388-389.

The committee recommends concurrence.

Whereas, the 1976 General Conference of The United Methodist Church has been challenged anew by the Episcopal Address given by Bishop James Thomas, we affirm that. . . it is our business in this session to provide ways by which evangelism will become the chief concern of this quadrennium . . .; and

Whereas, the Episcopal Address proposes a serious goal of a responsible increase in church membership; if such a membership goal is taken seriously, we should add at least another million persons to the active fellowship of our local churches by 1984; and

Whereas the Board of Discipleship has undertaken a thorough study of the trends in membership of the Church and whose report offers insights and guidance to the church, showing the need to increase membership; and

Whereas the Board of Discipleship has provided the Church with an analysis and a plan for strengthening the Church School, "Decision Point, The Next 100 Years"; and

Whereas the 1976 General Conference Legislative Committee on Discipleship has reported Calendar No. 130 asking that Evangelism be one of the missional priorities; and

Whereas the legislative committee on Council on Ministries has reported out a theme which includes a third priority on Evangelism;

Therefore be it resolved, that the General Conference approve Evangelism as one of the three priorities and urge all members to take seriously its objectives; and

Be it further resolved, that the General Board of Discipleship be charged with the responsibility for developing resources and implementing the program; and

Be it further resolved that all conference, district, and local church leaders be encouraged to support and cooperate with the program; and

Be it further resolved that we recommend to the Church the publications "Decision Point" and "Evangelism—A Comprehensive Plan for United Methodism" as suggested guidelines to implementing the resolution.

(Note: See note after Report No. 22 regarding funding of missional priorities.—Editor)

Report No. 27

Subject: Missional Priority of the Ethnic Minority Local Church.

Date: May 1, 1976.

Petitions: H-1088.

Membership 92; Present 77; For 62; Against 9; Not Voting 6.
Calendar No. 526, No action taken.

The committee recommends nonconcurrency.

Report No. 28

Subject: Quadrennial Study Committee on Native American Ministry.

Date: May 1, 1976.

Petitions: H-1092.

Membership 92; Present 77; For 69; Against 0; Not Voting 8.
Calendar No. 527, Adopted May 7, 1976, Journal pages

552-553.

The committee recommends concurrence.

That the General Conference authorize the establishment of a Quadrennial Study Committee on Native American Ministries to be composed of twenty-one voting members, including one Council of Bishops representative. It is strongly recommended that 75 percent of the Committee's voting membership shall be Native Americans.

The Committee shall have the following major functions:

—To study and to evaluate the basic networking system of Native American Ministries.

—To study and to evaluate how Native American Ministries have been resourced and developed.

—To research the basic philosophical and social basis of Native American concepts in The United Methodist Church.

—To study the roles of NAIC and its function in the life of the church.

Staff will be composed of three Native Americans: An Executive Director, and Administrative Assistant and a Secretary (Receptionist and Typist).

The Committee would report recommendations to the General Conference in 1980.

If, during the 1977-1980 quadrennium, it is possible to implement specific findings, it should be done and made a part of the report to the General Conference in 1980.

Report No. 29

Subject: Committee to Evaluate Educational Requirements for Ministry with Minority Groups.

Date: May 1, 1976.

Petitions: H-1084, H-1085, H-1086, H-1087, H-1089.

Membership 92; Present 77; For 71; Against 5; Not Voting 1.
Calendar No. 528, Adopted May 7, 1976, Journal page 554.

The committee recommends referral to the Board of Higher Education and Ministry for study and possible implementation.

Be it resolved that Par. 1224.8 of the 1972 Discipline (p. 431) be changed to read in the following manner:

To form a representative committee which shall be responsible to evaluate in depth the minimum educational requirements for ministry with minority groups, to make recommendations to Annual and General Conferences regarding the same, to provide for recruiting and preparing persons for ministry among minority groups, including the black community, Hispanic Americans, American Indians, and those of various other national and ethnic origins; provision for special resources, including financial aid, in pre-theological and theological education shall be undertaken as training for these distinctive minority ministries may require.

Report No. 30

Subject: Affirm Programs Which Encourage Full Personhood.

Date: May 1, 1976.

Petitions: H-1078.

Membership 92; Present 77; For 55; Against 7; Not Voting 15.

Calendar No. 529, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence.

Whereas we, as a General Conference, have taken steps to insure the participation of women in the church such as the establishing of a Commission on the Status and Role of Women;

And whereas, the call to serve Christ with all our gifts, time and abilities is made to both men and women;

Therefore, be it resolved, that all persons, boards and agencies responsible for programming at every level of the church be encouraged to evaluate their programs as to their explicit and implicit impact on women and take such steps necessary to affirm programs which encourage full personhood for everyone.

Report No. 31

Subject: Lead in Recovery of Values and Ethics.

Date: April 30, 1976.

Petitions: H-1080.

Membership 92; Present 81; For 81; Against 0; Not Voting 0.

Calendar No. 530, Concurrence and referral agreed upon

under terms of omnibus motion adopted May 7, 1976, Journal pages 531, 558, 564.

The committee recommends concurrence and reference to the Board of Church and Society.

We recommend that the General Council on Ministries be directed to contact the best minds in the church to re-think and clarify moral and ethical values that will be relevant to the problems of our times and consistent with the Bible and the Christian faith.

We further recommend that the vast resources of The United Methodist Church be marshalled to the task of leading our people to an increased understanding of moral and ethical values, and a deepened commitment to be moral and ethical in every respect in our public and private lives.

Report No. 32

Subject: Meeting Spiritual and Physical Hunger.

Date: May 1, 1976.

Petitions: H-1067, H-1076, H-1079.

Membership 92; Present 80; For 80; Against 0; Not Voting 0.

Calendar No. 531, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence since suggested item is a part of the recommended theme.

Report No. 33

Subject: Quadrennial Emphasis on World Disorder and Christian Response.

Date: May 1, 1976.

Petitions: H-1068.

Membership 92; Present 80; For 80; Against 0; Not Voting 0.

Calendar No. 532, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 34

Subject: Motto for Quadrennium "Every Congregation a Servant."

Date: May 1, 1976.

Petitions: H-1070, H-1071, H-1072, H-1074.

Membership 92; Present 80; For 80; Against 0; Not Voting 0.

Calendar No. 533, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence inasmuch as a different emphasis is proposed.

Report No. 35**Subject: Mass Media.**

Date: May 1, 1976.

Petitions: H-1045.

Membership 92; Present 85; For 85; Against 0; Not Voting 0.
Calendar No. 534, Adopted May 6, 1976, Journal page 450.

The committee recommends concurrence with Resolution on the Church in a Mass Media Culture as submitted by the Joint Committee on Communications.

M. Resolution on the Church in a Mass Media Culture

The Joint Committee on Communications recommends the General Conference adopt the following resolution:

The mass media—especially radio, television, motion pictures, newspapers, books, and magazines—are pervasive and influential forces in our culture. Their influence can be either positive or negative, manipulative or open, humanizing or dehumanizing.

The technologies and devices of mass media are of themselves amoral. It is the structures created for utilization and the messages carried or omitted which move the media into the area of values. The church must be a constant, questioning participant in the presence of these structures and uses of mass media.

The goals of The United Methodist Church, based on our understanding of the Gospel, are clear:

1—Persons everywhere must be free in their efforts to live meaningful lives.

2—Communication channels must operate in open, authentic, and humanizing ways.

3—Church persons should be involved seriously and continuously in every aspect of our society's communication systems.

As we move toward implementation of these goals, we must be aware of an over-arching fact about the socializing power of the mass media: all mass media are educational. Whether they deal with information, opinion, entertainment, escape, explicit behavioral models or subtle suggestion, the mass media are always involved, directly or indirectly, in values. As participants, we face major questions:

1—Who controls the media? Who determines the structures and the public's access to the mass media?

2—Who uses the media structures and for what purposes? Who determines message content and within what guidelines of responsibility?

3—What rights does the recipient or consumer have in determining media structure and content? What is the con-

sumer's responsibility in bringing critical appraisal and judgment to the messages received?

The General Conference sets forth the following principles and guidelines with the realization that appropriate action will depend upon the interest and effort of the United Methodist members and agencies:

1—As Christians, we affirm our adherence to the principles of freedom of expression as a right of every person, both individually and corporately, and we oppose any laws which attempt to abridge the freedom of expression protected by the First Amendment. This requires that:

(a) Freedom of expression, whether by spoken words, printed word, or any visual or artistic medium, should be exercised within a framework of social responsibility.

(b) The historic principle of freedom of the press, basic in any republic, must be maintained at all cost and receive full support from the church and its constituents.

(c) The airwaves are held in trust for the public by radio and television broadcasters with access to them regulated by government; the broadcaster is responsible for the content of the programming. This right of the broadcaster does not, however, abridge the public's "right to know" and to be fairly represented.

(d) The church is aware of increasing pressure toward the use of censorship, whether it is externally imposed or self-imposed. While reaffirming that all communication must take place within a framework of social responsibility, the church is opposed to censorship.

(e) We encourage continued development of public broadcasting as a complementary communications voice in our society.

(f) All persons of every nation should have equal access to communications channels so they can participate fully in the life of the world.

(g) The appropriate agencies of The United Methodist Church should keep abreast of new communication technologies and structures, helping the church to stay informed so it may respond to developments which affect the human condition.

2—While we affirm the right and responsibility of media professionals to determine the societal and moral content of mass media, we must continue to oppose the practices of those who use media for purposes of human exploitation by:

(a) Emphasis on violence.

(b) Pornography.

(c) Appeals to self-indulgence.

(d) Presenting consumerism as a way of life.

(e) Offering easy solutions to complex problems.

(f) Favoring the mass audience to the exclusion of individual needs.

(g) Withholding significant information.

(h) Treating news as entertainment.

(i) Presenting events in isolation from the larger social context.

(j) Stereotyping of characters in terms of sex roles, ethnic or racial background, occupation, age, and economic status.

(k) Failing to deal with significant political and social issues objectively and in depth.

(l) An overriding concern for maximizing profit.

(m) Discriminatory employment practices.

(n) Presenting misleading or dangerous product information or omission of information.

3—In a media consumer society, we urge the church to devise creative ways of responding to the messages of the mass media. This will require the church to:

(a) Initiate, participate in and keep abreast of communications research on the prosocial and antisocial effects of media content.

(b) Develop criteria and resources by which, as Christians, church members can interpret what is being communicated to them through the mass media. This includes:

(1) Interpretation in depth of significant media content.

(2) Providing resource materials on the impact of media for special study groups.

(3) Providing advance information about significant media presentations and programs.

(4) Helping parents exercise their responsibility for guiding their children in the use of mass media.

(5) Utilizing film, book, television, and journalism reviews and analyses designed to give guidance for intelligent and selective mass media consumption.

(c) Employ meaningfully the content of mass media in the church's ministry, recognizing that all media messages speak from a theological base.

(d) Recognize that the communications professions, no less than other pursuits, offer opportunities for service and ministry to people.

(e) Work with the mass media at local and national levels, linking the life of the church with the life of the community.

4—We urge our churches to communicate, serve, and minister to their communities through the public media. This will require our churches to:

(a) Discover the needs of persons in the community and determine how the church can minister to those needs through the media.

(b) Work with other churches in an ecumenical spirit of service and ministry.

(c) Commit time, budget, and talent to a ministry through the media.

(d) Maintain high ethical and moral standards in utilizing the media.

(e) Recognize the variety of purposes the church can fulfill in communicating through the mass media, such as education, witness, evangelizing, information, social action, service, and ministry.

We call upon the mass media industries and leaders to recognize their power in our society, and to use this power responsibly in enabling persons to achieve their fullest potential as children, women, and men of God. Further we call upon the Joint Committee on Communications to disseminate this resolution to the secular media, major media associations and publications, federal agencies and members of Congress related to communications.

Report No. 36

Subject: Report on Publications of the General Council on Ministries.

Date: May 1, 1976.

Petitions: H-1082-L

Membership 92; Present 83; For 83; Against 0; Not Voting 0.

Calendar No. 535, Adopted May 6, 1976, Journal pages 450-451.

(Note: The report consisted of amendments to a report of the General Council on Ministries to the General Conference. The report, as amended, is printed in its entirety in this Journal along with other reports of the General Council on Ministries; see pages 2130-2141.—Editor)

Report No. 37

Subject: Reports of General Council on Ministries—Part I, B; Part II, A, B, C.

Date: May 1, 1976.

Petitions: H-1083.

Membership 92; Present 83; For 83; Against 0; Not Voting 0.

Calendar No. 536, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

(Note: The material to which this resolution refers is printed along with other reports of the General Council on Ministries; see Journal pages 2078, 2079-2084.—Editor)

The committee recommends concurrence with the following resolution:

Resolved, that the report on the Reference on an Establishment of a Study Commission on Personal and Family Morality be received with commendation; and

Be it further resolved, that the report regarding structural changes for the Commission on the Status and Role of Women, the Board of Discipleship, and the Board of Higher Education and Ministry be approved in principle and referred to the appropriate agencies.

Report No. 38

Subject: Study on the Christian Faith and Human Sexuality.

Date: May 1, 1976.

Petitions: A-1846 through A-1850, A-1863, A-1867 through A-1870, A-1872, A-1874, A-1875, A-1878, A-1881, A-1900, A-1901, A-2835, A-3042, A-3350, A-3435, H-1045-12.

Membership 92; Present 75; For 39; Against 34; Not Voting 2.

Calendar No. 537, Defeated May 7, 1976, Journal pages 500-504.

(Note: The minority report, Calendar No. 538, was substituted for this report.—Editor)

The committee recommends concurrence on the petitions amended as follows:

Be it resolved: That the General Conference of 1976 authorize the General Council on Ministries to assume responsibility for a study on the "Christian Faith and Human Sexuality."

The study will seek to interpret the theological, biblical, ethical, and scientific bases for an adequate understanding of human sexuality as a significant dimension of personhood. This shall include: the needs of single persons, including single parents and the elderly; changes facing the family unit; male/female role stereotyping; and such other concerns as may be appropriate to Christian understanding of human sexuality.

Persons conducting the study shall include representatives from: the Council of Bishops, theological seminaries, ethnic minorities, youth, young adults, such boards, commissions, and/or agencies as may be appropriate. Included shall be persons with special expertise in related disciplines.

In establishing this study the General Council on Ministries shall utilize the available resources from the boards and agencies of the Church, existing studies and curricula, and such other resources as may be deemed appropriate. It shall confer with similar task forces and study groups in other denominations and ecumenical bodies where they exist, so as to achieve as comprehensive and objective report as possible.

The General Council on Ministries shall determine how the findings of this study shall be utilized throughout the Church.

The General Council on Ministries shall provide funds to defray the expenses of the study, not to exceed \$15,000 per year, subject to recommendation by the Finance Committee of the General Council on Ministries.

Report No. 38 (Minority)

Subject: Study on the Christian Faith and Human Sexuality.

Date: May 3, 1976.

Petitions: A-1846 through A-1850, A-1863, A-1867 through A-1870, A-1872, A-1874, A-1875, A-1878, A-1881, A-1900, A-1901, A-2835, A-3042, A-3350, A-3435, H-1045-12.

Calendar No. 538, Substituted for Majority Report and adopted May 7, 1976, Journal pages 501-502, 505-506, 509.

The undersigned offer the following report for a substitute for Report No. 38.

We recommend that the 1976 General Conference authorize the General Council on Ministries to provide an inventory of resources for local congregations to conduct studies and develop ministries in the area of human sexuality, in the context of Christian ethical reflection and mission.

The General Council on Ministries shall solicit and receive resource materials from the perspective of other agencies of the Church and from a wide variety of professional, experiential, and philosophical perspectives.

The General Council on Ministries shall encourage persons with theological expertise to provide theological analyses to enable local congregations to deepen their understanding of the ethical, theological and Scriptural foundations of human sexuality in Christian perspective.

From these resources, the General Council on Ministries shall select suitable resources to enable local congregations to study all aspects of human sexuality to develop effective ministries.

The General Council on Ministries shall receive evaluations from local congregations, reporting learnings gained from their studies and ministries developed. Such learnings and ministries shall be reported to the church at large through the Interpreter.

We commend this study and ministry development in the area of human sexuality to every local congregation with the confidence that this process will empower our members to enrich their understanding of human sexuality in Christian perspective and to develop ministries in this area that are uniquely suited to the needs of persons in each congregation and community.

John Grenfell, Jr., Sponsor; Everett M. Jones; Hughey Jones; Francis M. Glasgow; Blake D. Wagner; Duane Vosburg; Lester Jackson; Larry A. Bauman; Wayne H. McCleskey; John M. Cline; John P. Taylor; Paul G. Gilmore; Virginia L. Whitworth;

Josie Smith; Charles Lutrick; Nelson E. Stants; Robert C. Siess; Donald E. Carper; Sam N. Varnell.

Report No. 39

Subject: Oppose the Study of Human Sexuality Proposed by the Commission on the Status and Role of Women.

Date: May 1, 1976.

Petitions: A-3533.

Membership 92; Present 70; For 57; Against 4; Not Voting 9.

Calendar No. 752, No action taken.

The committee recommends nonconcurrency. Subject covered in other legislation.

Report No. 40

Subject: Opposed to Any Study on Human Sexuality.

Date: May 1, 1976.

Petitions: A-1208, A-1310, A-1359, A-1377, A-1402, A-1438, A-1496, A-1871, A-1911, A-1918, A-1995, A-2029, A-2279, A-2359, A-2429, A-2588, A-2617, A-2629, A-2679, A-2686, A-2693, A-2791, A-2898, A-2911, A-2931, A-2932, A-2934, A-2979, A-2980, A-2998, A-3108, A-3169, A-3161, A-3163, A-3199, A-3212 through A-3226, A-3228, A-3230, A-3231 through A-3239, A-3241 through A-3254, A-3257 through A-3267, A-3269, A-3273, A-3275, A-3277, A-3278, A-3280 through A-3289, A-3293 through A-3299, A-3300 through A-3316, A-3318 through A-3322, A-3325, A-3326, A-3328, A-3331, A-3332, A-3336, A-3337, A-3339, A-3340, A-3342 through A-3346, A-3349, A-3351, A-3354, A-3355, A-3360, A-3361, A-3365, A-3366, A-3372 through A-3375, A-3378, A-3382 through A-3387, A-3389, A-3392, A-3394, A-3395, A-3397, A-3399, A-3400, A-3403, A-3405, A-3410, A-3411, A-3418, A-3419, A-3424 through A-3428, A-3430 through A-3434, A-3436 through A-3438, A-3440, A-3443, A-3445, A-3447, A-3451 through A-3453, A-3457 through A-3460, A-3462, A-3463, A-3465, A-3467, A-3470, A-3471, A-3473, A-3475, A-3477, A-3478, A-3481 through A-3488, A-3490 through A-3492, A-3497 through A-3499, A-3501, A-3503, A-3504, A-3507, A-3508, A-3510, A-3511, A-3547, A-3548, A-3550, A-3553, A-3554, A-3557, A-3560, A-3562, A-3564, A-3569, A-3572, A-3576, A-3578, A-3579, A-3581, A-3582, A-3583, A-3585, A-3588, A-3593, A-3595, A-3596, A-3598, A-3600 through A-3624, A-3627 through A-3629, A-3630 through A-3650, A-3652 through A-3677, A-3679, A-3681 through A-3699, A-3700 through A-3702, A-3704 through A-3709, A-3711 through A-3715, A-3717, A-3718, A-3720, A-3722, A-3723, A-3815, A-3817, A-3820 through A-3829, A-3833 through A-3835, A-3838, A-3841,

A-3843, A-3844, A-3847 through A-3850, A-3853, A-3854, A-3858 through A-3860, A-3864, A-3865, A-3868, A-3870 through A-3873, A-3876, A-3881 through A-3884, A-3891, A-3892, A-3894, A-3896, A-3898, A-3900, A-3901, A-3904 through A-3906, A-3910, A-3913, A-3918, A-3931, A-3936, A-3938 through A-3940, A-3943, A-3948, A-3949, A-3955, A-3956, A-3960, A-3964, A-3965, A-3969, A-3970, A-3972, A-3974, A-3976 through A-3980, A-3982 through A-3985, A-3987, A-3988, A-3991 through A-3996, A-3999, A-4000, A-4003 through A-4006, A-4009, A-4012, A-4018 through A-4021, A-4023 through A-4026, A-4031, A-4032, A-4034, A-4036, A-4037, A-4042, A-4046, A-4047, A-4052 through A-4054, A-4058 through A-4060, A-4062, A-4064 through A-4069, A-4071, A-4073, A-4075 through A-4078, A-4080, A-4082 through A-4099, A-4101 through A-4197, A-4202, A-4203, A-4205 through A-4209, A-4212 through A-4217, A-4220, A-4221, A-4224 through A-4229, A-4231, A-4233, A-4236, A-4240, A-4243, A-4244, A-4246, A-4247, A-4249 through A-4252, A-4256, A-4258 through A-4260, A-4263, A-4267, A-4268, A-4273, A-4283 through A-4285, A-4287 through A-4290, A-4293, A-4296, A-4298, A-4299, A-4306, A-4310, A-4315, A-4323, A-4326, A-4333 through A-4337, A-4339 through A-4344, A-4353 through A-4356, A-4360 through A-4362, A-4366, A-4370, A-4377 through A-4379, A-4384, A-4387 through A-4389, A-4398, A-4401, A-3513, A-3515 through A-3518, A-3521, A-3524 through A-3529, A-3531, A-3532, A-3534 through A-3537, A-3540 through A-3544, A-3724 through A-3727, A-3733 through A-3736, A-3738, A-3739, A-3742 through A-3745, A-3747, A-3751 through A-3756, A-3759 through A-3763, A-3767 through A-3776, A-3779, A-3781, A-3782, A-3784, A-3786 through A-3789, A-3791, A-3793, A-3795, A-3796, A-3798, A-3802, A-3804, A-3808, A-3812, A-4402, A-4403, A-4405, A-4406, A-4412 through A-4414, A-4416, A-4417, A-4419, A-4769, A-5030, A-5082, A-5084, A-5085, A-5087 through A-5089, A-5093 through A-5095, A-5097 through A-5102, A-5106 through A-5109, A-5111, A-5113 through A-5116, H-1090, H-1091.

Membership 92; Present 70; For 55; Against 8; Not Voting 7.
Calendar No. 753, No action taken.

The committee recommends nonconcurrency. Subject covered in other legislation.

Report No. 41

Subject: Opposed to the Study of Human Sexuality by the Board of Church and Society.

Date: May 1, 1976.

Petitions: A-1340, A-1437, A-1572, A-1801, A-1873, A-2185,

A-2299, A-2621, A-2937, A-2983 through A-2986, A-3059,
 A-3229, A-3233, A-3240, A-3268, A-3270 through A-3272,
 A-3274, A-3290 through A-3292, A-3305, A-3323, A-3324,
 A-3327, A-3329, A-3330, A-3333 through A-3335, A-3338,
 A-3341, A-3343, A-3344, A-3347, A-3348, A-3352, A-3353,
 A-3356, A-3357, A-3362 through A-3364, A-3367, A-3368,
 A-3370, A-3371, A-3376, A-3377, A-3379 through A-3381,
 A-3388, A-3390, A-3391, A-3393, A-3396, A-3398, A-3401,
 A-3402, A-3404, A-3406 through A-3409, A-3412, A-3414 through
 A-3417, A-3420 through A-3423, A-3429, A-3439, A-3441,
 A-3442, A-3446, A-3448 through A-3450, A-3454 through
 A-3456, A-3461, A-3464, A-3466, A-3468, A-3469, A-3472, A-3474,
 A-3476, A-3479, A-3480, A-3493 through A-3496, A-3500,
 A-3502, A-3505, A-3506, A-3512, A-3514, A-3519, A-3520,
 A-3522, A-3523, A-3530, A-3538, A-3539, A-3545, A-3546,
 A-3549, A-3551, A-3552, A-3555, A-3556, A-3558, A-3559,
 A-3561, A-3563, A-3565 through A-3568, A-3570, A-3571, A-3573
 through A-3575, A-3577, A-3580, A-3584, A-3587, A-3589
 through A-3592, A-3594, A-3597, A-3599, A-3703, A-3710,
 A-3719, A-3728, A-3729 through A-3732, A-3737, A-3740,
 A-3741, A-3746, A-3748 through A-3750, A-3764 through A-3766,
 A-3777, A-3778, A-3780, A-3783, A-3785, A-3792 through
 A-3794, A-3797, A-3800, A-3801, A-3803, A-3805 through
 A-3807, A-3809 through A-3811, A-3813, A-3814, A-3816,
 A-3818, A-3819, A-3830 through A-3832, A-3836, A-3837,
 A-3839, A-3840, A-3842, A-3845, A-3846, A-3851, A-3852, A-3855
 through A-3857, A-3861 through A-3863, A-3866, A-3867,
 A-3869, A-3874, A-3875, A-3877, A-3879, A-3880, A-3885
 through A-3890, A-3893, A-3895, A-3897, A-3899, A-3902,
 A-3903, A-3907 through A-3909, A-3911, A-3912, A-3914 through
 A-3917, A-3919 through A-3930, A-3932 through A-3935, A-3937,
 A-3941, A-3942, A-3944 through A-3947, A-3950 through A-3954,
 A-3956, A-3957, A-3959, A-3961 through A-3963, A-3966 through
 A-3968, A-3971, A-3973, A-3975, A-3981, A-3986, A-3989,
 A-3990, A-3997, A-3998, A-4001, A-4002, A-4007, A-4008,
 A-4010, A-4011, A-4013 through A-4017, A-4022, A-4027 through
 A-4030, A-4033, A-4035, A-4038 through A-4040, A-4043 through
 A-4045, A-4048 through A-4051, A-4055 through A-4057, A-4061,
 A-4063, A-4070, A-4072, A-4074, A-4079, A-4081, A-4198
 through A-4201, A-4207, A-4210, A-4211, A-4218, A-4219,
 A-4222, A-4223, A-4230, A-4234, A-4235, A-4237 through
 A-4239, A-4241, A-4242, A-4245, A-4248, A-4253 through
 A-4255, A-4257, A-4261, A-4262, A-4264 through A-4266, A-4269
 through A-4272, A-4274 through A-4282, A-4286, A-4291,
 A-4292, A-4294, A-4295, A-4297, A-4301 through A-4305, A-4307

through A-4309, A-4311 through A-4314, A-4316 through A-4322, A-4324, A-4325, A-4327 through A-4332, A-4338, A-4345 through A-4352, A-4357 through A-4359, A-4363 through A-4365, A-4368, A-4369, A-4371, A-4373 through A-4376, A-4380 through A-4383, A-4385, A-4386, A-4390 through A-4397, A-4399, A-4400, A-4404, A-4407 through A-4411, A-4415, A-4420 through A-4424, A-4608, A-5031, A-5081, A-5083, A-5086, A-5090 through A-5092, A-5096, A-5103, A-5104, A-5105, A-5110, A-5112.

Membership 92; Present 70; For 53; Against 6; Not Voting 11.

Calendar No. 754, No action taken.

The committee recommends nonconcurrency. Subject covered in other legislation.

Report No. 42

Subject: Central Distribution and Ordering.

Date: May 1, 1976.

Petitions: H-1056-Report.

Membership 92; Present 68; For 65; Against 0; Not Voting 3.

Calendar No. 755, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends that the General Conference receive the report of the General Council on Ministries entitled, "Report on the Reference Dealing with Central Ordering and Distribution for All Publications and Supplies Produced by the Boards and Agencies." (See Journal, pages 2073-2078.)

Report No. 43

Subject: Study on Central Ordering and Distribution System.

Date: May 1, 1976.

Petitions: H-1045-1, H-1056-Resolution.

Membership 92; Present 70; For 69; Against 0; Not Voting 1.

Calendar No. 256, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with this resolution.

Whereas, the General Council on Ministries is not ready to recommend a single central distribution system be established for The United Methodist Church for publications and supplies of the general agencies, and

Whereas, the council believes that it should continue to keep this matter under study during the 1977-1980 quadrennium,

Therefore, the General Council on Ministries is authorized to continue study and monitoring of this matter with the understanding that the council is authorized to direct the general

agencies in any action which seems feasible in order to make general agency resources more accessible to local churches.

Report No. 44

Subject: Ministry to the Deaf.

Date: May 1, 1976.

Petitions: H-1095.

Membership 92; Present 64; For 46; Against 6; Not Voting 12.

Calendar No. 757, No action taken.

The committee recommends nonconcurrency.

Report No. 45

Subject: Actions on Special Days.

Date: May 1, 1976.

Petitions: H-1060, H-1019, H-1093.

Membership 92; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 758, Adopted May 7, 1976, and referred to the General Council on Ministries for the purpose of reconciling the dates; Journal pages 551-552.

The committee concurs in the report of the General Council on Ministries entitled "Actions on Special Days" (see Journal, page 2142-2144), and recommends that Part IV, Chapter 1, Local Church, Par. 163 be amended to be Par. 267, Special Days, to read:

Par. 267. Special Days

There shall be six special days to be observed with offering and eight special days to be observed without offering in The United Methodist Church.

2. The special days without offering are as follows:

a. Rural Life Sunday—Fifth Sunday after Easter.

b. Heritage Sunday—The Sunday prior to May 25.

c. Ministry Sunday—Third Sunday in September.

d. Laity Sunday—Second Sunday in October. The Annual Conference Board of Discipleship (if any; see Par. 717.7d) may suggest an offering.

e. World Order Sunday—The Sunday before Reformation Day.

f. Drug and Alcohol Concern Sunday—Third Sunday in February.

g. National Bible Sunday—The Sunday prior to Thanksgiving.

h. Student Recognition Day—The last Sunday in December.

Report No. 46

Subject: Recognize Birthday of Martin Luther King as Church Holiday.

Date: May 1, 1976.

Petitions: H-1046.

Membership 92; Present 65; For 51; Against 13; Not Voting 1.

Calendar No. 759, No action taken.

The committee recommends nonconcurrency.

Report No. 47

Subject: Study on the Location of the Board of Global Ministries.

Date: May 1, 1976.

Petitions: H-1045-11, H-1064.

Membership 92; Present 67; For 53; Against 3; Not Voting 11.

Calendar No. 760, Adopted May 7, 1976, Journal page 553.

The committee recommends concurrence on this petition listed as resolution K on page D-11 in the Advance Edition of the *Daily Christian Advocate* and amended.

The General Council on Finance and Administration and the General Council on Ministries respectfully request the General Conference in session in 1976 in Portland, Oregon, to approve the following proposal for study and action:

1) That the General Council on Finance and Administration and the General Council on Ministries shall establish a select committee from their membership to deal with the specific issue of the location of the Board of Global Ministries and its component parts in the light of the action taken on the recommendations of the two councils, such a committee to be chaired by a member of one of these two councils, and

2) That the Board of Global Ministries shall be represented on the select committee by elected members from that Board; and

3) That each of the three general agencies shall be equally represented on the select committee by not more than five (5) elected members and by not more than two (2) staff persons serving with voice but not vote; and

4) That the select committee shall study the issue and seek determination of the matter within the 1977-80 quadrennium and bring its recommendations to the 1980 General Conference; and

5) That the activities of the select committee shall be underwritten and shared equally by the three general agencies involved.

Report No. 48

Subject: Cease Supporting Activities that Show Lack of Compassion.

Date: May 1, 1976.

Petitions: H-1028.

Membership 92; Present 65; For 64; Against 0; Not Voting 1.

Calendar No. 761, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 49

Subject: Cease Disruptive Activity.

Date: May 1, 1976.

Petitions: H-1027.

Membership 92; Present 65; For 62; Against 1; Not Voting 1.

Calendar No. 762, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 50

Subject: Equal-Time Policy on Controversial Issues.

Date: May 1, 1976.

Petitions: H-1026.

Membership 92; Present 64; For 62; Against 0; Not Voting 2.

Calendar No. 763, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Report No. 51

Subject: Equal-Time Policy on Controversial Issues.

Date: May 1, 1976.

Petitions: H-1025.

Membership 92; Present 63; For 62; Against 0; Not Voting 1.

Calendar No. 764, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 52

Subject: Prohibit Persons From Speaking as Representing the UMC.

Date: May 1, 1976.

Petitions: H-1024.

Membership 92; Present 63; For 63; Against 0; Not Voting 0.

Calendar No. 765, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 53

Subject: Fair Hearing for General Church Programs.

Date: May 1, 1976.

Petitions: H-1023.

Membership 92; Present 62; For 60; Against 0; Not Voting 2.

Calendar No. 766, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 54

Subject: Changing the Dates of Special Emphasis Sundays.

Date: May 1, 1976.

Petitions: H-1021.

Membership 92; Present 65; For 64; Against 1; Not Voting 0.

Calendar No. 767, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency; subject covered in other legislation.

Report No. 55

Subject: Children's Christian Television Program.

Date: May 1, 1976.

Petitions: H-1094.

Membership 92; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 820, Referral agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 531.

The committee recommends referral of this resolution to the Joint Committee on Communications.

Resolution: The Educational and Communication Agencies of The United Methodist Church to produce a children's Christian television program for pre-school audience of the Sesame Street style.

Report No. 56

Subject: Human Relations Day Giving.

Date: May 1, 1976.

Petitions: H-1020.

Membership 92; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 821, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 57

Subject: Turn Over Funds from the Bishops Call to Peace to UMCOR.

Date: May 1, 1976.

Petitions: H-1075.

Membership 92; Present 64; For 57; Against 3; Not Voting 4.

Calendar No. 822, No action taken.

The committee recommends nonconcurrency. Funding for the Bishops' Call ends with this quadrennium.

Report No. 58

Subject: F. Resolution Defining Amenability and Accountability.

Date: May 1, 1976.

Petitions: H-1045-6.

Membership 92; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 823, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with resolution F in Advance Edition, Daily Christian Advocate, page D-10.

Definitions to be used to describe relationships between structural units of The United Methodist Church.

F. Resolution Defining "Amenability" and "Accountability"

Whereas, the words "amenable" and "accountable" are used in the Discipline to describe the relationship which exists between certain structural units in The United Methodist Church, and

Whereas, it is intended that these two words imply different kinds of relationships, and

Whereas, the nature of these relationships needs to be made clear to all who are concerned,

Therefore, the General Conference instructs the editor of the Discipline to include the words "amenable" and "accountable" in the glossary with the following definitions:

Amenability: The requirement upon an organized structural unit in The United Methodist Church to answer, act, agree, yield, or submit to another unit in the church structure. It connotes legal responsibility.

Accountability: The requirement upon an organized structural unit in The United Methodist Church to report, explain, or justify its action (s) to another unit in the church structure. It also implies willingness to receive from and give careful consideration to references and recommendations made to it by the unit to which it is accountable.

Report No. 59

Subject: E. Resolution on the Glossary of the 1976 Discipline.

Date: May 1, 1976.

Petitions: H-1045-5.

Membership 92; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 824, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with resolution E in Advance Edition, Daily Christian Advocate, page D-10.

The GCOM will develop glossary in cooperation with the editor

of Discipline. It is understood that the Glossary will define words in common usage in The United Methodist Church.

E. Resolution on the Glossary of the 1976 Discipline

Whereas, The glossary which is printed in each issue of the Discipline would be more helpful to the Church if it also defined words which are in common usage in The United Methodist Church in relation to its programmatic and administrative work in addition to the definition of words which are found in the Discipline;

Be It Resolved, That the General Council on Ministries be authorized to develop the glossary for the 1976 Discipline in cooperation with the editor of the Discipline.

Be It Further Resolved, That this glossary define words in common usage in The United Methodist Church in relation to its programmatic and administrative work as well as the definition of words used in the 1976 Discipline.

Report No. 60

Subject: D. Resolution on Enabling Legislation.

Date: May 1, 1976.

Petitions: H-1045-4.

Membership 92; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 825, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with Resolution D., Advance Edition, *Daily Christian Advocate*, page D-10, dealing with the deletion of the enabling legislation in pars. 1701-1706 in the 1972 Discipline. They are obsolete.

(See Journal, page 2085 for resolution text.—Editor)

Report No. 61

Subject: C. Resolution on Chapters and Numbering in Part IV of the Discipline.

Date: May 1, 1976.

Petitions: H-1045-3.

Membership 92; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 826, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with Resolution C, Advance Edition, *Daily Christian Advocate*, page D-9 dealing with chapters and numbering in Part IV of the Book of Discipline.

C. Resolution on Chapters and Numbering in Part IV of the Discipline.

Whereas, Some new material is proposed for the 1976 *Discipline*;

Whereas, A great deal of reorganization of the material which is presented in the 1972 *Discipline* is being proposed;

Whereas, A numbering system needs to be developed which will allow paragraphs to be added or deleted from the *Discipline* without the need to renumber entire chapters of the *Discipline*;

Therefore Be It Resolved, that the chapter headings and inclusive numbering of Part IV of the 1976 *Discipline* be as follows:

Chapter One—The Ministry of All Christians 101-199

Chapter Two—The Local Church 201-299

Chapter Three—The Diaconal Ministry 301-399

Chapter Four—The Ordained Ministry 401-499

Chapter Five—The Superintendency 501-599

Chapter Six—The Conferences 601-799

Chapter Seven—Administrative Order 801-2399

Chapter Eight—Church Property 2401-2499

Chapter Nine—Judicial Administration 2501-2599

Be It Further Resolved, That Chapters Six and Seven, the Conferences and Administrative Order, be numbered as follows:
Chapter Six

Section I—The General Conference 601-619

Section II—The Jurisdictional Conference 620-649

Section III—The Central Conference 650-659

Section IV—Provisional Central Conference 660-669

Section V—Affiliated Autonomous Church 670-679

Section VI—Provisional Annual Conference 680-689

Section VII—The Missionary Conference 690-695

Section VIII—Missions 696-699

Section IX—The Annual Conference 700-749

Section X—The District Conference 750-799

Chapter Seven

Section I—General Provisions 801-899

Section II—General Council on Finance and Administration
901-999

Section III—General Council on Ministries 1001-1099

Section IV—Joint Committee on Communications 1101-1199

Section V—General Board of Church and Society 1201-1299

Section VI—General Board of Discipleship 1301-1399

Section VII—United Methodist Council on Youth Ministry
1401-1499

Section VIII—General Board of Global Ministries 1501-1599

Section IX—General Board of Higher Education and Ministry
1601-1699

Section X—Board of Pensions 1701-1799

Section XI—Board of Publication 1801-1899

Section XII—Commission on Archives and History 1901-1999

Section XIII—Commission on Religion and Race 2001-2099

Section XIV—Commission on the Status and Role of Women
2101-2199

Section XV—Quadrennial Committees 2201-2299

Section XVI—Interdenominational Agencies 2301-2399

Be It Further Resolved, That the editor of the *Discipline* be directed to leave gaps within numbering between major sections of the chapters in Part IV with the numbering system outlined above.

Report No. 62

Subject: B. Resolution on the Incorporation of Constitutional Amendments into the Constitution.

Date: May 1, 1976.

Petitions: H-1045-2.

Membership 92; Present 63; For 62; Against 0; Not Voting 1.

Calendar No. 827, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence with Resolution B in Advance Edition, *Daily Christian Advocate*, page D-9, which deals with the incorporation of changes made in constitution since union in 1968 and deletion of amendments in Par. 67 of the Discipline.

B. Resolution on the Incorporation of Constitutional Amendments into the Constitution.

Whereas: Amendments to the constitution since union in 1968 are listed in Par. 67 of the 1972 Discipline but not incorporated into the body of the constitution;

Whereas: This practice is both confusing and cumbersome;

Resolved: That the editor of the Discipline be instructed to incorporate all changes which have been made in the constitution since the union of The United Methodist Church in 1968.

Be It Further Resolved: That the amendments which appear in Par. 67 of the 1972 Discipline be deleted.

Report No. 63

Subject: Staff Members of Council on Ministries.

Date: May 1, 1976.

Petitions: H-1012, H-1013, H-1029 (identical petitions).

Membership 92; Present 61; For 59; Against 2; Not Voting 0.

Calendar No. 828, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. The proposals are being taken care of in other legislation—proposed Par. 813.5 (see below, page 1906).

Report No. 64

Subject: Composition of General Council on Ministries.

Date: May 1, 1976.

Petitions: H-1014 and H-1030 (identical petitions).

Membership 92; Present 64; For 63; Against 0; Not Voting 1.

Calendar No. 829, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends concurrence so that Par. 829.1a of Book of Discipline is amended so that in fourth sentence change 19 to 18 and 31 to 30.

The amended paragraph will then read: . . . one youth under the age of 18, and one young adult under the age of 30, at the time of their election, from each jurisdiction . . .

Report No. 65

Subject: GCOM Process for Emerging/Missional Priorities.

Date: May 1, 1976.

Petitions: H-1082-W, H-1057.

Membership 92; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 830, Adopted May 7, 1976, Journal pages 553-554.

The committee recommends concurrence with the following amendment.

We recommend that the General Conference approve the following process for the General Council on Ministries to deal with emerging and/or missional priorities.

Step 1. Recognition of and research on issues.

Step 2. Planning focuses one or more issues into an emerging priority.

Step 3. GCOM affirms and assigns the emerging priority to an agency or a special task force for program development which includes fiscal implications

a) with the statement of a priority concern.

b) attention to financing the development (if needed).

c) one agency or special task force assigned to coordinate the program development which includes fiscal implications.

Step 4. Program development with a view toward impacting existing agencies of The United Methodist Church.

Step 5. Recommend to GCOM ways to implement a missional

priority with program and fiscal arrangements. A priority is an emerging priority as long as it is under study and development. It becomes a new missional priority when it is ready for implementation.

Step 6. Coordination among the agencies as they implement the missional priority.

Step 7. Evaluation and review which includes attention to budget implications, with at least annual review and continuance or termination by GCOM.

Report No. 66

Subject: Guideline for Dealing with Priorities.

Date: May 1, 1976.

Petitions: H-1052.

Membership 92; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 831, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence. Subject covered in other legislation.

Report No. 67

Subject: Reports Referred to Council on Ministries Legislative Committee.

Date: May 1, 1976.

Petitions: H-1082-E, H-1082-F, H-1082-G, H-1082-H, H-1082-I, H-1082-J, H-1082-K, H-1082-M.

Membership 92; Present 59; For 58; Against 0; Not Voting 1.

Calendar No. 832, Adopted May 7, 1976, Journal page 554.

The committee recommends that the reports as indicated be received as found in Advance Edition, *Daily Christian Advocate*, pages D91-D120. The committee further recommends that all reports in *Daily Christian Advocate*, Advance Editions I and J be received.

(Note: The material received by virtue of action on this report is described in this Journal along with other reports of the General Council on Ministries; see pages 2129-2130.—Editor)

Report No. 68

Subject: Report of the Advance Committee (Addendum to GCOM Report).

Date: May 1, 1976.

Petitions: H-1061.

Membership 92; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 833, Adopted May 7, 1976, Journal page 554.

The committee recommends that the report of the Advance Committee be received with commendation.

(Note: The material received by virtue of action on this report is described in this Journal along with other reports of the General Council on Ministries; see page 2142.—Editor)

Report No. 69

Subject: Composition of General Council on Ministries.

Date: May 5, 1976.

Petitions: H-1051.

Membership 92; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 1043, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence. This subject covered in legislation on General Council on Ministries membership.

Report No. 70

Subject: Composition of General Council on Ministries.

Date: May 5, 1976.

Petitions: G-1013.

Membership 92; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 1044, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence. This subject is covered in legislation on General Council on Ministries membership.

COMMITTEE NO. 9
INDEPENDENT COMMISSIONS

Hector M. Navas, Chairperson—H. Sharon Howell, Secretary
(Committee duties and personnel are listed on page 154)

Report No. 1

Subject: Termination of Commission on Status and Role of Women.

Date: April 29, 1976.

Petitions: J-1028, J-1059-61, J-1064-72, J-1077.

Membership 79; Present 75; For 70; Against 4; Not Voting 1.

Calendar No. 12, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on termination of the Commission on the Status and Role of Women.

Report No. 2

Subject: Commission on Status and Role of Men.

Date: April 29, 1976.

Petitions: J-1026.

Membership 79; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 13, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on establishing a Commission on Status and Role of Men.

Report No. 3

Subject: Commission on Status and Role of Gay Persons.

Date: April 29, 1976.

Petitions: J-1023.

Membership 79; Present 75; For 73; Against 0; Not Voting 2.

Calendar No. 14, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on the establishment of a Commission on the Status and Role of Gay Persons.

Report No. 4

Subject: History of Central Jurisdiction in Discipline, Historical Statement.

Date: April 29, 1976.

Petitions: J-1004-1007.

Membership 79; Present 72; For 72; Against 0; Not Voting 0.

Calendar No. 17, Adopted May 3, 1976, Journal page 325.

The committee recommends an addition to the Historical Statement in the Book of Discipline, p. 7 ff.

Whereas, Black people have been an important entity of The Methodist Church, and

Whereas, Black Methodists played an important role in the Plan of Union on May 10, 1939, and

Whereas, The Heritage for the Black Methodist church, i.e., the Central Jurisdiction, the Lexington Conference and other Conferences of the Central Jurisdiction is not recorded anywhere in the historical annals of The United Methodist Church Discipline, and

Whereas, All other facets, denominations, and ethnic groups have their history and contribution recorded as a strain of the "united" church, and

Whereas, The merger of the Lexington Conference is adequately recorded in the 1964 Official Journal of the North Indiana Conference as the unanimous vote of approval of this body, and

Whereas, In 1967 the Central Jurisdiction was dissolved and became another entity in the procreation, the establishment of The United Methodist Church, and

Whereas, Black Methodists have been Christian and faithful to our Lord Jesus Christ and His mission:

Therefore Be It Resolved that the General Conference of The United Methodist Church set the historical record involving Black Methodists in proper order and see that it is placed in its proper place in the historical section of the Discipline.

Report No. 5

Subject: Composition of Annual Conference Commission on Religion and Race.

Date: April 29, 1976.

Petitions: J-1020.

Membership 79; Present 75; For 73; Against 2; Not Voting 0.

Calendar No. 18, Adopted May 3, 1976, Journal Page 325.

The committee recommends changing Par. 1280.2 of the Book of Discipline by adding the following material after the sentence: "It could be as few as 12 or as many as 30:"

Each conference commission shall include district secretaries of religion and race for each district with vote. These persons will be elected by the usual procedure of the conference and they shall serve as members of the Council on Ministries of their respective districts in order to act as liaison between the district and the conference.

Report No. 6

Subject: Composition of Commission on Religion and Race.

Date: April 29, 1976.

Petitions: J-1021, J-1022, J-1027.

Membership 79; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 19, Adopted May 3, 1976, Journal Page 325.

The committee recommends changing Par. 1278.1 of the Book of Discipline as follows, beginning with the word "one":

one of whom should be a *youth* under twenty-five.

Report No. 7

Subject: Continued Need for the Work of the Commission on Religion and Race.

Date: April 29, 1976.

Petitions: J-1019.

Membership 79; Present 75; For 75; Against 0; Not Voting 0.

Calendar No. 20, Adopted May 3, 1976, Journal Page 325.

The committee recommends adoption of the following resolution:

Whereas, the desegregation of the former Central Jurisdiction (Black) Conferences and the former Provisional (Ethnic) Conferences is only the first step toward a healthy, integrated church; and

Whereas, the empowerment of ethnic minority groups begun by the financial, intellectual, and spiritual help available through the Commission on Religion and Race is far from complete; and

Whereas, our commitment to racial justice and full representation of all ethnic groups has not yet been fully realized in the structures of church and society; and

Whereas, the Minority Group Self-Determination Fund as it has been administered by the Commission on Religion and Race has served as a major tool for hope in the ethnic communities and for mission by the whole church in 1972-76; and

Whereas, the Commission on Religion and Race is the agency of the general church which has been the voice of our conscience and the arm of our action in all these areas;

Be It Therefore Resolved that we, the Commission on Religion and Race, California-Nevada Conference, petition the General Conference of The United Methodist Church to reaffirm the need for the Commission on Religion and Race, and to designate funds in meaningful amounts to the Minority Group Self-Determination Fund, for the quadrennium 1976-1980.

Report No. 8

Subject: Quadrennial Committees.

Date: April 29, 1976.

Petitions: J-1024.

Membership 79; Present 75; For 74; Against 0; Not Voting 1.
Calendar No. 21, Adopted May 3, 1976, Journal Page 325.

The committee recommends adoption of the following:

Section XIII. Quadrennial Committees.

This section should be numbered 2201 and following, it would contain material relating to any quadrennial study committees authorized by the General Conference.

¶ 1283 Committee on Central Conference Affairs will probably be continued and if so it should be printed in this section of the Discipline.

Section XIV. Miscellany.

Delete the section heading and all material in this section.

¶ 1290 is now incorporated into ¶ 809.6.

¶ 1291 is now incorporated into ¶ 815.

¶ 1292 is now incorporated into ¶ 806.

Report No. 9

Subject: Annual Conference Commission on the Status and Role of Women.

Date: April 29, 1976.

Petitions: J-1048, J-1046, J-1073.

Membership 79; Present 60; For 59; Against 1; Not Voting 0.

Calendar No. 24, Adopted May 3, 1976, Journal Pages 333-334.

The committee recommends adoption of the following:

Commission on the Status and Role of Women

¶ 725. There shall be in each annual conference, including the Central Conferences, a conference Commission on the Status and Role of Women, or other comparable structural unit.

1. The Conference Commission shall follow the general guidelines of the General Commission on the Status and Role of Women as outlined in ¶ 2101-2109, relating those guidelines to the life and structures of the annual conference and the local church, where applicable.

A working relationship shall be maintained with the General Commission on the Status and Role of Women.

2. The membership of the Conference Commission shall be nominated by established nominating procedures of the annual conference. Each annual conference shall determine the number and composition of the total membership, each

member to be a member of The United Methodist Church, not less than twelve or more than thirty. The majority of the Commission shall be women, but men, both clergy and lay, shall also be nominated and elected. The chairperson shall be a woman. Care should be exercised in the nominating process to include clergywomen where it is possible.

Selection of Commission personnel should insure adequate representatives of ethnic and racial minorities, youth/young adults, persons over sixty years of age and various life styles.

It is recommended that at least one member should be named by the Conference United Methodist Women.

3. The Commission shall propose a budget and submit it for inclusion in the budget of the annual conference, according to procedures for funding of all boards, commissions and agencies of the annual conference.

Report No. 10

Subject: Continuation of Study Commission on the Episcopacy and District Superintendents.

Date: April 29, 1976.

Petitions: J-1025.

Membership 79; Present 62; For 62; Against 0; Not Voting 0.

Calendar No. 25, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on the continuation of the Study Commission on the Episcopacy and District Superintendents.

Report No. 11

Subject: Regional Offices for Commission on Status and Role of Women.

Date: April 29, 1976.

Petitions: J-1056.

Membership 79; Present 61; For 61; Against 0; Not Voting 0.

Calendar No. 26, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on the establishment of regional offices for the Commission on the Status and Role of Women.

Report No. 12

Subject: Budget for Commission on Status and Role of Women.

Date: April 29, 1976.

Petition: J-1043.

Membership 79; Present 61; For 61; Against 0; Not Voting 0.
Calendar No. 27, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on a request for a quadrennial budget for the Commission on Status and Role of Women.

Report No. 13

Subject: Quadrennial Commission on the Status and Role of Women.

Date: April 29, 1976.

Petitions: J-1030, J-1034, J-1054, J-1063, J-1074.

Membership 79; Present 60; For 60; Against 0; Not Voting 0.
Calendar No. 28, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on the establishment of a Quadrennial Commission on the Status and Role of Women.

Report No. 14

Subject: Membership of Commission on Status and Role of Women.

Date: April 29, 1976.

Petitions: J-1031.

Membership 79; Present 61; For 61; Against 0; Not Voting 0.
Calendar No. 29, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on the suggestion that half the members of the Commission on the Status and Role of Women be Third World persons and that the members be of a feminist consciousness.

Report No. 15

Subject: Creation of Standing General Commission on the Status and Role of Women.

Date: April 29, 1976.

Petitions: J-1029, J-1032, J-1033, J-1036-J-1042, J-1044-J-1045, J-1047-J-1053, J-1055, J-1057, J-1058, J-1075.

Membership 79; Present 62; For 56; Against 2; Not Voting 4.

Calendar No. 30, Adopted May 3, 1976, Journal Pages 332-333.

The committee recommends adoption of the following:

A General Commission on the Status and Role of Women

¶ 2101. There shall be a Commission on the Status and Role of Women in the United Methodist Church.

The primary purpose of the Commission shall be to challenge the United Methodist Church, including its general boards and agencies, its institutions, and its connectional structures, to a continuing commitment to the full and equal responsibility and participation of women in the total life and mission of the church, sharing fully in the power and in the policy making at all levels of the church's life.

Such commitment will confirm anew recognition of the fact that the United Methodist Church is part of the Universal Church, rooted in the liberating message of Jesus Christ, that recognizes every person, woman or man, as a full and equal part of God's human family.

¶ 2102. **Membership.** Two-thirds of the membership of the Commission shall be nominated and elected by the Jurisdictional Conferences, taking into account the guidelines here recorded for such selection. The additional membership shall be elected according to the guidelines c, d, e and f below.

a. Fifteen (15) women from the jurisdictions (three from each jurisdiction—two laywomen and one clergy, at least one of whom shall be under 30 at the time of election and at least one from a racial or ethnic minority group);

b. Fifteen (15) men from the jurisdictions (three from each jurisdiction—two laymen and one clergy, at least one of whom shall be under 30 at the time of election and at least one from a racial or ethnic minority group);

c. Ten (10) women members at large elected by the Commission, taking into account representation of racial and ethnic minorities, persons over 60 years of age, and other persons of special competence;

d. Three (3) women named by the Women's Division from its members or staff to serve as ex officio members with vote;

e. Two (2) bishops named by the Council of Bishops.

f. The pluralism of the church's membership shall be reflected in representation of racial and ethnic minority groups and various age categories. It is recommended that there be no less than four persons (2 women and 2 men) from each of these four racial and ethnic groups: Asian Americans, Black Americans, Hispanic Americans and Native Americans.

g. The Commission shall be authorized to fill vacancies in its membership during the quadrennium according to the above categories.

¶ 2103. The president of the Commission shall be a woman elected by the total Commission from its membership. Other officers shall be elected as the Commission determines.

¶ 2104. The Commission shall nominate for election by the General Council on Ministries an executive secretariat or executive secretary. The Commission shall elect such other staff members as needs require within the General Conference mandates and the authority vested in the Commission to develop policies and programs directed toward the realization of its purpose.

¶ 2105. The funds for carrying out the Commission's purpose shall be authorized by the General Conference.

¶ 2106. The Commission shall meet annually with such additional meeting as needs demand.

¶ 2107. (Responsibility) The Commission shall be charged with the responsibility of fostering an awareness of issues, problems and concerns related to the status and role of women, with special reference to their full participation in the total life of the church at least commensurate with the total membership of women in the United Methodist Church.

a. In the fulfillment of its mandate, this Commission shall have the authority to create such channels, develop such plans and strategies and assign staff as may be required in the implementation of the following primary needs across the United Methodist Church: leadership enablement, resources and communication, affirmative action and advocacy roles, and interagency coordination.

Such plans and strategies related to these needs shall be directed toward the elimination of sexism in all its manifestations from the total life of the United Methodist Church.

b. The Commission through its various research and monitoring processes shall continue to gather data, make recommendations and suggest guidelines for action as appropriate to eradicate discriminatory policies and practices in any form or discriminatory language and images wherever found in documents, pronouncements, publications and general resources.

c. The Commission shall stimulate ongoing evaluation procedures and receive progress reports toward the end of effecting the guidelines in (b) above in all responsible bodies of the church.

d. The Commission shall recommend plans and curricula for new understanding of theology and biblical history affecting the status of women.

e. The Commission shall be continually alert to create needed policies, recommendations and programs for immediate and long range implementation related to the en-

hancement of the role of women in professional and voluntary leadership in the church;

f. The Commission shall serve in an advocacy role to ensure openness and receptivity in matters related to women's role in the church's life, with particular attention to the contributions of clergy and lay professional women, racial and ethnic minority women and those experiencing changing life styles;

g. The Commission shall generate active concern and give full support toward immediate efforts in the fulfillment of the following directive:

Councils, boards, commissions, committees, personnel recruitment agencies, seminaries and other related institutions are directed to establish guidelines and policies for specific recruitment, training and full utilization of women in total employment, which includes but is not limited to pastoral and related ministries, health and welfare ministries and faculties and staffs of seminaries and other educational institutions.

Report No. 16

Subject: Permanent Commission on Status & Role of Women.

Date: April 30, 1976.

Petitions: J-1081.

Membership 79; Present 53; For 52; Against 0; Not Voting 1.
Calendar No. 204, Adopted May 4, 1976, Journal Page 365.

The committee recommends concurrence on the establishment of a standing Commission on the Status and Role of Women. This is supportive legislation of legislative committee Report No. 15, Calendar Item No. 30.

Report No. 17

Subject: Standing Commission on Status and Role of Women.

Date: April 30, 1976.

Petitions: J-1082, J-1083.

Membership 79; Present 53; For 52; Against 0; Not Voting 1.
Calendar No. 205, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence on the termination of a Commission on the Status and Role of Women. This is supportive legislation of Legislative Committee Report No. 1, Calendar Item No. 12.

Report No. 18**Subject: Strawbridge House.**

Date: April 30, 1976.

Petitions: J-1001-J-1003.

Membership 79; Present 54; For 54; Against 0; Not Voting 0.

Calendar No. 206, Adopted May 4, 1976, Journal Page 365.

The committee recommends adoption of the following:

Whereas, the General Conference of 1940 designated as National Methodist Shrines four centers of American Methodist beginnings—John Street Church in New York, St. George's Church in Philadelphia, Barratt's Chapel near Frederica, Delaware, and Robert Strawbridge's house near New Windsor, Maryland, and in so doing stated "that these ancient buildings be declared worthy objects for the care of the general church . . ." and

Whereas, the first named three shrines (as well as the Albright Memorial Church near Kleinfeltersville, Pennsylvania, a shrine from the former EUB Church) have for many years received aid from the general benevolent budget of The United Methodist Church and its predecessors, and

Whereas, in October, 1973, the Strawbridge house and 32 acres farm were acquired by the Strawbridge Shrine Association, a Methodist Corporation, at a cost of \$56,000 and

Whereas, there is need (1) to pay the mortgage outstanding against this property; (2) to improve the access road, restore the house, and make other improvements befitting a National United Methodist Shrine; (3) provide adequate guide service and property protection;

Therefore Be It Resolved: that the General Conference authorize the inclusion of the Robert Strawbridge House National Methodist Shrine near New Windsor, Maryland, as a recipient of shrine funds to be distributed through the Commission on Archives and History.

Report No. 19**Subject: Jurisdictional Commission on Archives and History.**

Date: April 30, 1976.

Petitions: J-1008.

Membership 79; Present 54; For 54; Against 0; Not Voting 0.

Calendar No. 207, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on establishing a Commission on Archives and History in each jurisdiction.

Report No. 20

Subject: Budget of Archives and History Commission.

Date: April 30, 1976.

Petitions: J-1009.

Membership 79; Present 54; For 52; Against 1; Not Voting 1.

Calendar No. 208, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on a recommendation to increase the budget of the Commission on Archives and History.

Report No. 21

Subject: Use of Annual Conference Minutes.

Date: April 30, 1976.

Petitions: J-1010.

Membership 79; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 209, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on the storage and collection of old Annual Conference minutes.

Report No. 22

Subject: Black History to Be Included in Discipline.

Date: April 30, 1976.

Petitions: J-1011, J-1013.

Membership 79; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 210, Adopted May 4, 1976, Journal Page 365.

Committee recommends concurrence as supportive legislation to Legislative Committee Report No. 4, Calendar Item No. 17.

Report No. 23

Subject: Composition of Commission on Archives and History.

Date: April 30, 1976.

Petitions: J-1014, J-1015.

Membership 79; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 211, Adopted May 4, 1976, Journal Page 365.

The committee recommends changing Par. 1267.2 of the Book of Discipline by inserting the words **one young adult** after the words "at least two women." So that the line would read:

The commission shall be composed of thirty members in the following manner: thirteen members shall be elected by the General Conference on nomination by the Council of Bishops, which number would include at least two women, **one young adult**, one youth, and two persons from ethnic minorities;

Report No. 24

Subject: Contribution of Women to The United Methodist Church.

Date: April 30, 1976.

Petitions: J-1076.

Membership 79; Present 56; For 53; Against 2; Not Voting 1.
Calendar No. 212, Adopted May 4, 1976, Journal Page 365.

The committee recommends concurrence with the following:

The United Methodist Commission on Archives and History shall appoint a special committee to research and publish a history of the contribution of women to The United Methodist Church, making certain that the material is racially and ethnically inclusive. The committee doing the research and study shall have a majority of women and have adequate representation of racial and ethnic minorities.

Report No. 25

Subject: Commission on Archives and History.

Date: April 30, 1976.

Petitions: J-1012.

Membership 79; Present 56; For 55; Against 0; Not Voting 1.
Calendar No. 213, Adopted May 4, 1976, Journal Page 366.

The committee recommends adoption of the following:

Delete ¶ 1276 and substitute the following new ¶ 643:

¶ 643. Jurisdictional Commission.

There may be a Jurisdictional Commission on Archives and History, auxiliary to the General Commission, to be composed of the chairpersons or historians of each Annual Conference and at least ten members-at-large to be elected by the Jurisdictional Commission itself.

Renumber ¶ 1277 as ¶ 723 and amend ¶ 723.2 (formerly ¶ 1277.2, *1972 Discipline*) by changing *shall* to **may** in the second sentence of the sub-paragraph.

The amended sentence would then read:

The officers of the Annual Conference Commission on Archives and History **may** be the officers of the Annual Conference Historical Society.

The remainder of the paragraph would be unchanged.

Section XII. Standing Commissions

Commission on Archives and History

¶ 1901. Renumber present ¶ 1264 as ¶ 1901 unchanged.

¶ 1902. Renumber present ¶ 1265 as ¶ 1902 unchanged.

¶ 1903. Renumber present ¶ 1266 as ¶ 1903. Amend so that

section two in this paragraph will become section three with the words “*Dayton, Ohio, and*” being deleted, and a new section two will be inserted as follows:

The commission shall be accountable to the General Council on Ministries for all programmatic assignments.

The revised ¶ 1903 will therefore read as follows:

¶ 1903. 2. **The commission shall be accountable to the General Council on Ministries for all programmatic assignments.**

3. The commission shall have responsibility for and supervision of the archives and libraries at Lake Junaluska, North Carolina, and other depositories of similar character, if any, established by The United Methodist Church.

¶ 1904. Renumber present ¶ 1267 as ¶ 1904 unchanged.

¶ 1905. Renumber present ¶ 1268 as ¶ 1905 unchanged.

¶ 1906. Renumber present ¶ 1269 as ¶ 1906 unchanged.

¶ 1907. Renumber present ¶ 1270 as ¶ 1907 unchanged.

¶ 1908. Renumber present ¶ 1271 as ¶ 1908 unchanged.

¶ 1909. Renumber present ¶ 1272 as ¶ 1909 unchanged.

¶ 1910. Renumber present ¶ 1273 as ¶ 1910 unchanged.

¶ 1911. Renumber present ¶ 1274 as ¶ 1911. Amend by adding two sentences at the end of present ¶ 1274.2b as shown in bold-face type below.

The paragraph as amended will then read:

¶ 1911.2.b) The bishops, General Conference officers, general boards, commissions, committees, and agencies of The United Methodist Church shall deposit official minutes or journals, or copies of the same, in the archives quadrennially and shall transfer correspondence, records, papers, and other archival materials described above from their offices when they no longer have operational usefulness. **No records shall be destroyed until a disposal schedule has been agreed upon by the General Commission on Archives and History and the agency. Bishops, General Conference officers, agency staff personnel, and missionaries of The United Methodist Church are invited to deposit their personal papers with the Commission on Archives and History.**

¶ 1912. Renumber present ¶ 1275 as ¶ 1912. Amend editorially to sharpen up the distinction among the terms: shrines, landmarks, and sites. Shrines and landmarks are national in scope, whereas sites are regional.

Place the word “**national**” in front of each reference in ¶ 1912 referring to “historic shrines” and “historic landmarks” so that it will read: **national** historic shrines, **national** historic landmarks, and historic sites.

Delete the present closing sentence of ¶ 1275.1 beginning with the words: "*The commission shall not recommend any building or location for designation. . . .*" Substitute the following sentence in its place:

The commission shall recommend only a building or a location for designation as a National Historic Shrine or National Historic Landmark which has been registered as an Historic Site by an Annual or Jurisdictional Conference and has met the requirements established by the commission.

Add the following sentences to present ¶ 1275.1 of the *1972 Discipline* to provide for a quadrennial review of all National Historic Shrines and Landmarks by the General Commission on Archives and History. The present ¶ 1275.1 shall be renumbered as ¶ 1912.1a, and the following sentences be numbered as ¶ 1912.1b and would read as follows:

The Commission shall be responsible for making a quadrennial review of the existing duly designated National Historic Shrines and Landmarks, according to the criteria which it shall prepare and which shall be compatible with the Discipline of The United Methodist Church. The Commission shall further be responsible for recommending to the General Conference the redesignation or reclassification of the designated National Historic Shrines and National Historic Landmarks as such action may be appropriate in keeping with such criteria.

Revise present ¶ 1275.2a by deleting the words "*or a location*" in the second line and placing a period after the word "significance" deleting the remainder of that sentence.

Revise present ¶ 1275.3a by deleting the words "*Buildings and*" in the opening and the words "*to invite pilgrimages*" in the second line.

The Commission petitions the General Conference to designate the Savannah historic cluster, John Wesley's American Parish, as a National United Methodist Historic Landmark and to revise ¶ 1912.3b (Present National Historic Landmarks) by adding the listing to ¶ 1275.3b:

John Wesley's American Parish, Savannah, Georgia.

The Commission petitions the General Conference to approve the request of the Central Illinois Conference Commission and declare the Peter Cartwright United Methodist Church, Pleasant Plains, Illinois, as an official United Methodist National Historic Shrine, and by revising ¶ 1275.2b (Present National Historic Shrines) in adding the listing to ¶ 1275.2b:

Peter Cartwright United Methodist Church, Pleasant Plains, Illinois.

The amended paragraph will read as follows:

¶ 1912. **National Historic Shrines, National Historic Landmarks, and Historic Sites.**—1a. All nominations for the designation of buildings and locations as United Methodist national historic shrines or national historic landmarks shall be referred to the Commission on Archives and History. Through its Committee on National Historic Shrines and National Historic Landmarks the commission shall consider the merits of each nomination and shall make such recommendations as it deems appropriate to the ensuing General Conference for its action and determination.

The commission shall recommend only a building or a location for designation as a National Historic Shrine or National Historic Landmark which has been registered as an Historic Site by an Annual or Jurisdictional Conference and has met the requirements established by the commission.

—1b. The Commission shall be responsible for making a quadrennial review of the existing duly designated National Historic Shrines and Landmarks, according to the criteria which it shall prepare and which shall be compatible with the Discipline of The United Methodist Church. The Commission shall further be responsible for recommending to the General Conference the redesignation or reclassification of the designated National Historic Shrines and National Historic Landmarks as such action may be appropriate in keeping with such criteria.

2a—National Historic Shrines.—To qualify for designation as a national historic shrine of The United Methodist Church, a building must have been linked with significant events and outstanding personalities in the origin and development of The United Methodist Church or its antecedents so as to have distinctive historic interest and value for the denomination as a whole, as contrasted with local or regional historic significance.

2b) Present National Historic Shrines.—The national historic shrines of The United Methodist Church are: (remains same through this section) except add the following after Oxford, Ga; **Peter Cartwright United Methodist Church, Pleasant Plains, Illinois.**

3a—National Historic Landmarks.—Locations which have little remaining in the way of structure or monuments but which otherwise qualify as national historic shrines may be designated as national historic landmarks.

3b). Present National Historic Landmarks.—The national historic landmarks of The United Methodist Church are: the sites of the Lovely Lane Chapel, Baltimore, Md.; Brooklyn

Methodist Hospital, Brooklyn, N.Y.; McMahan's Chapel, Bronson, Texas; and **John Wesley's American Parish, Savannah, Georgia.**

4. Historic Sites.—(Section remains unchanged.)

Delete present ¶ 1276 and substitute a new paragraph in the chapter on Conferences, ¶ 643.

Relocate present ¶ 1277 as ¶ 723.

Report No. 26

Subject: Deletion of the word "Black" from Discipline.

Date: April 30, 1976.

Petitions: J-1084.

Membership 79; Present 56; For 54; Against 1; Not Voting 1.

Calendar No. 214, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency on deleting the word "Black" from the Discipline.

Report No. 27

Subject: Young Adult Designation.

Date: April 30, 1976.

Petitions: J-1018.

Membership 79; Present 54; For 53; Against 1; Not Voting 0.

Calendar No. 215, Adopted May 4, 1976, Journal Pages 365-366.

The committee recommends adoption of the following Resolution:

Wherever young adult appears in the Book of Discipline it is to be understood that the age designation is to be between eighteen (18) and thirty-one (31).

Report No. 28

Subject: Bicentennial Message.

Date: May 1, 1976.

Petitions: J-1080.

Membership 79; Present 55; For 52; Against 0; Not Voting 3.

Calendar No. 216, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 29

Subject: Trustees for John Street UMC.

Date: May 1, 1976.

Petitions: J-1086.

Membership 79; Present 55; For 53; Against 0; Not Voting 2.
Calendar No. 217, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.
The committee recommends nonconcurrency.

Report No. 30

Subject: Trustees for John Street UMC.

Date: May 1, 1976.

Petitions: J-1087.

Membership 79; Present 57; For 57; Against 0; Not Voting 0.
Calendar No. 293, Adopted May 4, 1976, Journal Pages 456-457.

The list of nominees follows:

The Bishop of the New York Area, William O. Elzay, G. Thaine Engle, Allene M. Ford, James E. George, Jr., C. Wesley Meytrott, Frank T. Moss, William T. Staubach, Anastasia Van Burkalow.

In addition to the election of the Trustees listed above, the General Conference voted to refer "the legal and disciplinary questions of the act of the New York State Legislature in 1866" to the Judicial Council for a declaratory decision. (Note: The statement which follows was included in the legislative committee report to the General Conference, but was deleted from the report by Conference action. Inasmuch as it contains a statement of the matters referred to the Judicial Council, it is printed below as a matter of information.—Editor)

1. In 1866, the Centennial Year of American Methodism, the Legislature of the State of New York enacted legislation establishing a new corporation for the purpose of ensuring the permanent possession and use of the original property on John Street, New York, which had been held and occupied continuously from 1768 by the John Street Church. This enactment is known as Chapter 218 of the 1866 Laws of New York State. By the terms of 218, the nine Trustees, comprising the new corporation, shall be elected by each General Conference for the ensuing quadrennium. Chapter 218 of the 1866 Laws of New York State received and adopted by the 1868 General Conference, and each General Conference since that date has elected the trustees for John Street Church as per the authority of the New York State Law.

2. By due legal process, the old trustees for John Street Church transferred the John Street property to the trustees of the new corporation as under Law 218, the deed being dated December 11, 1866. This deed is known and is commonly referred to as "The Deed of Trust," and is the formal, legal document

under whose authority the John Street Church property has been and will be held. The Deed of Trust maintains a strict provision requiring the Quarterly Conference of the Church to nominate to the General Conference a slate of competent persons for election to the office of trustees for the ensuing quadrennium. "The Deed of Trust" was received and registered in the office of the New York City Register, New York County, in Liber 987 of Conveyances, Page 506.

3. Acting under the authority of "The Deed of Trust," the Charge Conference of John Street Church, on December 16, 1975, Rev. H. Burnham Kirkland, Superintendent of the Metropolitan District of the New York Annual Conference presiding, formulated and adopted by unanimous vote a list of nine persons "competent to exercise the office of trustees" (quote from the Deed of Trust), fourteen qualified persons voting.

4. Therefore, the Charge Conference of John Street Church presents the immediately subjoined list of persons as nominees, and respectfully requests that they be elected by the General Conference to be the Trustees for John Street Church for the quadrennium 1977 to 1980.

Report No. 31

Subject: Nomination of Trustees to John Street UMC.

Date: May 1, 1976.

Petitions: J-1085.

Membership 79; Present 57; For 56; Against 0; Not Voting 1.

Calendar No. 294, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 32

Subject: Membership on Councils, Boards and Agencies.

Date: May 1, 1976.

Petitions: J-1048.

Membership 79; Present 57; For 56; Against 0; Not Voting 1.

Calendar No. 295, Adopted May 6, 7, 1976, Journal Pages 457, 464, 532.

The committee recommends adoption of the following:

¶ 705.6. Add a new paragraph which would read:

Insofar as possible the membership on councils, boards and agencies of the annual conference shall include one-third clergy, one-third laywomen, one-third laymen in keeping with policies for general church agencies, except for the Board of Ministry.

Report No. 33

Subject: Membership of the Board of Ministry.

Date: May 1, 1976.

Petitions: J-1048 and Advance E-54.

Membership 79; Present 58; For 47; Against 6; Not Voting 5.

Calendar No. 296, Tabled, May 6, 1976, Journal Page 458.

The committee recommends adoption of the following legislation:

Par. 721.1. Each annual conference at the first session following the General Conference shall elect for a term of four years a Board of Ministry or its counterpart of not fewer than six ministers in full connection in the conference, **of whom two or more shall be women, unless no woman elder shall choose to serve. The clergy members shall be** nominated by the presiding bishop after consultation with the chairperson of the board of the previous quadrennium, or with a committee of the board, and with the Cabinet. **By action of the Annual Conference, lay persons nominated by the Nominating Committee of the annual conference, may be elected to the Board of the Ordained Ministry.** It is recommended that the conference Board of Higher Education and Ministry, if any (See Pars. 1249-53) have due representation and that at least **two-thirds** of the members be graduates of colleges and schools of theology accredited or approved by the University Senate. Vacancies shall be filled by the bishop after consultation with the chairperson of the board.

(Note: The report, had it been adopted, would also have referred the provision for lay membership to the Judicial Council.—Editor)

Report No. 34

Subject: Annual Conference Council Staff.

Date: May 1, 1976.

Petitions: J-1048 (partial) and Advance E-46-47.

Membership 79; Present 41; For 41; Against 0; Not Voting 0.

Calendar No. 496, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 531, 564.

(Note: The report consisted of proposed legislation related to annual conference Council on Ministries staff. The recommendation was identical to that contained in Committee on Conferences Report No. 1, Par. 715.8; see above, page 1284.—Editor)

Report No. 35

Subject: Membership of General Boards and Agencies.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 42; For 42; Against 0; Not Voting 0. *Calendar No. 497, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 562, 564.*

The committee recommends adoption of the following legislation.

Amend ¶ 803.2 by dividing it into two sub-paragraphs in order to separate references to at-large members and references to total board membership and renumber it as ¶ 804.2-.3. The new ¶ 804.2 would consist of the first sentence of the introductory material of present ¶ 803.2, present ¶ 803.2a, and a new sentence as indicated below. The new ¶ 804.3 would consist of the second and third sentences of the introductory material of present ¶ 803.2, with the third sentence being amended by the deletion of the words "*Among the at-large members of each board,*" and by the substitution of the words "**four (two women and two men)**" for the word "two."

¶ 804.2-.3, as amended by this proposal, would read as follows:

2. At-large membership shall be elected by a board in order to perfect the representation of ethnic minorities, youth, and young adults, and to bring into the board special knowledge or background. There shall not be less than ten nor more than twenty-five at-large members. **Such additional membership shall maintain the one-third laymen, one-third laywomen, and one-third clergy balance.**

3. Not less than 20 percent of the total membership of each board shall be under 35 years of age, with not less than 10 percent between the ages of 25 and 34, not less than 5 percent between the ages of 19 and 25, and not less than 5 percent 18 years of age or under at the time of election.

It is recommended that there be no less than **four (two women and two men)** of each of the following: Asian Americans, Blacks, Hispanic Americans, and Indian Americans.

Report No. 36

Subject: Membership of Program Boards.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 42; For 42; Against 0; Not Voting 0. *Calendar No. 498, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 562, 564.*

(Note: The report consisted of proposed legislation which was considered and adopted as a part of Committee on Administrative Order Report No. 95, Par 804-804.1; see below, page 1897.—Editor)

Report No. 37

Subject: Membership of Subunits of General Boards and Agencies.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 44; For 44; Against 0; Not Voting 0.

Calendar No. 499, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 562, 564.

The committee recommends adoption of the following new ¶ 804.5:

5. Unless otherwise specified, the membership of the subunits of each general board and agency, including all divisions and committees, shall consist of at least one-third women.

Report No. 38

Subject: General Staff Personnel.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 53; For 41; Against 9; Not Voting 3.

Calendar No. 500, Defeated May 7, 1976, Journal Pages 547, 548.*

The committee recommends adoption of the following new ¶ 813.5;

5. A minimum of forty percent of the executive staff of each general agency shall be women. Executive staff are: General Secretary, Associate General Secretary, Assistant General Secretary, Executive Secretary, Associate Executive Secretary, Treasurer, and Associate Treasurer.

Report No. 39

Subject: Membership of The General Council on Ministries.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 53; For 53; Against 0; Not Voting 0.

Calendar No. 501, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends that 1006.1 (see Committee on Council on Ministries Report No. 20, above, page 1795, for reference) be further amended by substituting the word "four" for "three" and substituting the words "one clergywoman and one clergyman" for "and one from the clergy" in the first sentence. Delete the phrase "so far as possible."

*The Chair ruled that the report was defeated by virtue of the Conference's refusal to reconsider Committee on Administrative Order Report No. 95 for the purpose of introducing this report as an amendment to it.

Add the word “**and of the clergy at least one shall be a woman**” after the words “one-third clergy” in the fourth sentence.

The amended portion of 1006.1 would then read:

1. Membership

(a) The membership of the Council shall consist of: One member from each Annual Conference within the United States elected by the Jurisdictional Conference from a list of **four** nominees submitted by each Annual Conference which shall include one laywoman, one layman, **one clergywoman and one clergyman**. The nominations from the Annual Conference shall be made from the General Conference delegates. If there is not an adequate number of persons for the nominees, additional nominees may be selected from the Jurisdictional delegates, and if additional nominees are further required, they may be selected from the Annual Conference. The members elected by the Jurisdictional Conference shall consist of one-third laywomen, one-third laymen and one-third clergy, **and of the clergy at least one shall be a woman**; etc.

Report No. 40

Subject: Composition of the Judicial Council.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 52; For 42; Against 10; Not Voting 0.

Calendar No. 502, Referred to General Council on Ministries, May 7, 1976, Journal pages 547-548.

The committee recommends amending the first sentence of Par. 1501 to read as follows:

The Judicial Council shall be composed of nine members, three of whom shall be clergy (women or men), three of whom shall be laywomen, and three of whom shall be laymen; at least two of the nine members shall be of racial and ethnic minority representation.

Report No. 41

Subject: Lay Member Right to Vote on Conference Relations of Ministers.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 40; Against 9; Not Voting 1.

Calendar No. 503, No action taken, Journal page 548.

The committee recommends adoption of the following:

Section 7, Paragraph 37, Article 2: Delete the following: . . . *with the exception that the lay members may not vote on matters of ordination, character and conference relations of ministers.*

Report No. 42

Subject: Vacancies on Boards and Agencies.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 504, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 562, 564.

The committee recommends adoption of the following:

Renumber present ¶ 816 as ¶ 811 and amend it by inserting the words "taking into account recommendations from the respective board or agency" after the word "jurisdiction."

¶ 811, as amended by this proposal, would read as follows:

¶ 811. Unless otherwise specified, vacancies on boards and other agencies occurring during the quadrennium shall be filled as follows: an episcopal vacancy shall be filled by the Council of Bishops; a vacancy in the basic membership shall be filled by the College of Bishops of that jurisdiction, **taking into account recommendations from the respective board or agency**; a vacancy in the membership at large shall be filled by the agency itself.

Report No. 43

Subject: Membership of Boards, Committees, and Agencies.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 505, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 562, 564.

The committee recommends adoption of the following:

Renumber present ¶ 818.4 and amend it to read as follows:

The membership of boards, committees, and agencies of The United Methodist Church, at the level of the General and Jurisdictional Conferences and (*delete: insofar as possible*) at the level of the Annual Conference and the local church, shall insure representation of racial and ethnic minority members **equal to or greater than their membership**; further, all such boards, committees and agencies whose membership is set forth in the Discipline shall be authorized to elect as many additional members at large as may be necessary to meet this requirement.

Report No. 44

Subject: Board of Pensions Membership.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 506, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends amending present ¶ 1255.1a as follows:

Membership—a) The board shall be composed of one bishop, elected by the Council of Bishops; one minister, one layman and one laywoman from each jurisdiction, elected by the respective Jurisdictional Conferences; two clergywomen in full connection, two laymen and two laywomen with not more than two from the same jurisdiction, elected by the General Conference on nomination of the Council of Bishops; and eight members at large for the purpose of bringing to the board special knowledge or background, with consideration given to representation by **women and** minority groups, not more than two from the same jurisdiction, nominated and elected by the board in such manner as it shall provide in its bylaws.

Report No. 45

Subject: Membership on the Committee on Family Life.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 507, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends adoption of the following:

Amend ¶ 1001.4 to read as follows: It shall, in cooperation with the Section on Curriculum Resources; the Division of Evangelism, Worship, and Stewardship; the Board of Higher Education and Ministry; the Women's Division; and the Division of Health and Welfare Ministries of the Board of Global Ministries; the Board of Church and Society; **and the Commission on the Status and Role of Women**, establish a Committee on Family Life to promote the concerns of Christian family living, which may include the planning of national, regional and area conferences on family life and cooperation in the development and support of the World Family Life Committee of the World Methodist Council.

Report No. 46

Subject: Maternity/Paternity Leave.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 508, Nonconcurrence under terms of omnibus

motion adopted May 7, 1976, Journal pages 558, 562, 564, 567-568.

The committee recommends adoption of the following legislation:

Maternity/Paternity Leave will be available to any minister in a full connection who so requests it at the birth or adoption of a child.

1. During the leave, the minister's annual conference standing will remain unchanged, and the health insurance plan will remain in force.

2. The leave time will be included in the minister's pension credit and may be for a period up to, but not exceeding one year.

3. The minister's salary will be maintained for no less than the first month of the leave.

4. During the leave time pastoral responsibility for the church or churches involved will be handled through consultation with the Pastor-Parish Relations Committee of the local church(es) and the District Superintendent.

5. Persons desiring Maternity/Paternity leave should file their request with the Pastor Parish Relations Committee after consulting with the District Superintendent at least 90 days prior to its beginning, to allow adequate pastoral care for the churches involved to be developed.

6. Special arrangements shall be made for district superintendents, bishops and those under special appointment.

Report No. 47

Subject: Appointment by Bishop Without Restrictions.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 509, Concurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The Committee recommends adoption of the following: Amend the last phrase of ¶ 391.1 as follows:

Change last sentence to read: ". . . without regard to race, ethnic origin, sex or color."

Report No. 48

Subject: General Council on Ministries Provisions.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 510, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 564.

The committee recommends that the following legislation replace present ¶ 843.6 and that it be relocated under the General Council on Ministries provisions.

The coordination of personnel policies, employee benefits, salaries and equal employment opportunities in boards and agencies of the United Methodist Church shall be the responsibility of the General Council on Ministries. In the fulfillment of this responsibility, the General Council on Ministries shall develop the following procedure [delete appropriate paragraphs from General Council on Finance and Administration functions]:

1. An Advisory Committee on Personnel Policies, Employee Benefits, Salaries and Equal Employment Opportunities shall be created with representation from the agencies involved as follows: two (2) persons from the General Council on Ministries, one of whom shall serve as chairperson; two (2) persons from the General Council on Finance and Administration; two (2) persons from each of the program boards; two (2) persons from the General Board of Pensions; and one person from each of the standing commissions, taking into account representation from racial and ethnic groups and women. This Committee shall meet annually for the purpose of review of agency reports on personnel policies, including salary scales, employee benefits and equal employment opportunity practices. Appropriate recommendations within established policies shall be made to the agencies involved. Where funds are involved in variance from the World Service allocation to an agency, due clearance (and authorization) shall be secured from the General Council on Finance and Administration.

2. Following the organizing meetings of all general agencies, including the General Council on Ministries, this committee shall meet for organization and to review any new policies growing out of General Conference action that may affect personnel policies and procedures. Guidelines for the fulfillment of its responsibility for the ensuing quadrennium shall be determined by the committee. In pursuance of such guidelines it shall formulate and recommend to the agencies a uniform salary scale, all employee benefits and equal employment responsibilities and such other guidance as may be appropriate.

3. The committee shall receive from all agencies and

institutions receiving general church funds statements regarding their compliance with the policy of "recruiting, employing, utilizing, recompensing, and promoting staff and other personnel without regard to race, color or sex" (§ 846.1) in keeping with the Equal Employment Opportunities mandate. Where full compliance has not been realized, the committee shall seek the guidance of the Commission on Religion and Race and the Commission on the Status and Role of Women in developing procedures for achieving compliance. Such procedures should include when necessary a recommendation to the General Council on Finance and Administration to withhold funding if any agency is not in compliance.

Report No. 49

Subject: Equitable Salary for Clergy Couples.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 511, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 558, 563, 564.

The committee recommends adoption of the following new § 892.6:

(This is a new section—renumber present § 892.6-.7 as 892.7-.8.) Clergy couples, both husband and wife as separate individuals as members of the Annual Conference, have the right to full claim on the equitable salary fund when they accept a full-time appointment, either as pastors of adjoining churches or charges, or as co-pastors of a church or charge. At their joint initiative and after consultation with the District Superintendent and/or Bishop, either pastor, or both pastors may waive any portion or all of her/his share of the equitable salary fund. Such a request of waiver shall be presented, in writing, to the District Superintendent and the Annual Conference Commission on Equitable Salary. Such a waiver shall be received and established annually, as long as this appointment continues to have a claim on the equitable salary fund.

Report No. 50

Subject: Pastor-Parish Relations Responsibilities.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 33; For 33; Against 0; Not Voting 0.

Calendar No. 512, Nonconcurrency under terms of omnibus motion adopted May 7, 1976, Journal pages 523, 525, 558, 564. Amend ¶ 151.3d by adding boldface material and deleting material in italics:

d) After consultation with the Committee on Pastor-Parish Relations and the Committee on Finance, recommend to the Charge Conference **adequate salary** [*and other remuneration for the pastor and staff.*] **and benefits including vacation, health and life insurance, maternity/paternity leave, pension and continuing education for the pastor(s), lay and clergy staff.**

e) Establish the budget.

Report No. 51

Subject: Committee on Nominations and Personnel.

Date: May 1, 1976.

Petitions: J-1048 (partial) and Advance E-18.

Membership 79; Present 52; For 50; Against 2; Not Voting 0.

Calendar No. 513, Defeated May 7, 1976, Journal pages 523, 548.

(Note: The report consisted of proposed legislation related to the local church Committee on Nominations and Personnel. The proposed amendments to Par. 162.1, 1972 *Book of Discipline*, were substantially identical to those found in Committee on Local Church Report No. 49, Minority Report, Calendar No. 615; see above, page 1661.—Editor)

Report No. 52

Subject: Committee on Nominations and Personnel.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 56; For 54; Against 1; Not Voting 1.

Calendar No. 514, Defeated May 7, 1976, Journal pages 524, 538, 544.

The committee recommends adoption of the following:

Amend ¶ 162.1 by adding the boldface material:

There shall be elected annually by the Charge Conference a Committee on Nominations and Personnel composed of not more than nine persons in addition to pastor(s). The Committee shall elect its Chairperson and it shall nominate to the Charge Conference or Annual Church Conference in its annual session such officers and members of the Administrative Board and Charge Conference and committees as the law of the Church requires or as the conference may determine as necessary to its work, **striving for nominations representa-**

tive of the sexual, cultural, racial/ethnic membership as well as economic, social and theological orientation of the congregation and including not less than one young adult and one youth . . . etc.

Report No. 53

Subject: Membership of Pastor-Parish Relations Committee.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 54; For 47; Against 5; Not Voting 2.
Calendar No. 515, Adopted May 7, 1976, Journal page 539.

The committee recommends adoption of the following: Amend ¶ 162.2 by adding the boldface material:

There shall be a Committee on Pastor-Parish Relations of not fewer than five nor more than nine lay persons, including at least one young adult. **It is recommended that one youth be a member of the committee. This committee shall be representative of the sexual, cultural, racial/ethnic membership as well as economic, social and theological orientation of the congregation . . .**

After consultation with the pastor(s), this Committee shall recommend to the Administrative Board personnel for other professional and lay staff positions created by the Board but not subject to episcopal appointment. In making recommendations for the positions, consideration shall be given to the training qualifications as set forth by the general church agency to which they may be related. **The Committee shall further recommend a provision for adequate health, life and pension benefits for all lay employees to the Administrative Board.**

Report No. 54

Subject: Committee on Finance Membership.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 55; For 36; Against 13; Not Voting 6.
Calendar No. 516, Defeated May 7, 1976, Journal page 539.

The committee recommends adoption of the following: Amend ¶ 162.3 by adding the boldface material:

There shall be a Committee on Finance composed of the pastor(s); a lay member of the Annual Conference; the Chairperson of the Administrative Board; the Chairperson of the Council on Ministries; the stewardship work area Chairperson; a representative of the Trustees to be selected by the Trustees; the

lay leader; the financial secretary, if not a member of the employed staff; the church business manager; the church treasurer(s); and other such persons as the Charge Conference may determine, so as to assure that at least one half (½) of the members are women.

Report No. 55

Subject: Board of Trustees Membership.

Date: May 1, 1976.

Petitions: J-1048 (partial).

Membership 79; Present 48; For 36; Against 5; Not Voting 7.

Calendar No. 517, Defeated, May 7, 1976, Journal pages 539-540.

The committee recommends amending Par. 1419 to read as follows:

In each pastoral charge consisting of one local church there shall be a Board of Trustees, consisting of not less than three nor more than nine persons, **approximately one half (½) of whom shall be women . . . etc.**

Report No. 56

Subject: Legislative Proposals from Commission on Religion and Race for a Local Church Commission on Religion and Race.

Date: April 29, 1976.

Petitions: J-1018 (partial).

Membership 79; Present 73; For 73; Against 0; Not Voting 0.

Calendar No. 518, Adopted, May 6, 1976, Journal pages 455-456.

The committee recommends adoption of the following: Amend ¶ 145.3a by adding the boldface material:

a) Lay leader(s) . . . chairpersons of work areas (ecumenical affairs, education, evangelism, missions, **religion and race**, social concerns, stewardship, worship) . . .

Amend ¶ 155 by adding boldface material:

¶ 155. The basic membership of the local church Council on Ministries shall include: . . . the chairperson of each work area: ecumenical affairs, education, evangelism, missions, **religion and race**, social concerns, stewardship, and worship, . . .

Amend ¶ 158 by adding boldface material:

¶ 253. Work Area Chairpersons.—Major concerns of the Church Universal and local church include ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship. Therefore the Charge Conference shall elect annually upon nomination of the Committee on Nominations

and Personnel the chairperson of ecumenical affairs, the chairperson of education, the chairperson of evangelism, the chairperson of missions, **the chairperson of religion and race**, the chairperson of social concerns, the chairperson of stewardship, the chairperson of worship. Where desirable, the Charge Conference may combine coordinators' and work area chairpersons' assignments.

Amend ¶ 159 by adding a new section, number 8; renumber as ¶ 253.8:

8. The work area chairperson on Religion and Race shall keep the Council on Ministries and the congregation aware of the meaning of a racial and ethnic pluralistic United Methodist Church. In keeping with the standards and guidance material supplied by the Commission on Religion and Race and the Annual Conference Commission on Religion and Race, he/she shall recommend to the Council on Ministries program opportunities for worship, fellowship, witness, study, nurture and service with persons, groups, and congregations across racial and ethnic lines.

Amend ¶ 160.1 by adding the boldface material:

¶ 160.1. The Church School . . . All the concerns of the Church will be present in the church school's educational ministry: ecumenical affairs, evangelism, missions, **religion and race**, social concerns, stewardship, and worship. . . .

Amend ¶ 159 by adding the boldface material:

¶ 256. Work Area Commissions. When the size of the church and the extent of the program indicate the need, the Council on Ministries may choose one or more work area commissions (ecumenical affairs, education, evangelism, missions, **religion and race**, social concerns, stewardship, and worship) . . .

Report No. 57

Subject: Annual Conference Racial and Ethnic Inclusiveness.

Date: April 29, 1976.

Petitions: J-1018 (partial).

Membership 79; Present 73; For 73; Against 0; Not Voting 0.

Calendar No. 519, Adopted May 6, 1976, Journal pages 455-456.

The committee recommends adoption of the following:

¶ 724. Renumber ¶ 1280 of the 1972 Discipline.

1. ¶ 1280.1 without change except reference number 2001-2
2. ¶ 1280.2 without change
3. ¶ 1280.3a-c without change

¶ 1280.3d now reads: "Cooperating with the Board of Ministry in assuring the equitable adjustments in ministerial classification in light of the particular needs of minority group churches."

Editorial change by rewording.

Amend to read as follows:

¶ 724.3d. **Consulting** with the Board of Ministry and the Cabinet in making adequate provisions for pastoral leadership in the light of the particular needs of ethnic minority churches.

¶ 1280.3e now reads: "Counseling and encouraging local churches which are seeking to become multi-racial fellowships."

Editorial change by rewording to include ministry in the racially changing neighborhoods: "Counseling local churches which are seeking to establish multi-racial fellowships and encouraging and supporting local churches in maintaining a Christian ministry in racially changing neighborhoods."

¶ 1280.3f now reads: "Opening of all churches for worship to all without regard to race or ethnic background."

Eliminate "f" and "g" to become 724.3f to include cooperation with the Conference Board of Church and Society.

Amend to read as follows:

¶ 724.3f. **Coordinating the Conference support and cooperation with various movements for racial and social justice in consultation with the Conference Board of Church and Society, as appropriate.**

¶ 1280.3g now reads: "Coordinating the conference support of and cooperation with various prophetic movements for racial and social justice."

Editorial change. Changing 1280.3h to 724.3g.

Amend to read as follows:

¶ 724.3g. **Providing opportunities for multi-racial and interethnic dialogue and meetings throughout the Conference.**

Editorial change. Changing 1280.3i to 724.3h.

Amend to read as follows:

¶ 724.3h. **Providing programs of sensitization and education at every level of the Conference on the nature and meaning of racism—attitudinal, behavioral, and institutional.**

Editorial change. Changing 1280.3j to 724.3i.

Amend to read as follows:

¶ 724.3i. **Coordinating the Conference programs of cooperation with black and other ethnic denominations, especially those of the Methodist family.**

Editorial change. Changing 1280.3k to 724.3j.

Amend to read as follows:

¶ 724.3j. **Evaluating the priorities of the Annual Conference in light of the needs in the area of race relations. The Commission shall develop recommendations to present to the appropriate Boards and report directly to the Annual Conference session. These recommendations shall lift up the need to deal with the pressing issue of racism, minority group empowerment, and reconciliation between the races.**

Editorial change. Changing 1280.3l to 724.3k.

Amend to read as follows:

¶ 724.3k. **Evaluating the effects of merger and making appropriate recommendations to the Annual Conference Session.**

¶ 1280.3l now reads: "Evaluating the effects of merger for those conferences which have recently merged and the results made known to the Annual Conference, and recommendations made where appropriate."

Editorial change. Changing 1280.3m to 724.3l.

Amend to read as follows:

¶ 724.3l. **Reviewing the Annual Conference practices of employment of Annual Conference program, business and administration, and office personnel, and reporting and recommending to the Annual Conference steps to be taken to actualize racial and ethnic inclusiveness; reviewing the Annual Conference-related institutions such as colleges, hospitals, homes for the aged, child care agencies, etc., concerning their practices of racial and ethnic inclusiveness in clientele and employment and reporting to Annual Conference session.**

¶ 1280.3m now reads: "Examining the Annual Conference-related institutions such as colleges, hospitals, homes for the aged, child care agencies, etc, concerning their practices of racial inclusiveness in clientele and employment."

Editorial change. Changing 1280.3n to 724.3m.

Amend to read as follows:

¶ 724.3m. **The Annual Conference Commission on Religion and Race shall develop an adequate budget for its operation as a Commission for inclusion in the Annual Conference budget.**

Report No. 58

Subject: At-Large Membership on the Commission on Religion and Race.

Date: April 29, 1976.

Petitions: J-1018 (partial).

Membership 79; Present 73; For 73; Against 0; Not Voting 0.

Calendar No. 520, Adopted May 6, 1976, Journal pages 455-456.

The committee recommends adoption of the following: Amend new ¶ 804.2 (see below, page 1897, Committee on Administrative Order Report No. 95) to read as follows:

2. At-large membership shall be elected by a board in order to perfect the representation of ethnic minorities, youth, and young adults, and to bring into the board special knowledge or background. Not less than 20 percent of the total membership of each board shall be under 35 years of age, with not less than 10 percent between the ages of 25 and 34, not less than 5 percent between the ages of 19 and 25, and not less than 5 percent 18 years of age or under at the time of election. Among the at-large members of each board, it is recommended that there be no less than **four** of each of the following: Asian Americans, Blacks, Hispanic Americans, and Native Americans. There shall not be less than **sixteen** nor more than twenty-five at-large members.

Amend present ¶ 818.4 to read as follows:

The membership of boards, committees, and agencies of The United Methodist Church, at the level of the General and Jurisdictional Conferences and (*delete: insofar as possible*) at the level of the Annual Conference and the local church, shall insure representation of racial and ethnic minority members **equal to or greater than their membership**; further, all such boards, committees and agencies whose membership is set forth in the Discipline shall be authorized to elect as many additional members at large as may be necessary to meet this requirement.

Report No. 59

Subject: Standing Commission on Religion and Race.

Date: April 29, 1976.

Petitions: J-1018 (partial).

Membership 79; Present 73; For 73; Against 0; Not Voting 0.

Calendar No. 521, Adopted May 6, 1976, Journal page 456.

The committee recommends adoption of the following:

¶ 2001. Renumber ¶ 1278 of the *1972 Discipline*. ¶ 1278.1 now reads “. . . giving consideration to nominations from the American Indian Caucus, Asian-American Caucus; Black Methodists for Church Renewal, and Methodists Associated to Represent the Cause of Hispanic Americans, and any ethnic Annual Conference) . . .”

Amend to eliminate the designation of specific caucuses and to provide for the inclusion of the ethnic and language conferences, by substituting wording shown in bold-face type below.

Add also: **“Two of these shall be youth under eighteen and two shall be young adults under twenty-five.”**

¶ 2001.1 would then read as follows:

¶ 2001.1. There shall be a Commission on Religion and Race. The total membership of the commission shall be forty-eight. This commission shall be composed of two bishops appointed by the Council of Bishops; six persons from each jurisdiction, elected by the Jurisdictional Conferences; and sixteen members at large to be elected by the commission (it is recommended that four members shall be elected from each of four ethnic groups, giving consideration to nominations from the **racial and ethnic caucuses and the nominating committees of the Rio Grande, Puerto Rico and Oklahoma Indian Missionary Conferences**). **Two of these shall be youth under eighteen and two shall be young adults between the ages of eighteen (18) and thirty-one (31).** It is recommended that at least two of the six persons elected by each Jurisdictional Conference be black, and at least two of other racial or ethnic minority groups, and at least two women, and at least one under the age of thirty.

¶ 1278.2 now reads: The Commission shall elect its president from among the bishops who constitute its membership at the beginning of each quadrennium. It shall elect vice-presidents from among its membership to preside over the business of subcommittees needed for the work of the commission, and such other officers as are necessary. It shall elect an executive secretary and engage such other personnel as are necessary for the discharge of its responsibilities.

Amend to eliminate the provision which requires that a bishop must be the president of the Commission. Further, to provide for the election of the Executive Secretary of the Commission by the General Council on Ministries upon nomination by the Commission.

Amend to read as follows:

¶ 2001.2. **The Commission on Religion and Race shall elect as its officers a president, vice-president, a secretary, and such other officers as it shall deem necessary. The Commission on Religion and Race shall make nominations to the Council on Ministries for the office of executive secretary (¶ 812). The Commission on Religion and Race shall select by whatever process it chooses the additional staff needed to assist the executive secretary to carry out its responsibilities.**

¶ 2002. Renumber ¶ 1279 of the *1972 Discipline*. ¶ 1279.1 now

reads: "Coordinating the denominational concern and providing a channel of assistance so ethnic and . . ."

Amend to read as follows:

¶ 2002.1. Coordinating the denominational concern and providing a channel of assistance to insure that ethnic and racial minority group members of The United Methodist Church will have equal opportunities for service, representation, and voice on every level of the Church's life and ministry.

¶ 1279.2 now reads: "Working with the boards and agencies of the Church as they seek to develop programs and policies of racial inclusiveness."

Amend to read as follows:

¶ 2002.2. **Reviewing, evaluating, and assisting** boards and agencies of the Church as they seek to develop programs and policies of racial inclusiveness.

Editorial change by numbering. Changing 1279.6 to 2002.3.

Amend to read as follows:

¶ 2002.3. **Reviewing, evaluating, and assisting Annual Conferences as they seek to develop programs and policies for racial inclusiveness.**

¶ 1279.6 now reads: "Reviewing, assisting and evaluating merged Annual Conferences."

Editorial change by numbering. Changing 1279.3 to 2002.4.

Amend to read as follows:

¶ 2002.4. **Providing a channel of assistance to racial and ethnic minority groups as they seek to develop programs of empowerment and ministry to their communities.**

Editorial change by numbering. Changing 1279.4 to 2002.5.

Amend to read as follows:

¶ 2002.5. **Relating to and coordinating the concerns of the ethnic groups as they relate to minority group empowerment and ministry within the Church.**

Editorial change by numbering. Changing 1279.5 to 2002.6.

Amend to read as follows:

¶ 2002.6. **Administering the Minority Group Self-Determination Fund.**

¶ 1279.7 now reads: "Counseling and encouraging local churches which are seeking to become multi-racial fellowships."

¶ 1279.8 now reads: "Opening all churches for worship to all without regard to race and ethnic background."

Editorial change by numbering. Combine 1279.7 and 1279.8 as ¶ 2002.7 and reword.

Amend to read as follows:

¶ 2002.7. **Counseling local churches which are seeking to establish multi-racial fellowships and encouraging and**

supporting local churches in maintaining a Christian ministry in racially changing neighborhoods.

Editorial change by numbering. Changing 1279.9 to 2002.8.

Amend to read as follows:

¶ 2002.8. **Coordinating the denominational support and cooperation with various movements for racial and social justice, in consultation with the General Board of Church and Society, as appropriate.**

¶ 1279.9 now reads: “Coordinating the denominational support and cooperation with various prophetic movements for racial and social justice.”

Editorial change by numbering. Changing 1279.10 to 2002.9.

Amend to read as follows:

¶ 2002.9. **Providing opportunities for multi-racial and interethnic dialogue and meetings throughout the Church.**

Editorial change by numbering. Changing 1279.11 to 2002.9.

Amend to read as follows:

¶ 2002.10. **Working directly with the Council of Bishops and the related Annual Conferences to plan workshops, seminars, and Consultations on Racism.**

Editorial change by numbering. Changing 1279.12 to 2002.11.

Amend to read as follows:

¶ 2002.11. **Providing programs of sensitization and education at every level of the Church’s life, on the nature and meaning of racism—attitudinal, behavioral, and institutional.**

Editorial change by numbering. Changing 1279.13 to 2002.12.

Amend to read as follows:

¶ 2002.12. **Relating to and assisting the Annual Conference Commission on Religion and Race.**

Editorial change by numbering. Changing 1279.14 to 2002.13.

Amend to read as follows:

¶ 2002.13. **Supervising the administration of the Temporary General Aid Fund, recommending such adjustments from time to time, as may be necessary under legislation, to achieve the intended purpose.**

Editorial change by numbering. Changing 1279.16 to 2002.14, and rewording to eliminate the terminology regarding segregated structures.

Amend to read as follows:

¶ 2002.14. **Reporting to the General Conference on the role of minority groups in The United Methodist Church and on the progress toward racial inclusiveness.**

¶ 1279.15 now reads: “*Coordinating our denominational*

programs of cooperation with black and other ethnic denominations, especially those of the Methodist family."

Eliminate the provision.

¶ 1279.17 now reads: *"The Commission may also co-opt staff assistance from the general boards and agencies of the Church, as may become advisable."*

Eliminate the provision.

Report No. 60

Subject: Transfers From Other United Methodist Churches.

Date: April 29, 1976.

Petitions: J-1018 (partial).

Membership 79; Present 73; For 73; Against 0; Not Voting 0.
Calendar No. 522, Defeated May 6, 1976, Journal page 456.

The committee recommends adoption of the following:

Amend present ¶ 381 by adding the bold-face type material as it appears in the following paragraph:

With the consent of the bishop in charge, ministers from other Methodist churches may be received by transfer, if they meet United Methodist educational requirements, **or if exempted from such educational requirements by three-fourths vote of the ministerial members of an Annual Conference present and voting**, without going through the process required for ministers coming from other denominations. Similarly, ministers of The United Methodist Church may be transferred by a bishop to other Methodist churches with the consent of the proper authorities in said churches.

Report No. 61

Subject: Episcopal Address.

Date: May 4, 1976.

Petitions: J-1078.

Membership 79; Present 55; For 55; Against 0; Not Voting 0.
Calendar No. 983, Adopted May 7, 1976, Journal page 550.

We recommend concurrence with the Episcopal Address (Journal pages 200-201) with the following comments and suggestions:

In response to the Episcopal Address, our committee endorses the 1976 Episcopal Address and applauds items contained therein supportive of the work of the Commission on Archives and History, the Commission on Religion and Race, and the Commission on the Status and Role of Women. Specifically:

1. We support that portion of the Episcopal Address which related to the proposed United Methodist Bicentennial in 1984 and recommend that responsibility for implementation be lodged in the General Council on Ministries.

2. We support that portion of the Episcopal Address which deals with the ministry to ethnic minorities and recommend that an amount of \$5,000,000 annually be designated for that ministry and be funded through a World Service Asking.

3. We support that portion of the Episcopal Address which affirms the equal rights of women, both lay and clergy, to participate fully in the total life and ministry of the church.

The committee further recommends that each General Conference there be a presentation from the laity on the state of the Church, paralleling the Episcopal Address, to identify and emphasize the equal responsibility of the laity with the clergy for the continued growth and development of the Church.

Report No. 62

Subject: Bicentennial Resolution.

Date: May 4, 1976.

Petitions: Referred from *Daily Christian Advocate*, pages 16-17.

Membership 79; Present 40; For 38; Against 2; Not Voting 0.

Calendar No. 984, Adopted May 7, 1976, Journal pages 547-549.

The following is a substitution for the "Report of the Committee on the Bicentennial—USA, A Draft Resolution" found in the *Daily Christian Advocate*, pages 16-17:

BICENTENNIAL—USA

Since the beginning of the nation and its history, the history of The United Methodist Church (and antecedents) and United States history have been linked and intertwined. The Methodists were the first to organize their denomination in the new "United States of America." Bishops Francis Asbury and Thomas Coke were the first church officials to present a formal statement of loyalty to the nation's first president, George Washington.

For all too many Americans, United Methodists among them, the celebration will be superficial, with only parades, flag-waving, souvenirs, and pageants re-enacting historical events from the past. But we who are citizens and members of this Church need to be reminded of the deeper meaning of celebration. We need to use this observance as a time for remembering, rejoicing, repenting, and rededication, even as in the celebration of the Lord's Supper.

REJOICING

We celebrate the Bicentennial by thanking God for blessings and guidance and for persons and principles which reflect God's handiwork.

We affirm the visions and values of those rare persons who have had a passion for "the sacred cause of liberty," who have reminded us of our profession of human rights guaranteed by the Constitution and the Bill of Rights and who have sought understanding and reconciliation among diverse races and cultures by affirming ethnic values and contributions.

We celebrate the splendid service of the circuit riders and of all faithful United Methodists, including ethnic and racial groups, men and women, clergy and lay, in a succession that includes Barbara Heck, Jacob Albright, William Otterbein, Harry Hoosier, John Stewart, and countless others down to the present day. This is a goodly heritage and because of it we celebrate and give thanks and praise to God.

REPENTING

At the same time the celebration of our nation's bicentennial must remind us of our sad lapses and tragic failures. Because of concern for justice, church people must speak out, as did the Prophets, against the barriers which have hindered this people from living as a "nation under God."

Too often we have mouthed pious phrases about democracy, freedom, and independence, yet maintained segregation practices within and without the legislative structures. We have espoused freedom yet practiced slavery, with its heritage of the hated middle passage, the chains and the beatings, and the tragic residue of injustice today. It divided the Church. It divided the nation. We have herded some Americans onto reservations and into concentration camps for no reason other than their ethnic origin. We have paid starvation wages to many immigrants and denied citizenship to others. We have chained multitudes of Americans to the migrant stream and deprived them of adequate education and training.

The Declaration of Independence declared "All men are created equal" when in fact equality was denied to all men, save white men with property, and to all women. All women were denied, solely on the basis of sex, the rights to vote, to hold property, and even to the present time, to earn equitable wages.

We remember that we opposed "taxation without representation"; yet we expect thousands of our church members in Missionary Conferences to pay their apportionments while denying them due representation at General Conference.

We have systematically omitted from our nation's textbooks the contributions of racial and ethnic minorities and women, thus fostering prejudice and stereotypes.

It is woefully clear that God's purposes for our world are yet to

be realized. We must enlarge our obedience to the imperatives of God's kingdom lest our hypocrisies become even more starkly evident.

REDEDICATION

Celebration calls us to commitment to the future.

It is not enough for the Church to feel penitent. We need to make amends, to move in creative ways, and to rebuild lives damaged through the Church's failure to respond in crucial moments.

The Bicentennial Year is a fullness of time in which we may all join in earnest struggles for liberty, justice, and community. It is a God-given opportunity to comprehend and to redeem the tragedies of alienation and frustration permeating modern societies everywhere. Our challenge is:

- To rekindle the spirit of true thanksgiving to God
- To ponder anew God's mysterious providence in history
- To reexamine the ethical issues involved in the complex problems of political revolutions (nonviolent and violent) as means of social change
- To sound yet once again the prophetic call to obedience to God's rule of righteousness in human affairs.

A CELEBRATION OF REPENTANCE AND THANKSGIVING

O Creator Spirit, we give you thanks for this broad and beautiful land, with its riches of soil and mine and stream, given, as is all the earth, to all your people.

Forgive us for seizing upon material things as though they were ours to hold, forgetting that we are always only stewards of your generous gifts.

We rejoice that a civilization has built its cities and farms, its highways and airports, its universities and hospitals, its churches, schools, and parks in this favored place.

Forgive us for damaging your creation and for brutally displacing those persons who lived here before our nation was born. Cleanse us of our unfaithfulness which led to 400 broken treaties and agreements, forced migrations, massacres, prison-reservations; enslavement of millions of Africans and their descendants, and 300 years of bonded labor, which destroyed families, uprooted cultures, debased native religion, and left persons rootless and homeless. Forgive us for the violence and denial of justice which continue to this present hour.

We affirm the women and men of faith who introduced the Christian gospel to the people, influencing the society with the spirit of Christ.

Forgive us for confusing Christianizing with Westernizing; evangelism with assimilation; for confusing mission with private enterprise and politics; for failing to appreciate the many different ways of grasping the human experience. Forgive us for denying people the freedom to worship in their own way, in their own language.

We rejoice in the progress made by so many, despite handicaps and obstacles. We are grateful for the achievements and contributions of all the people to our collective culture and history.

Help us, O Lord, to know that justice delayed is justice denied, that no one is free until all are free. Let this be the acceptable year of the Lord, when bonds shall be loosed and those in poverty shall find health and plenty. Let this be the acceptable year for beating our swords into plowshares and for your peace to reign in all the Earth.

(In unison) As we look ahead to the third century of our national life, we pledge that we will go forward in faith, redressing the wrongs of the past and securing for every person the right to live in contentment, security, and peace.

RESOLUTION

Wherefore, Be It Resolved that the Bicentennial—USA be commended by this Conference to United Methodists as an event worthy of appropriate observance, and

Further,

1. That Annual Conferences and local churches in the USA be encouraged to include such Bicentennial observances in their program-emphases for 1976.

2. That the goodwill and prayers of United Methodists in other nations be sought and petitioned and their recognition of this event be invited, to be expressed in ways of their own choosing.

3. That in the USA, the "Thanksgiving season" of 1976 be designated as a time of National Rededication for United Methodists and that the Sunday before "Thanksgiving" be appointed for special emphasis—e.g., services of fasting, prayer, repentance, and commitment.

And Further,

That United Methodists in the USA be urged to cooperate with other Christian churches, councils of churches, synagogues, and civic organizations in whatever ways that may be deemed appropriate.

And Finally,

That the planning, coordinating, and implementation of the Bicentennial of the Methodist Episcopal Church in America (1984) be referred to the General Council on Ministries and that they submit a progress report and preliminary proposal to the General Conference of 1980.

**COMMITTEE NO. 10
ADMINISTRATIVE ORDER**

David A. Duck, Chairperson—Gwendolyn B. Williams, Secretary (Committee duties and personnel are listed on page 155)

Report No. 1

Subject: Recover Money From Kent State Fund.

Date: April 29, 1976.

Petitions: K-1129 and K-1130.

Membership 72; Present 58; For 54; Against 3; Not Voting 1.

Calendar No. 81, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 2

Subject: Representing Different Viewpoints.

Date: April 29, 1976.

Petitions: K-1093 and K-1094.

Membership 72; Present 58; For 55; Against 3; Not Voting 0.

Calendar No. 82, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 3

Subject: Prohibit General Agencies.

Date: April 29, 1976.

Petitions: K-1095.

Membership 72; Present 62; For 60; Against 0; Not Voting 2.

Calendar No. 83, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 4

Subject: Public Statement on Controversial Issue.

Date: April 29, 1976.

Petitions: K-1096.

Membership 72; Present 62; For 61; Against 0; Not Voting 1.

Calendar No. 84, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 5

Subject: Record of Vote in Statement on Controversial Issues.

Date: April 29, 1976.

Petitions: K-1097, K-1098, K-1099.

Membership 72; Present 67; For 45; Against 21; Not Voting 1.
Calendar No. 85, Adopted May 3, 1976, Journal Page 323.

The committee recommends nonconcurrency.

Report No. 6

Subject: Guidelines For Support of Federal Legislation.

Date: April 29, 1976.

Petitions: K-1100 through K-1104.

Membership 72; Present 58; For 57; Against 1; Not Voting 0.

Calendar No. 86, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 7

Subject: Record of Advocacy.

Date: April 29, 1976.

Petitions: K-1105.

Membership 72; Present 57; For 51; Against 4; Not Voting 2.

Calendar No. 87, Adopted May 3, 1976, Journal Page 323.

Include as a new section following Par. 823—

Each general board or agency shall keep a continuous record of its advocacy roles, coalitions supported by membership or funds, and endorsement or opposition of federal or state legislation. Information concerning these activities shall be available to United Methodist churches upon written request.

The Committee concurs with the petition as amended.

Report No. 8

Subject: Involvement of General Agencies In Political Activity.

Date: April 29, 1976.

Petitions: K-1107 and K-1106.

Membership 72; Present 58; For 54; Against 0; Not Voting 4.

Calendar No. 88, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 9

Subject: Record of Political Activity.

Date: April 29, 1976.

Petitions: K-1108, K-1109, K-1110, K-1111, K-1112.

Membership 72; Present 61; For 57; Against 4; Not Voting 0.

Calendar No. 89, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 10

Subject: Accountability of General Agencies.

Date: April 29, 1976.

Petitions: K-1010.

Membership 72; Present 55; For 55; Against 0; Not Voting 0.

Calendar No. 90, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 11

Subject: Membership of Program Boards.

Date: April 29, 1976.

Petitions: K-1075.

Membership 72; Present 56; For 56; Against 0; Not Voting 0.

Calendar No. 91, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 12

Subject: Leadership in the Church.

Date: April 29, 1976.

Petitions: K-1007.

Membership 72; Present 56; For 55; Against 0; Not Voting 1.

Calendar No. 92, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 13

Subject: Removal of Quota System.

Date: April 29, 1976.

Petitions: K-1055 and K-1061.

Membership 72; Present 56; For 45; Against 10; Not Voting 1.

Calendar No. 93, Adopted May 3, 1976, Journal Page 323.

The committee recommends nonconcurrency.

Report No. 14

Subject: Terminate Quota System.

Date: April 29, 1976.

Petitions: K-1063.

Membership 72; Present 48; For 40; Against 5; Not Voting 3.

Calendar No. 94, Adopted May 3, 1976, Journal Page 323.

The committee recommends nonconcurrency.

Report No. 15

Subject: All Theologies In Quota System.

Date: April 29, 1976.

Petitions: K-1047, K-1048, K-1052, K-1054, K-1051.

Membership 72; Present 57; For 57; Against 0; Not Voting 0.

Calendar No. 95, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 16

Subject: Modify Present Trust Clause.

Date: April 29, 1976.

Petitions: K-1158, K-1153, K-1154.

Membership 72; Present 58; For 56; Against 2; Not Voting 0.

Calendar No. 96, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 17

Subject: Function of District-Board—Church Location and Building.

Date: April 29, 1976.

Petitions: K-1155, K-1156, K-1159.

Membership 72; Present 55; For 52; Against 2; Not Voting 1.

Calendar No. 97, No action taken.

The committee recommends nonconcurrency. (Note: See Report No. 65, below page 1886.—Editor)

Report No. 18

Subject: Assume Indebtedness on District Parsonage.

Date: April 29, 1976.

Petitions: K-1151.

Membership 72; Present 57; For 57; Against 0; Not Voting 0.

Calendar No. 98, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 19

Subject: Annual Conference Building Program.

Date: April 29, 1976.

Petitions: K-1149.

Membership 72; Present 54; For 35; Against 17; Not Voting 2.

Calendar No. 99, No action taken.

The committee recommends nonconcurrency.

Report No. 20**Subject: Qualifications of Members-at-Large Program Boards.**

Date: April 29, 1976.

Petitions: K-1079.

Membership 72; Present 55; For 46; Against 7; Not Voting 2.

Calendar No. 100, No action taken.

The committee recommends nonconcurrency.

Report No. 21**Subject: Merge Commissions in General Boards.**

Date: April 29, 1976.

Petitions: K-1076.

Membership 72; Present 56; For 52; Against 2; Not Voting 2.

Calendar No. 101, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 22**Subject: Reduce Voting Membership of Program Boards.**

Date: April 29, 1976.

Petitions: K-1081.

Membership 72; Present 55; For 44; Against 11; Not Voting 0.

Calendar No. 102, Adopted May 3, 1976, Journal Pages 323-324.

The committee recommends nonconcurrency.

Report No. 23**Subject: Offense For Which a Person May be Tried.**

Date: April 29, 1976.

Petitions: K-1165.

Membership 72; Present 55; For 53; Against 1; Not Voting 1.

Calendar No. 103, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 24**Subject: No Disciplinary Action for Irregular Baptism.**

Date: April 29, 1976.

Petitions: K-1161.

Membership 72; Present 63; For 60; Against 1; Not Voting 2.

Calendar No. 104, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 25

Subject: Oppose Preferential Treatment for Ethnic Groups.

Date: April 29, 1976.

Petitions: K-1049.

Membership 72; Present 58; For 58; Against 0; Not Voting 0.

Calendar No. 105, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 26

Subject: Counseling Concerning Membership for Ministers Who Surrender Credentials.

Date: April 29, 1976.

Petitions: K-1167.

Membership 72; Present 64; For 48; Against 16; Not Voting 0.

Calendar No. 171, Adopted May 3, 1976, Journal page 350.

The committee concurs with the petition as amended.

In the last sentence of Par. 1535, delete the words *this shall be also the surrender of membership in the church* and revise the sentence so it will read:

“When a minister’s character is involved in cases where the law permits final adjustments by the surrender of credentials, **the former minister’s membership may be transferred to a local church which shall be designated after consultation among the minister, bishop and district superintendent. The pastor of the designated church shall also be involved in the consultation process.**”

Report No. 27

Subject: Elimination of Quota System.

Date: April 30, 1976.

Petitions: K-1046, K-1050, K-1056, K-1044, K-1057, K-1058, K-1060, K-1059.

Membership 72; Present 63; For 58; Against 4; Not Voting 1.

Calendar No. 172, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 28

Subject: Remove Use of Sexist Language.

Date: April 30, 1976.

Petitions: K-1146.

Membership 72; Present 48; For 48; Against 0; Not Voting 0.

Calendar No. 173, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. It is the feeling that the petition has been previously received.

Report No. 29

Subject: Guidance in Use and Purchase of Transportation.

Date: April 30, 1976.

Petitions: K-1157.

Membership 72; Present 55; For 51; Against 3; Not Voting 1.

Calendar No. 174, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 30

Subject: Remove Minimum Age Restriction.

Date: April 30, 1976.

Petitions: K-1145.

Membership 72; Present 50; For 48; Against 0; Not Voting 2.

Calendar No. 175, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 31

Subject: Records Management.

Date: April 30, 1976.

Petitions: K-1128.

Membership 72; Present 55; For 55; Against 0; Not Voting 0.

Calendar No. 176, Adopted May 4, 1976, Journal page 356.

Committee recommends concurrence with the following:

“That a records management program including all reports of paperwork management for the general boards and agencies of The United Methodist Church be established and administered in close cooperation with the General Commission on Archives and History.”

Report No. 32

Subject: Episcopal Address.

Date: April 30, 1976.

Petitions: K-1171.

Membership 72; Present 54; For 42; Against 12; Not Voting 0.

Calendar No. 177, Adopted May 4, 1976, Journal page 356.

The committee recommends concurrence with the following resolution:

“That the Advent and Christmas season of the year 1984 be designated as a special time of celebration of the Bicentennial of the Methodist Episcopal Church in America, and that the

planning thereof be referred to the General Council on Ministries" (see "Episcopal Address," Journal, pages 200-201, last 4 paragraphs).

Report No. 33

Subject: Change Order of Paragraph.

Date: April 30, 1976.

Petitions: K-1164.

Membership 72; Present 57; For 48; Against 9; Not Voting 0.

Calendar No. 178, Adopted May 4, 1976, Journal page 356.

Committee recommends concurrence to change order of Pars. 1530 through 1560 as follows:

1. Investigation and Trial of a Bishop—1539.
2. Investigation and Trial of an Annual Conference Member—1540, 1541, 1542.
3. Investigation and Trial of a Lay Pastor—1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552.
4. Investigation and Trial of a Deaconess—1553.
5. Investigation and Trial of a Church Member—1554, 1555, 1556, 1557, 1558, 1559, 1560.
6. General Directions for Investigations—1521, 1522.
7. General Directions for Trials—1520, 1523, 1524, 1525, 1526, 1527, 1528.
8. General Directions for Appeals—1529.
9. Appeal of a Bishop—1530.
10. Appeal of a Ministerial Member—1531.
11. Appeal of a Lay Pastor—1532.
12. Appeal of a Church Member—1533.
13. Status of a Bishop or Ministerial Member Deposed—1534, 1535, 1536.
14. Status of a Lay Pastor Deposed—1537, 1538.

Report No. 34

Subject: Limitation of Tenure of Employees of General Agencies.

Date: April 30, 1976.

Petitions: K-1173.

Membership 72; Present 53; For 52; Against 1; Not Voting 0.

Calendar No. 179, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

Report No. 35

Subject: Revision of Par. 4 of Constitution.

Date: April 30, 1976.

Petitions: K-1005.

Membership 72; Present 51; For 39; Against 9; Not Voting 3.
Calendar No. 180, Adopted May 4, 1976, Journal pages 356-357.

The committee recommends nonconcurrency.

Report No. 36

Subject: Non-Discrimination on Basis of Age.

Date: April 30, 1976.

Petitions: K-1122, K-1123.

Membership 72; Present 58; For 45; Against 13; Not Voting 0.
Calendar No. 181, Adopted May 4, 1976, Journal page 357.

The petitions are referred to the General Council on Ministries for study and a report back to the 1980 General Conference.

Report No. 37

Subject: Eliminate Sexist Language.

Date: April 30, 1976.

Petitions: K-1003, K-1004.

Membership 72; Present 55; For 51; Against 3; Not Voting 1.
Calendar No. 182, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 38

Subject: Re-evaluate Quota System.

Date: May 1, 1976.

Petitions: K-1053, K-1062.

Membership 72; Present 56; For 56; Against 0; Not Voting 0.
Calendar No. 218, Adopted May 4, 1976, Journal page 357.

The committee recommends concurrency in addition to reference to GCOM.

Although we support the rights of women and we recognize the importance of the role of ethnic and minority groups, we respectfully petition the General Conference to re-evaluate the practice of representation on boards, agencies, committees, and other like organizations by the method of fixed quotas.

Report No. 39

Subject: Continue Quota System.

Date: May 1, 1976.

Petitions: K-1045.

Membership 72; Present 60; For 60; Against 0; Not Voting 0.
Calendar No. 219, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency—previously covered.

Report No. 40

Subject: Consideration of Action of General Agencies by Council of Bishops.

Date: May 1, 1976.

Petitions: K-1015, K-1090.

Membership 72; Present 45; For 42; Against 2; Not Voting 1.

Calendar No. 220, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 41

Subject: Monitor Activities of General Agencies.

Date: May 1, 1976.

Petitions: K-1028, K-1029.

Membership 72; Present 57; For 54; Against 3; Not Voting 0.

Calendar No. 221, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 42

Subject: Ethnic Census of UMC.

Date: May 1, 1976.

Petitions: K-1140.

Membership 72; Present 60; For 58; Against 0; Not Voting 2.

Calendar No. 222, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 43

Subject: Monitor Activities of General Agencies.

Date: May 1, 1976.

Petitions: K-1016—K-1017.

Membership 72; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 223, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Previously covered in petition 1105—committee recommends nonconcurrency.

Report No. 44

Subject: Establishment of Legal Office.

Date: May 1, 1976.

Petitions: K-1135.

Membership 72; Present 58; For 54; Against 2; Not Voting 2.

Calendar No. 305, Adopted May 4, 1976, Journal pages 374-376.

The committee recommends referral to Council on Finance and Administration.

Report No. 45

Subject: Relocate Administrative Offices.

Date: May 1, 1976.

Petitions: K-1134.

Membership 72; Present 56; For 55; Against 0; Not Voting 1.

Calendar No. 306, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 46

Subject: Permission of Bishop Required in Fund Raising Campaign by General Agencies.

Date: May 1, 1976.

Petitions: K-1091, K-1092.

Membership 72; Present 61; For 34; Against 25; Not Voting 2.

Calendar No. 307, Defeated May 4, 1976, Journal pages 376-377.

The committee recommends concurrence with the following:

All persons receiving monetary remuneration as full-time or part-time employees and/or officers of the general boards and agencies of The United Methodist Church or their subordinate bodies are prohibited from using their office as representatives of The United Methodist Church in relationship to all fund raising drives, campaigns, or judicial oriented contacts unless first granted permission by the bishop in whose Conference the person resides, and/or the bishop in whose Conference the actions occurred.

Report No. 47

Subject: UMC Center.

Date: May 1, 1976.

Petitions: K-1133.

Membership 72; Present 59; For 59; Against 0; Not Voting 0.

Calendar No. 308, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 48

Subject: Use of Term of Moderator.

Date: May 1, 1976.

Petitions: K-1148.

Membership 72; Present 60; For 53; Against 6; Not Voting 1.

Calendar No. 309, Adopted May 4, 1976, Journal page 377.

The committee recommends nonconcurrency.

Report No. 49

Subject: Representative of Various Theological Viewpoints on General Boards.

Date: May 1, 1976.

Petitions: K-1043.

Membership 72; Present 60; For 59; Against 0; Not Voting 1.

Calendar No. 310, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 50

Subject: Prerequisite for Employment.

Date: May 1, 1976.

Petitions: K-1137.

Membership 72; Present 60; For 55; Against 4; Not Voting 1.

Calendar No. 311, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 51

Subject: Glide Memorial UMC Withdrawn from UM Denomination.

Date: May 1, 1976.

Petitions: K-1141.

Membership 72; Present 60; For 57; Against 2; Not Voting 1.

Calendar No. 312, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency. A responsibility of the Annual Conference assigned.

Report No. 52

Subject: Care in Interviewing Personnel.

Date: May 1, 1976.

Petitions: K-1136.

Membership 72; Present 59; For 58; Against 1; Not Voting 0.

Calendar No. 313, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 53

Subject: Solicitation of Funds Only Within Membership of UMC.

Date: May 1, 1976.

Petitions: K-1131, K-1132.

Membership 72; Present 59; For 59; Against 0; Not Voting 0.
Calendar No. 314, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 54

Subject: Monitor Activities of General Agencies.

Date: May 1, 1976.

Petitions: K-1019, K-1020, K-1021, K-1024, K-1025, and K-1026.

Membership 72; Present 56; For 53; Against 0; Not Voting 3.
Calendar No. 315, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 55

Subject: Monitor Activities of General Agencies.

Date: May 1, 1976.

Petitions: K-1027.

Membership 72; Present 56; For 54; Against 2; Not Voting 0.
Calendar No. 316, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 56

Subject: Reduction of Amount of Literature.

Date: May 1, 1976.

Petitions: K-1139.

Membership 72; Present 60; For 60; Against 0; Not Voting 0.
Calendar No. 317, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency—a study being made.

Report No. 57

Subject: Change in Structure of Board of Church and Society.

Date: May 1, 1976.

Petitions: K-1118, K-1119, K-1120.

Membership 72; Present 58; For 58; Against 0; Not Voting 0.
Calendar No. 318, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 58

Subject: Child Care.

Date: May 1, 1976.

Petitions: K-1138.

Membership 72; Present 61; For 49; Against 11; Not Voting 1.

Calendar No. 350, Defeated May 4, 1976, Journal page 377.

The committee recommends nonconcurrency.

Report No. 58 (Minority)

Subject: Child Care—Minority Report.

Date: May 1, 1976.

Petitions: K-1138—Minority Report.

Calendar No. 351, Substituted for majority report and adopted May 4, 1976, Journal page 377.

In order to facilitate the attendance and participation of parents at meetings of the church, the General Conference encourages Church agencies at all levels to make available or provide child care at official meetings.

Wayne E. Shoemaker, Sponsor; Phyllis Tyler Wayman; E. Paul Unger; Elaine J. Woodworth; R. Herman Nicholson; Marjorie Matthews; Murphy Nelson; Paul Minus; Sherman B. Eckel; Robert J. Tolbert; Milton Asano; Theresa Hoover.

Report No. 59

Subject: Methodist Church of Christ.

Date: May 1, 1976.

Petitions: K-1126.

Membership 72; Present 50; For 50; Against 0; Not Voting 0.

Calendar No. 352, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 60

Subject: Deletion United from UMC.

Date: May 1, 1976.

Petitions: K-1127.

Membership 72; Present 52; For 49; Against 2; Not Voting 1.

Calendar No. 353, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 61

Subject: Change Program Year.

Date: May 1, 1976.

Petitions: K-1124.

Membership 72; Present 50; For 50; Against 0; Not Voting 0.
Calendar No. 354, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 62

Subject: Representation from Jurisdictions on Program Boards.

Date: May 1, 1976.

Petitions: K-1066, K-1072, K-1073, K-1074.

Membership 72; Present 50; For 37; Against 8; Not Voting 5.

Calendar No. 355, No action taken.

The committee recommends nonconcurrency.

Report No. 63

Subject: Judicial Council Decision.

Date: May 1, 1976.

Petitions: K-1163, K-1162.

Membership 72; Present 40; For 39; Against 0; Not Voting 1.

Calendar No. 356, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency because the procedures requested are already being done.

Report No. 64

Subject: Duties in Regard to Church Property.

Date: May 1, 1976.

Petitions: K-1150.

Membership 72; Present 41; For 40; Against 0; Not Voting 1.

Calendar No. 357, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, believing it to be redundant legislation.

Report No. 65

Subject: Board of Church Location and Building.

Date: May 1, 1976.

Petitions: K-1172.

Membership 72; Present 44; For 44; Against 0; Not Voting 0.

Calendar No. 358, No action taken.

The committee recommends nonconcurrency, and hereby rescinds the nonconcurrent action reported in Report No. 17.

Report No. 66

Subject: Selective Giving to General Agencies.

Date: May 1, 1976.

Petitions: K-1174.

Membership 72; Present 51; For 50; Against 0; Not Voting 1.

Calendar No. 359, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 67

Subject: Quota System for General Agencies.

Date: May 1, 1976.

Petitions: K-1176.

Membership 72; Present 51; For 47; Against 3; Not Voting 1.

Calendar No. 360, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 68

Subject: Flexible Retirement.

Date: May 1, 1976.

Petitions: K-1177.

Membership 72; Present 54; For 48; Against 6; Not Voting 0.

Calendar No. 361, No action taken.

The committee recommends nonconcurrency.

Report No. 69

Subject: Qualifications for Board and Executive Staff Membership.

Date: May 1, 1976.

Petitions: K-1170.

Membership 72; Present 53; For 27; Against 25; Not Voting 1.

Calendar No. 362, Adopted May 5, 1976, Journal page 421.

The committee recommends concurrence on the following:
Amend former Par. 805 or new Par. 809.1 to read: **Members and executive staffs of all boards and agencies shall be members of The United Methodist Church, except where otherwise specified in the Book of Discipline, such as Par. 1419 and 1445, etc. This provision shall not apply to present incumbents.**

Report No. 70

Subject: Elimination of Sexism, Racism and Agism in Language.

Date: May 1, 1976.

Petitions: K-1142.

Membership 72; Present 38; For 37; Against 0; Not Voting 1.

Calendar No. 363, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency—has been covered previously in Petition 1143 and others.

Report No. 71

Subject: Examination of the Operational Procedures of the Board.

Date: May 1, 1976.

Petitions: K-1117.

Membership 72; Present 41; For 36; Against 1; Not Voting 4.

Calendar No. 364, No action taken.

The committee recommends nonconcurrency.

Report No. 72

Subject: Reduction of Administrative Organization at the National, Jurisdictional, and Annual Conference Levels.

Date: May 1, 1976.

Petitions: K-1006.

Membership 72; Present 44; For 41; Against 3; Not Voting 0.

Calendar No. 365, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 73

Subject: Accountability of Agencies.

Date: May 1, 1976.

Petitions: K-1008, K-1009, K-1018, K-1022, K-1023, and K-1030.

Membership 72; Present 48; For 46; Against 1; Not Voting 1.

Calendar No. 366, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

Committee recommends nonconcurrency and requests referral to Par. 828.7 in Discipline.

Report No. 74

Subject: Enabling Legislation in Discipline.

Date: May 1, 1976.

Petitions: Section Assignment from Rules of Order D-10;D.

Membership 72; Present 47; For 47; Against 0; Not Voting 0.

Calendar No. 367, Adopted May 5, 1976, Journal page 422.

The committee recommends deletion of Pars. 1701, 1702, 1703, 1704, 1705, 1706 as it is enabling legislation for the Plan of Union and is no longer needed.

Report No. 75

Subject: Representation of Men and Women in Church Structure.

Date: May 1, 1976.

Petitions: K-1147.

Membership 72; Present 51; For 50; Against 0; Not Voting 1.
Calendar No. 368, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 76

Subject: Elimination of Sexism and Racism from Church Publications.

Date: May 1, 1976.

Petitions: K-1143.

Membership 72; Present 38; For 29; Against 7; Not Voting 2.
Calendar No. 369, Adopted May 5, 1976, Journal page 422.

The committee recommends concurrence on the following:

The GCOM shall establish a task force to draw up a new and exhaustive set of guidelines for eliminating sexism, racism, and ageism (*sic*) in language, content, theology, and imagery from all Church resource materials, and mandate that such guidelines shall be adhered to in,

—church periodicals.

—curriculum materials.

—all publications of boards and agencies.

—all other printed material and audio-visual resources produced by The United Methodist Church.

This task force should be inclusive insofar as adequate representation of women clergy, and laity, ethnic minorities, youth, and young adults and older adults be assured.

Report No. 77

Subject: Referendum to Church Membership.

Date: May 1, 1976.

Petitions: K-1113, K-1114.

Membership 72; Present 48; For 47; Against 0; Not Voting 1.
Calendar No. 370, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as material is covered elsewhere.

Report No. 78

Subject: Merge Commissions into General Boards Structure.

Date: May 1, 1976.

Petitions: K-1077.

Membership 72; Present 41; For 36; Against 1; Not Voting 4.
Calendar No. 371, No action taken.

The committee recommends nonconcurrency.

Report No. 79

Subject: Permanent Commission on Role and Status of Women.

Date: May 1, 1976.

Petitions: K-1115.

Membership 72; Present 42; For 42; Against 0; Not Voting 2.

Calendar No. 372, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as this has been dealt with under calendar item 30.

Report No. 80

Subject: Clarify Contents of Section XV.

Date: May 1, 1976.

Petitions: K-1116.

Membership 72; Present 50; For 47; Against 0; Not Voting 3.

Calendar No. 373, Adopted May 4, 1976, Journal pages 361-362.

The committee recommends concurrence that the title of Section XV from: *XV The Local Church and Parish Council on Ministries* to *XV The Council on Ministries of the Local Church and Parish*

Report No. 81

Subject: Penalty for Not Using Words United Methodist.

Date: May 1, 1976.

Petitions: K-1125.

Membership 72; Present 50; For 49; Against 0; Not Voting 1.

Calendar No. 374, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 82

Subject: Evaluation of General Agencies.

Date: May 1, 1976.

Petitions: K-1011, K-1012, K-1013, K-1014, K-1031, K-1032, K-1033, K-1034, K-1035, K-1036, K-1037, K-1038.

Membership 72; Present 49; For 47; Against 1; Not Voting 1.

Calendar No. 375, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as these petitions refer to functions of the GCOM already being cared for.

Report No. 83

Subject: Reduce Size of Program Boards.

Date: May 1, 1976.

Petitions: K-1080.

Membership 72; Present 38; For 38; Against 0; Not Voting 0.
Calendar No. 376, Adopted May 4, 1976, Journal pages 377-378.

This petition is referred to the GCOM for study and report back to the 1980 General Conference.

Report No. 84

Subject: Nominations for Program.

Date: May 1, 1976.

Petitions: K-1078.

Membership 72; Present 47; For 47; Against 0; Not Voting 0.
Calendar No. 377, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency.

Report No. 85

Subject: Qualification for Members and Staff of General Agencies.

Date: May 1, 1976.

Petitions: K-1042.

Membership 72; Present 46; For 46; Against 0; Not Voting 0.
Calendar No. 378, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as it has been covered elsewhere.

Report No. 86

Subject: No Discrimination With Respect for Age.

Date: May 1, 1976.

Petitions: K-1144.

Membership 72; Present 39; For 35; Against 3; Not Voting 1.
Calendar No. 379, Adopted May 4, 1976, Journal page 378.

The committee recommends that the petition be referred to the GCOM for study and report to the 1980 General Conference.

Report No. 87

Subject: Limit Tenure of Board and Agency Staff to Eight Years.

Date: May 1, 1976.

Petitions: K-1169 and K-1040.

Membership 72; Present 37; For 35; Against 0; Not Voting 2.
Calendar No. 380, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency, having already concurred with petition K-1121 for 12 year tenure.

Report No. 88

Subject: At-Large Membership of Program Boards.

Date: May 1, 1976.

Petitions: K-1068, K-1069, K-1067.

Membership 72; Present 44; For 43; Against 0; Not Voting 1.
Calendar No. 381, Adopted May 5, 1976, Journal page 421.

The committee concurred with the major intent of the petition, but they are not printed here because the material is included in the omnibus petitions K-1001, K-1002, K-1175 and others.

Report No. 89

Subject: Membership of Bishops in General Agencies.

Date: May 1, 1976.

Petitions: K-1041.

Membership 72; Present 42; For 42; Against 0; Not Voting 0.
Calendar No. 382, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as adequate provision has been made in other legislation.

Report No. 90

Subject: Youth and Young Adult Membership of General Agencies.

Date: May 1, 1976.

Petitions: K-1065, K-1071, K-1022.

Membership 72; Present 46; For 44; Against 1; Not Voting 1.
Calendar No. 383, Adopted May 5, 1976, Journal page 421.

The committee concurred with the content of these petitions, but they are not printed here because the material is included in the omnibus petitions K-1001, K-1002, K-1175 and others.

Report No. 91

Subject: At-Large Members of General Agencies.

Date: May 1, 1976.

Petitions: K-1039.

Membership 72; Present 47; For 47; Against 0; Not Voting 0.
Calendar No. 384, Nonconcurrency agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrency as the material has been covered elsewhere.

Report No. 92

Subject: Membership on Program Boards.

Date: May 1, 1976.

Petitions: K-1070—K-1168.

Membership 72; Present 46; For 33; Against 8; Not Voting 5.

Calendar No. 385, Adopted May 5, 1976, Journal page 421.

These and other petitions referred to various aspects of membership on program boards so the entire matter of membership formula is referred to the GCOM in the following statement:

The membership formula for the general agencies of the Church of one-third laymen, one-third women, and one-third clergy is not in harmony with the principles of equal representation of laity and clergy.

The 1976 General Conference shall refer for study to the General Council on Ministries representation that will both protect minority interest and restore the principles of equal representation of laity and clergy and, if such revision is found to be feasible in the judgment of the General Council on Ministries, to implement the revision in drafting legislation to be recommended to the 1980 General Conference.

Report No. 93

Subject: Twelve Year Term for Elected Staff Officers.

Date: May 1, 1976.

Petitions: K-1121.

Membership 72; Present 42; For 31; Against 10; Not Voting 1.

Calendar No. 386, Defeated May 5, 1976, Journal page 421.

The committee concurred with the petition which recommends a 12 year tenure limitation for elected staff officers with no provision for extension.

Report No. 94

Subject: Women Members of Executive Staff of General Agencies.

Date: May 1, 1976.

Petitions: K-1064.

Membership 72; Present 42; For 40; Against 2; Not Voting 0.

Calendar No. 387, Defeated May 5, 1976, Journal page 421.

The committee concurred with the major intent of this petition but it is not printed here because it is included in omnibus petitions K-1001, K-1002, K-1175 and others.

Report No. 95

Subject: Amendments to General Provisions—Pars. 801-823.

Date: May 1, 1976.

Petitions: K-1001, K-1002, K-1175 and others.

Membership 72; Present 42; For 40; Against 2; Not Voting 0.

Calendar No. 388, Adopted May 5, 1976, Journal pages 378, 405-406, 417-420.

The committee recommends concurrence on the entire section Pars. 801-823 which follows below. In the event that occasional actions on individual petitions may appear to be out of harmony with the following revision of Pars. 801-823, the material submitted herewith shall take precedence over such individual petitions.

Section I. General Provisions

Par. 801. The Objectives of Mission: Amend present Par. 801 to provide a proper heading, clarify wording, and eliminate sexist language.

Insert a paragraph heading to read "The Objectives of Mission." Substitute the word **objectives** for *aims* in the introductory statement. Substitute the words **God provides reconciliation to all people** for the words *God reconciles all people to himself* in Par. 801.1. Substitute the words **all persons** for *their fellow men* in Par. 801.2. Substitute the word **God's** for the word *his* (two places) in Par. 801.6.

The amended paragraph would then read:

"Par. 801. **The Objectives of Mission.**— The wholeness of the gospel is manifest in the totality of the Church. God, the Creator, Redeemer, Savior, and Life-Giver, summons the Church to mission in the world. The **objectives** of this mission are:

1. To witness in all the world, by word and deed, to the self-revelation of God in Jesus Christ and the acts of love by which **God provides reconciliation to all people.**

2. To evoke in all people the personal response of repentance and faith through which by God's grace they may find newness of life in righteous, loving relationships with God and **all persons.**

3. To bring God's people together into a Christian community for worship and fellowship and to send them into the world as servants in the struggle for justice and meaning.

4. To respond to the given unity of God's people and to the needs of the world, and to advocate and work for the unity of the Christian Church in every aspect of the Church's life.

5. To reveal in ministry the love of God for all and to manifest the healing of the gospel to those who suffer.

6. To move all people to live in awareness of the presence and life-giving power of God's Holy Spirit, in acknowledgment of God's rule over earthly history and in confident expectation of the ultimate consummation of God's purpose."

Par. 802. Definitions, Structures, and Titles: Amend present Par. 802 to clarify definitions.

Insert a new paragraph heading to read **Definitions, Structures, and Titles**. Delete present Pars. 802.2e-f, and substitute in their place new Pars. 802.3, .4, .5 as shown below. Create a new Par. 802.6 to define program agencies. Renumber present Par. 802.3 as Par. 802.7, and amend it by substituting the words **executive staff titles** for *titles for staff executives* in the introductory statement; by inserting the words **the associate staff officer of a council or a board, or the** at the beginning of Par. 802.3b; by inserting the words **the assistant staff officer of a council or board, or the** at the beginning of Par. 802.3c.

The amended paragraph would then read:

"Par. 802. **Definitions, Structures, and Titles.**—1. The general agencies of The United Methodist Church are the regularly established councils, boards, commissions, or committees which have been constituted by the General Conference. Not included are such commissions or committees as are created by the General Conference to fulfill a special function within the ensuing quadrennium, ecumenical groups on which The United Methodist Church is represented, or committees related to the quadrennial sessions of the General Conference.

2. Each general agency, so far as possible, shall adopt the following levels in agency organization:

a) Board—the general organization that shall establish policies and plans of work for the implementation of program approved by the General Conference and in accordance with actions taken by the Council on Ministries in accordance with the provisions of Par. 828.

b) Division—an organizational unit within a board or council along functional lines for the purpose of accomplishing a part of the total work of the board or council.

c) Section—a functional subunit of a division.

d) Office—a support service unit within a board or council.

3. **Commission**—an organization created by the General Conference for the fulfillment of a specific function for either an indefinite or a limited period of time shall be designated as a commission.

4. **Committee**—an organization created by the General Conference for a limited period of time for the purpose of

making a study ordered by the General Conference shall be designated as a committee.

Note: This paragraph does not apply to the United Methodist Communications, which uses the corporate name of Joint Committee on Communications.

5. **Association or Fellowship**—organizations intended to provide professional relationships conducive to sharing professional techniques and information for groups within the Church shall be designated an association or fellowship.

6. **Program Agencies**—the general boards and commissions which are accountable to the General Council on Ministries. These are the agencies which have programmatic and/or advocacy functions.

7. Each general agency, so far as possible, shall adopt the following executive staff titles:

a) **General Secretary**—chief staff officer of a council or board. Each council or board is entitled to only one general secretary, who is its chief administrative officer.

b) **Associate General Secretary**—the associate staff officer of a council or board, or the chief staff officer of a division of a council or board.

c) **Assistant General Secretary**—the assistant staff officer of a council or board, or the chief staff officer of a section.

d) **Executive Secretary**—chief staff officer of a commission.

Par. 803. **Amenability and Accountability:** Create a new paragraph to specify the agencies accountable to the General Council on Ministries. It would read as follows:

“Par. 803. Amenability and Accountability.—All of the general agencies of The United Methodist Church that have been constituted by the General Conference are amenable to the General Conference, except as otherwise provided. Between sessions of the General Conference, the following agencies are accountable to the General Council on Ministries: the Board of Church and Society, the Board of Discipleship, the Board of Global Ministries, the Board of Higher Education and Ministry, the Commission on Religion and Race, and the Commission on the Status and Role of Women.”

Pars. 804-805. Divide present Par. 803 into two paragraphs, one dealing with membership (new Par. 804) and one dealing with the nominating process for members at large (new Par. 805). The new Par. 804 would contain the introductory sentence of present Par. 803 and the material now contained in Par. 803.1, 803.2 through a), and 803.3. The new Par. 805 would contain the material now contained in Par. 803.2b, c, and d. Amendments are

proposed to the material which would be included in both new paragraphs. The amendments are as follows:

Par. 804. Membership:

Par. 804-804.1. Renumber present Par. 803-803.1 as Par. 804-804.1 and amend it by inserting, after the words "full connection," the sentence, **At least one of the clergy shall be a woman.**

Par. 804-804.1, as amended by this proposal, would read as follows:

"Par. 804. The voting membership of the program boards shall be composed of three categories: basic, at-large and episcopal. 1. Basic membership of the program boards shall be nominated by the Annual Conference and elected by the Jurisdictional Conferences. Each jurisdiction shall elect twelve persons for membership: four laymen, four laywomen, and four clergy in full connection. **At least one of the clergy shall be a woman.** Each jurisdiction shall be responsible for observance of Par. 21, Article VII."

Par. 804.2-3. Amend this material by dividing it into two sub-paragraphs in order to separate references to at-large members and references to total board membership. The new Par. 804.2 would consist of the first sentence of the introductory material of present Par. 803.2, present Par. 803.2a, and a new sentence as indicated below. The new Par. 804.3 would consist of the second and third sentences of the introductory material of present Par. 803.2, with the third sentence being amended by the deletion of the words *Among the at-large members of each board*, and by the substitution of the words **two (one man and one woman)** for the word *two*.

Par. 804.2-3, as amended by this proposal, would read as follows:

"2. At-large membership shall be elected by a board in order to perfect the representation of ethnic minorities, **women**, youth, and young adults, and to bring into the board special knowledge or background. There shall not be less than ten nor more than twenty-five at-large members. **Such additional membership shall maintain the one-third laymen, one-third laywomen, and one-third clergy balance.**

It is recommended that there be no less than **two (one woman and one man)** of each of the following: Asian Americans, Blacks, Hispanic Americans, and Native Americans.

3. **Not less than 20 percent of the total membership of each board shall be under 31 years of age, with not less than 13 percent between the ages of 18 and 30, not less than 7 percent age 17 or under at the time of election.**

Par. 804.4. Present Par. 803.3 would be renumbered without change as Par. 804.4.

Par. 804.5. Renumber present Par. 818.4 as Par. 804.5 and amend it by inserting the words **and ethnic** after the word "racial."

The new Par. 804.5, as amended, would read as follows:

The membership of boards, committees, and agencies of The United Methodist Church, at the level of the General and Jurisdictional Conferences and insofar as possible at the level of the Annual Conference and the local church, shall insure adequate representation of racial **and ethnic** minority members; further, all such boards, committees, and agencies whose membership is set forth in the Discipline shall be authorized to elect as many additional members at large as may be necessary to meet this requirement.

Par. 804.6. Renumber present Par. 818, except for Par. 818.4, as Par. 804.6, and amend it to harmonize with Judicial Decision No. 388. Delete Par. 818.1b-c, and substitute language based on that of the 1968 *Book of Discipline*, Par. 815.1b, as shown below. Delete Par. 818.2b-c, and substitute language based on that of the 1968 *Book of Discipline*, Par. 815.2b, as shown below. Amend present Par. 818.3b by substituting a period for the semi-colon after the word "indicate" and deleting the remainder of 818.3b. Amend present Par. 818.5 by adding two new sentences, as shown below, dealing with persons coming into the membership of The United Methodist Church since union.

The paragraph, as renumbered and amended, would read as follows:

"6.—In order to carry out the intent and spirit of the Constitution (Division Two, Section III, Article VII, Par. 21).

a) All General Conference boards and agencies:

(1) Regardless of size shall have, during the first three quadrenniums following union, at least one member coming from The Evangelical United Brethren Church membership.

(2) **Shall have, during the first three quadrenniums following union in 1968, 13 percent of the members coming from The Evangelical United Brethren Church and 87 percent of the members coming from The Methodist Church.**

(3) Members of General Conference boards and agencies are elected in various ways: some by the General Conference, some by Jurisdictional Conferences, and some by the boards and agencies themselves. As promptly after the close of each General Conference as possible, the secretary of the General Conference shall make a tabulation of all General Conference boards and

agencies showing the members already elected by the General Conference and the denomination from which each came, and, further, the secretary shall prepare and, subject to review and approval by the Council of Bishops or such subcommittee of the council as the council may designate, promulgate a schedule allocating to each jurisdiction and to each board or agency the number of members to be elected as coming from the former Evangelical United Brethren Church and the former Methodist Church, respectively, and each jurisdiction and each board or agency shall elect in accordance with such allocation. The allocation shall take into consideration the relative number of members coming from the former Evangelical United Brethren Church, shall be made as fair and equitable as possible, and shall be designed to carry out the intent and spirit of the constitutional provision regarding representation.

b) All jurisdictional boards and agencies:

(1) Regardless of size shall have, during the first three quadrenniums following union, at least one member coming from The Evangelical United Brethren Church membership.

(2) Shall have, during the first three quadrenniums following union in 1968, the following ratios of members coming from The Evangelical United Brethren Church and the members coming from The Methodist Church:

North Central	24% and 76%
Northeastern	22% and 78%
South Central	5% and 95%
Southeastern	2% and 98%
Western	8% and 92%

c) All boards and agencies of united Annual Conferences shall, when practicable, during the first three quadrenniums following union:

(1) Regardless of size have at least one member coming from The Evangelical United Brethren Church membership.

(2) Recognize the principle of at least twice the number of members coming from The Evangelical United Brethren Church membership, in relation to the number coming from The Methodist Church membership, as the relative numerical membership in the Annual Conference coming from the respective denominations would indicate.

d) For the purpose of this section the term "member coming from" a denomination shall mean a person who was a member of such denomination on the date the Plan of Union became effective. **Beginning with the 1973-76 quadrennium, persons coming into membership of The United Methodist Church without prior membership in the constituent united de-**

nominations are eligible for agency membership. If chosen, they will be considered part of the ratio assigned to The Methodist Church membership.

e) The College of Bishops of the jurisdiction shall have power to pass upon the facts concerning, and application of this section to, any situation arising under this section, and in such case the action of the College of Bishops shall be binding on all parties, subject only to appeal to the Judicial Council on matters within its jurisdiction. It is recognized that application of these provisions may prove difficult in many instances, but Annual Conferences are urged to comply so far as possible with the spirit and intention of the provisions regarding relative representation.

Par. 805. Committee to Nominate Members At-large: Re-number present Par. 803.2b, c, and d as Par. 805.1, .2, and .3. Provide a heading for the new paragraph, the heading to read **Committee to Nominate Members At-large**. Amend the first sentence of present Par. 803.2b by substituting the words **one minister, one laywoman and one layman whom** for the words *two of the twelve*; by substituting the words **a program agency or to the General Council on Ministries** for the words *as basic members of a board to serve on the committee*; and by substituting the words **program agency or council** for the word *board* at the end of the sentence.

Amend the first sentence of present Par. 803.2c by substituting the words **program agency or council** for the word *board* and by deleting the word *Nominating* before "Committee." Amend the second sentence of present Par. 803.2c by deleting the word *Nominating* before "Committee"; by substituting the words **the Nominating Committees of the Rio Grande Annual Conference, Puerto Rico Annual Conference, and Oklahoma Indian Missionary Conference** for *ethnic Annual Conferences* and by deleting *the* before *caucuses*. Amend the first sentences of present Par. 803.2d by deleting the word *Nominating* before "Committee," by substituting the words **program agency or the General Council on Ministries** for the word *board*, and by adding the words **and report by mail to the basic members of the agency or the General Council on Ministries** at the end of the sentence. Amend the second sentence of present Par. 803.2d by substituting the word **All** for *At-large*, and by substituting the words **program agency or council** for *board*.

Par. 805 as amended would then read as follows:

"Par. 805. **Committee to Nominate Members At-large**.—1. Each jurisdiction shall designate **one minister, one laywoman, and one layman whom** it has elected to a **program agency or**

to the **General Council on Ministries** to nominate the at-large members of that **program agency or council**. This committee shall be responsible for the observance of Par. 21, Article VII.

2. The president of the **program agency or council** or, if there be none, the secretary of the council of Bishops, or a bishop designated by the secretary, shall convene the committee as soon as practical after jurisdictional elections have been completed. The committee shall consult with the **Nominating Committees of the Rio Grande Annual Conference, Puerto Rico Annual Conference, and Oklahoma Indian Missionary Conference**, caucuses, and other appropriate groups in making its nominations.

3. The committee shall complete its work prior to the first meeting of the new **program agency or the General Council on Ministries** and report by mail to the basic members of the **agency or the General Council on Ministries**. All members shall be elected and seated before the **program agency or council** proceeds to the election of officers or any other business.

Par. 806. Organizational Meetings: Renumber present Par. 1291 as Par. 806, and amend it by inserting the heading **Organizational Meetings**; by adding a new sub-paragraph numbered 806.1 to read as indicated below; by numbering the first sentence of present Par. 1292 as Par. 806.2, by inserting the word **councils** before "boards," and by substituting the words **their selection** for *the conference in question*; and by numbering the second sentence of present Par. 1292 as Par. 806.3 and inserting the word **council** before "board" (two places).

Par. 806 would then read as follows:

"Par. 806. Organizational Meetings.—1. In those years in which the General Conference holds its regular session, all general program agencies shall meet, organize, and conduct such business as may properly come before the agency not later than ninety days after the close of the Jurisdictional Conferences. Each organizational meeting shall be convened by an active bishop designated by the president of the Council of Bishops.

2. All **councils**, boards, commissions and committees established by a General, Jurisdictional, Central, Annual, or other Conference shall meet and organize as promptly as feasible following **their selection**.

3. Unless otherwise specified in the Discipline, every **council**, board, commission and committee shall continue in responsibility until its successor **council**, board, commission or committee is organized.

Par. 807. Board Organization: Amend present Par. 807 by

inserting the heading **Board Organization**, by numbering the first sentence of the present paragraph as Par. 807.1, the second and third sentences as Par. 807.2, and the fourth sentence as Par. 807.3. Renumber present Par. 808 as Par. 807.4.

Par. 807 would then read:

Par. 807. **Board Organization.**—1. Each program board shall elect a president and one or more vice-presidents from the voting membership of the board, and a secretary, treasurer, and such other officers as it deems appropriate.

2. Each program board shall elect chairpersons for its divisions from the voting membership of the board. The divisions shall elect a vice-chairperson, a secretary, and such other officers as it deems appropriate.

3. Terms of officers of board and divisions shall be for the quadrennium or until their successors are elected.

4. No person shall serve as president or chairperson of more than one general agency or division thereof.”

Par. 808. Renumber present Par. 804 without change as Par. 808.

Par. 809. Provisions Pertaining to Board Membership: This would be a paragraph which relocates and combines several paragraphs, all of which relate to board membership.

Insert the heading **Provisions Pertaining to Board Membership**. Renumber present Par. 805 without change as Par. 809.1. Renumber present Par. 813 as Par. 809.2. Amend present Par. 813.1 by substituting the sentence, **No voting member of a general agency shall be eligible for membership on that agency for more than eight consecutive years**, for the present first sentence, which now reads, *Membership on any general agency shall be limited to eight consecutive years*.

Further amend present Par. 813.1 by substituting the words **continuing and effective membership on these agencies for rotation of its representatives**.

Amend Par. 813.2 by deleting the words *in Sec. 1*; edit the amended and renumbered paragraph by combining the two sections of present Par. 813 into a single paragraph.

Renumber present Par. 806 as Par. 809.3. Amend present Par. 806.1 by deleting the words *other than a bishop*; by substituting the words **one general agency or any division thereof, except where the Discipline specifically provides for such interagency representation for one agency** before the first semi-colon; by changing the second semi-colon to a period and deleting the material that follows it; and by adding cross-references to other paragraphs as indicated below. Delete present Par. 806.2, since it duplicates provisions found elsewhere.

Re-number present Par. 812.1 without change as Par. 809.4.

Add a new Par. 809.5 as indicated below.

Combine present Pars. 814 and 1290, and re-number as Par. 809.6.

Re-number present Par. 815.1 without change as Par. 809.7.

Re-number present Par. 815.2 without change as Par. 809.8.

Re-number present Par. 810 as Par. 809.9, and amend it by deleting the word *elected* and by inserting the words **of The United Methodist Church** after "jurisdictional agency."

Re-number present Par. 812.2 without change as Par. 809.10.

Par. 809 would then read as follows:

"Par. 809. Provisions Pertaining to Board Membership.—

1. **Members and executive staff** of all general boards and agencies shall be members of The United Methodist Church, except where otherwise specified in the **Book of Discipline**, such as Par. 1419, 1445, etc. This provision shall not apply to present incumbents.

2. **No voting member of a general agency shall be eligible for membership on that agency for more than eight consecutive years.** To provide a continuing membership on these agencies, it is recommended that each nominating and electing body give special attention to **continuing and effective membership on these agencies.** If a general agency is merged with another agency, the years served by members prior to the merger shall be counted as part of the maximum specified above.

3. **No person shall serve at the same time on more than one general agency or any division thereof, except where the Discipline specifically provides for such interagency representation;** provided, however, that if this limitation would deprive a jurisdiction of its full episcopal representation on an agency, it may be suspended to the extent necessary to permit such representation. (See Pars. 1006.1b)

4. **No person who receives compensation for services rendered or commissions of any kind from an agency shall be eligible for voting membership on that agency.**

5. **No elected member, officer, or other employee shall vote on or take part in deliberations on significant matters directly or indirectly affecting his/her business, income, or employment or the business, income or employment of a member of his/her immediate family.**

6. **When a minister who had been elected as a representative of a jurisdiction to a general agency is transferred to an Annual Conference in another jurisdiction or a lay person who has been so elected changes legal residence to another jurisdiction, that person shall cease to be a member of that agency at the time of**

the transfer or removal. The vacancy shall be filled in accordance with the appropriate provisions of the Discipline. If any member of a jurisdictional board or agency who was chosen to represent a certain Annual Conference shall remove residence permanently from such Annual Conference, that member's place shall automatically become vacant.

7. If members of a general agency are absent from two consecutive regular meetings without a reason acceptable to the agency, they shall cease to be members thereof. In that case they shall be so notified, and their places shall be filled in accordance with the appropriate provisions of the Discipline.

8. When a bishop is unable to attend a meeting of an agency of which that bishop is a member, the Council of Bishops may name an alternate representative to attend that meeting with the privilege of vote.

9. No member of the staff of a general agency shall be eligible for voting membership on any general or jurisdictional agency of **The United Methodist Church** except where the Discipline specifically provides for such interagency representation.

10. Elected staff may be allowed voice but not vote in the board and its divisions.

Par. 810. The proposed amendment to present Par. 819 would remove the provision whereby a person only charged with a crime can be dismissed as a general agency member.

Renumber present Par. 819 as Par. 810, and amend it by deleting the words *so charged or* before the word "convicted" in the first sentence of the last full paragraph. Also delete the last sentence of the paragraph.

Par. 810 would then read as follows:

"Par. 810. The boards, committees, or commissions elected, authorized, or provided for by the General Conference shall have full power and authority to remove and dismiss at their discretion any members, officers, or employees thereof:

1. Who have become incapacitated so as to be unable to perform their official duties.

2. Who are guilty of immoral conduct or breach of trust.

3. Who for any reason are unable to, or who fail to, perform the duties of their office, or for other misconduct which any of said boards, committees, or commissions may deem sufficient to warrant such dismissal and removal.

In the event that any member, officer, or employee of such board, committee or commission, elected, authorized, or provided for by the General Conference, is found guilty of any crime involving moral turpitude by any federal, state, or county court or pleads guilty thereto, then and in that event, the board,

committee, or commission of which that person is a member, officer, or employee shall be and is hereby authorized to remove such member, officer, or employee convicted; and the place so vacated shall be filled as provided in the Discipline.”

Par. 811. Vacancies: Renumber present Par. 816 without change as Par. 811.

Par. 812. Election of General and Executive Secretaries: Renumber present Par. 809 as Par. 812, and amend the first sentence of it by inserting the words **and the executive secretary of each commission that is accountable to the General Council on Ministries** after the first appearance of the word “board”; by deleting the words *of the Church*; and by substituting the word **agency** for the words *program board* where they appear for the second time in the sentence.

Par. 812, as amended by this proposal, would read as follows:

“Par. 812. The general secretary of each general program board **and the executive secretary of each commission that is accountable to the General Council on Ministries** shall be elected annually by ballot of the General Council on Ministries upon the nomination of the **agency** involved. Each program board shall elect annually by ballot an associate general secretary for each of its divisions upon nomination of the division.”

Par. 813. Provisions Pertaining to Staff: The proposed paragraph brings together several existing paragraphs which relate to general agency staff and adds some related material.

Insert the heading **Provisions Pertaining to Staff**, and renumber present Par. 811 without change as 813.1.

Renumber present Par. 812.3 as Par. 813.2, and amend it by deleting the last sentence.

Renumber present Par. 817.2 as Par. 813.3. Amend it by deleting the first two sentences and by inserting the words **for all general agency staff personnel** after the word “age” in the third sentence of the present paragraph and by deleting the words *than specified above* at the end of the sentence.

Add a new Par. 813.4 as indicated below.

Add a new paragraph as indicated below, which would be Par. 813.5.

Par. 813, as amended by these proposals, would read as follows:

“Par. 813. **Provisions Pertaining to Staff.**—1. No elected staff officer shall hold the same position more than twelve years. Years of service prior to January 1, 1973, are not counted. The agency responsible for the election of these staff officers may suspend this provision by a two-thirds ballot vote.

2. “Official travel” of the staffs of boards and agencies shall be

interpreted to include all travel which is necessary in the performance of official duties directly related to the agency functions. No honoraria for such visitations shall be accepted.

3. The normal retirement age for all general agency staff personnel shall be sixty-five and mandatory at sixty-eight. An agency may retire its personnel at an earlier but not a later age.

4. The general secretary of the General Council on Ministries and/or the general secretary of the General Council on Finance and Administration may convene the chief staff officers of the general boards and commissions as necessary for the purpose of obtaining opinion and recommendations to assist the councils in discharging their functions.

5. In future hiring policies in filling positions for executive staff, sex shall not determine the filling of such positions. Sex discrimination shall not be practiced, but only ability and the proper personality shall determine the hiring of the applicant.

Par. 814. Policies Relative to Nondiscrimination: Amend present Par. 817.1 by substituting the words in a manner consistent with the commitment of The United Methodist Church to ethnic, racial and sexual inclusiveness for the words *without regard to race, color, or sex* in present Par. 817.1(a).

Par. 814 as amended by this proposal, would read as follows:

“Par. 814. Policies Relative to Nondiscrimination.—It shall be the policy of The United Methodist Church that all administrative agencies and institutions, including hospitals, homes, and educational institutions, shall: (1) recruit, employ, utilize, recompense, and promote their professional staff and other personnel in a manner consistent with the commitment of The United Methodist Church to ethnic, racial, and sexual inclusiveness; (b) fulfill their duties and responsibilities in a manner which does not involve segregation or discrimination on the basis of race, color, sex or age; and (c) provide for adequate representation by laity.”

Par. 815. Church Year and Quadrennium: Insert a heading to read **Church Year and Quadrennium** and renumber the first sentence of present Par. 820 as a Par. 815.1. Delete the second sentence and cross-reference in present Par. 820.

Renumber present Par. 1291 as Par. 815.2, and amend it by deleting the cross-reference.

Par. 815 would then read as follows:

“Par 815. **Church Year and Quadrennium.**—1. The regular program and fiscal year for The United Methodist Church shall be the calendar year.

2. Unless otherwise specified in the Discipline for a specific purpose, the term "quadrennium" shall be deemed to be the four-year period beginning January 1 following the adjournment of the regular session of the General Conference.

Par. 816. Evangelical United Brethren Council of Administration: Renumber present Par. 821 without change as Par. 816.

Par. 817. Church Name Outside the United States of America: Renumber present Par. 822.1 as Par. 817, and substitute the words **Central Conference in the German Democratic Republic and the Central Conference in the Federal Republic of Germany and West Berlin** for *Germany Central Conference*.

Par. 817 would then read as follows:

"Par. 817. Church Name Outside the United States of America.—The name of The United Methodist Church may be translated by any Central Conference into languages other than English. The United Methodist Church in the Central and Southern Europe Central Conference and the **Central Conference in the German Democratic Republic and the Central Conference in the Federal Republic of Germany and West Berlin** may use the name *Evangelisch-methodistische Kirche*."

Par. 818. Church Founding Date: Renumber present Par. 822.2 without change as Par. 818.

Delete present Par. 823; the paragraph duplicates material contained in present Par. 817.1 (new Par. 814 above).

Report No. 96

Subject: Clarify Who Speaks for UMC.

Date: May 1, 1976.

Petitions: K-1089.

Membership 72; Present 55; For 54; Against 0; Not Voting 1.

Calendar No. 389, Nonconcurrence agreed upon under terms of omnibus motion adopted May 7, 1976, Journal page 572.

The committee recommends nonconcurrence.

REPORTS TO THE GENERAL CONFERENCE

BISHOP AND DISTRICT SUPERINTENDENT STUDY COMMISSION

LEADERSHIP AND SERVANTHOOD: Episcopacy and District Superintendency in The United Methodist Church

(Note: The **Introduction** and **Part A** of the report consisted of statements by the Commission under the headings shown in the listing of Contents which follows. Inasmuch as the General Conference took no action on this material, it is not included in the *Journal*. These portions of the report may be found in the 1976 *Daily Christian Advocate*, Advance Edition F, pages F-4—F-20.—Editor)

Contents

Introduction: On the Church and the World

Part A. Leadership and the Ministry of the Church: Report of the Commission

- I. Studying Episcopacy and District Superintendency:
The Mandate of the Commission**
 1. The Mandate Received
 - a) *The Need for the Study*
 - b) *The Organization of the Commission*
 2. The Task Interpreted
 - a) *Hypotheses and Assumptions*
 - b) *Study Design*
 3. The Procedures Followed
 - a) *Meetings as Landmarks*
 - b) *The Study Process*
 - c) *Horizons*

II. Understanding Episcopacy and District Superintendency: A Theological Perspective

1. United Methodist Emphases
 - a) *The Rise of Supervision Among Us*
 - b) *General Superintendency and Special Superintendency*
 - c) *Personal, Collegial, and Corporate Superintendency*
2. Protestant Elements
 - a) *The Concern of Ministry*
 - b) *Christ, the Church, and the Kingdom*
 - c) *The Problem of Authority*
 - d) *The Cry for Leadership*
3. Ecumenical Implications
 - a) *The Weight of Common Tradition*
 - b) *Keeping the Future Open*
4. Governing Concepts

III. Describing Episcopacy and District Superintendency: The Interplay of Roles and Functions

1. The Nature of Roles and Functions
 - a) *Expectancy and Performance*
 - b) *Corrections and Improvements*
2. The Elements of Roles and Functions
 - a) *Being Related to Sacrament*
 - b) *Saying Related to Word*
 - c) *Doing Related to Order*
3. The Superintending Role

IV. Practicing Episcopacy and District Superintendency: The Calling of the Officeholders

1. Chosen to Lead
 - a) *Gifts and Graces*
 - b) *Election, Selection*
 - c) *Term of Office*
 - d) *Termination*
2. Placed to Lead
 - a) *Assignments*
 - b) *Relationships*
3. Supported to Lead
 - a) *Bishops and Cabinets*
 - b) *Networks of Accountability*
 - c) *Corporate Leadership*
4. Empowered to Lead
 - a) *The Appointive Process*
 - b) *Opportunities and Duties*
 - c) *Questions of Style*

(Note: General Conference action on **Part B, Chapter V, General Recommendations of the Commission**, came as a result of the adoption of Legislative Committee on Higher Education and Ministry Report Nos. 167 and 180, see *Journal*, pages 1504, 1547.—Editor)

Part B **Leadership and the Welfare of the Church** **Recommendations**

Chapter V. General Recommendations of the Commission

As the commission has worked, it has tried to develop a report that would address the needs for leadership in The United Methodist Church. Many of the findings of the commission can be translated into legislation, and such material as can be proposed for legislation is set forth in chapter 6 below.

The commission *recommends that the proposed legislation as set forth as new chapter 5 below be adopted and incorporated into the 1976 edition of the Book of Discipline* with the following transitional provision: Mandatory retirement provisions for bishops as detailed in proposed legislation Section III, ¶ 507.1, shall be effective with the jurisdictional conferences of 1980.

Beyond that, however, the commission is acutely aware that much of what appears to be needed in the way of leadership does not lend itself to legislation. The spirit must inform leaders, as well as the letter which describes some of the specific tasks. In the following sections, therefore, are grouped, as recommendations and observations, certain matters the commission would wish to have considered.

1. Strengthening a Coherent Leadership

- a) There is need for clear liaison between the General Council on Ministries and the Council of Bishops. This need includes the definition of the role of the general boards and agencies and their relationship to the Council of Bishops. At a time when society demands leadership on significant issues, it is essential that The United Methodist Church find some method by which it can speak other than through proclamations from General Conference only at four-year intervals. It is the feeling of many church people that elected leaders, the Council of Bishops, accept this responsibility.

At the same time, a sharper definition of the relationship of the General Council on Ministries to the Council of Bishops needs to be made. Both carry responsibility for planning

and strategy for the whole church. Therefore, we recommend that, to examine and to clarify these relationships, a task force be formed to include members from the Council of Bishops, the General Council on Ministries, and the General Committee on Episcopacy, membership not to exceed fifteen.

- b) There may be need for the Council of Bishops to develop some method by which it taps staff from boards and agencies to prepare materials for study and discussion by the council. The Council of Bishops should initiate study of this possibility.
- c) There is need to clarify the relationship among cabinet and program staff and annual conference boards and agencies. Because they share responsibilities for planning and strategy, they need to define their roles in light of the total annual conference programming and services. Therefore, we recommend that a task force of cabinet and program staff members be created with an equal number of members elected from the conference Council on Ministries at the fall organizational meetings of 1976 to study ways of defining roles, clarifying relationships, and identifying the means of carrying out their responsibilities for planning and strategy for the annual conference.
- d) There is need to see the resources of personnel in seminaries as one of the major areas where leaders could turn for study, for reflection, and for theological expertise.
- e) There is need to develop suggested manuals that cover matters such as styles of operation, strategies for specific problems, models for analysis of social issues, and suggestions for ways in which to handle the responsibilities of office. It may be wise to develop such manuals jointly between, for example, the General Committee on Episcopacy and the Council of Bishops. Much material for district superintendents already exists out of recent training sessions. Such manuals would need to be the direct responsibility of the Division of Ordained Ministry of the Board of Higher Education and Ministry.
- f) There is need for careful study of the ways in which differentials in the existing structure of the pension systems operate against the concept of coherent leadership. We recommend the creation of a study group to examine pension structures in the context of shared ministry. The study group should be convened by the General Board of Pensions and include participants from the Council of Bishops, the General Committee on

Episcopacy, the General Council on Ministries, and the General Council on Finance and Administration.

2. Setting Bishops Free

- a) There is need for bishops to be vigorous in blocking out sufficient time for reflection and study.
- b) There is need for a study of the alignment of conferences to reflect societal, economic, and demographic conditions in the light of the present demands for presidential/residential leadership as well as of the responsibilities for general superintending. Therefore, we recommend a study be undertaken by the Council of Bishops and the General Committee on Episcopacy to consider the need for enlarging the number of active bishops to be elected in 1980.
- c) There is need to analyze expectations that exist for leaders beyond the residential/presidential areas. Leaders are elected to travel widely throughout the connection as leaders of the whole church. Spouses feel keenly the "role" expectation and have not yet found a place in their own right and often feel left out. We recommend a joint study by the General Council on Finance and Administration and the General Committee on Episcopacy into the level of financial and staff support available for bishops, including travel allowances with consideration for the role of spouses.
- d) There is need for effective transitional arrangements for outgoing and incoming bishops in particular areas, especially for newly elected bishops. In legislation, we recommend that August 31 become the date on which bishops assume responsibility in new areas. We further recommend to the General Council on Finance and Administration that salary, benefits, pension, and the like begin at the time a bishop is elected and consecrated at the jurisdictional conference.

3. Equipping District Superintendents

- a) There is need for effective orientation and training for district superintendents. Much material for this training for district superintendents already exists out of recent training sessions. The commission commends the present program and urges its expansion and, therefore, recommends its continuation.
- b) There is need in each annual conference for careful study of the level of financial and staff support for district superintendents, including such matters as secretarial

assistance, salary, housing, pension, time and support for continuing education, and adequacy of office space and office equipment. We recommend that committees on district superintendency in each annual conference initiate such a study. General direction to the study could be given by the Division of Ordained Ministry of the General Board of Higher Education and Ministry.

- c) There is need for continued theological reflection on the functions of the district superintendents as related to the total office of superintending. We recommend that the Division of Ordained Ministry of the General Board of Higher Education and Ministry and the General Committee on Episcopacy study these relationships. It will be well to include theological expertise from the seminaries.
- d) There is need to study reasons for appointing some district superintendents to some regions. For instance, reasons may vary in a strategic program region or in an urban or in a rural region. We recommend that a study be undertaken by the Division of Ordained Ministry with the Council of Bishops and the General Council on Ministries to examine a possible extension of the term of district superintendents for strategic reasons in exceptional cases.

4. Affecting the Ministry of the Church

- a) There is need for greater flexibility in the timing of pastoral appointments. Appointments to charges should be made at any time deemed advisable by the bishop and cabinet; this means we should move away from the rigid concept of annual appointments. There should be an understanding that when a pastor's tenure in an appointment extends beyond a period of ten years, an intense evaluation of that appointment should be made. Therefore, we recommend that the Council of Bishops consider means of implementing this concept as soon as possible.
- b) There is need for a proper exit system for all ordained ministers. In our connectional church, ministers may continue even in ineffective ministries as they carry leadership responsibilities. Therefore, we recommend an in-depth cooperative evaluation of pastors at frequent intervals. Materials are to be developed by the Division of Ordained Ministry of the General Board of Higher Education and Ministry. Such evaluations should be carried out by the committee on district superintendency and by pastor-parish relations committees. Many conferences and areas have such evaluation schemes in progress.

Analysis of the extent of pastoral evaluation should be an agenda item at the organizational meeting of the Division of Ordained Ministry in 1976 to determine the extent to which the Division of Ordained Ministry needs to create a task force in this regard.

- c) There is need to provide time for all in ministry to engage in continuing education, especially continuing theological education. Bishops and district superintendents need to lead in continuing education by being participants themselves. Conference Boards of Ministry need to develop strategies so that local congregations will understand this concept and be persuaded to provide adequate financial support to carry it out.

Part C Leadership and the Discipline of the Church Legislation

Chapter VI. Legislative Recommendations of the Commission

(Note: Except as otherwise indicated, General Conference action on the legislation which follows was by means of its adoption of Committee on Higher Education and Ministry Report Nos. 116 and 182; see *Journal*, pages 1489, 1548.—Editor)

PART IV ORGANIZATION AND ADMINISTRATION

Chapter Five SUPERINTENDENCY—GENERAL AND DISTRICT

Section I. Nature of Superintendency.

¶ 501. *Task.*—The task of superintending in The United Methodist Church resides in the office of bishop and extends to the district superintendent, with each possessing distinct responsibilities. From apostolic times, certain ordained persons have been entrusted with the particular tasks of superintending. Those who superintend carry primary responsibility for ordering the life of the Church. It is their task to enable the gathered Church to worship and to evangelize faithfully.

It is also their task to facilitate the initiation of structures and strategies for the equipping of Christian people for service in the Church and in the world in the name of Jesus Christ and to help extend the service in mission. It is their task, as well, to see that

all matters, temporal and spiritual, are administered in a manner which acknowledges the ways and the insights of the world critically and with understanding while remaining cognizant of and faithful to the mandate of the Church. The formal leadership in The United Methodist Church, located in these superintending offices, is an integral part of the system of an itinerant ministry.

¶ 502. *Guidelines for Superintending in This Age.*—The demands of this age on the leadership of bishops and district superintendents in The United Methodist Church can be seen in mode, pace, and skill:

1. *Mode.*—Leaders need to be able to read consensus and integrate it into a living tradition, to be open to the prophetic word, to be skilled in team-building, and to be effective in negotiation. The style of leadership should rise out of nurtured and cultivated spiritual disciplines and patterns of holiness, for the Spirit is given to the community and its members to the extent that they participate.

2. *Pace.*—Beyond formal systems of accountability, leaders need to open themselves to forms of accountability that they cultivate for themselves through a support group. Such a group can listen, can help, and can clarify, as well as participate with the leader, as he/she thinks through time demands and constraints in the process of sorting out of priorities. Appropriate time must be taken for reflection, study, developing friendships, and self-renewal.

3. *Skill.*—Among the skills needed by leaders are spiritual discipline, theological reflection, building the unique community of the church and of the larger community, as well. Reading the signs of the times, analyzing, designing strategy, assessing needs, organizing a wide range of resources, and evaluating programs and personnel are yet other skills crucial for leaders.

Section II. Offices of Bishop and District Superintendent.

¶ 503. The offices of **bishop** and **district superintendent** exist in The United Methodist Church as particular ministries for which persons are elected or selected from the group of elders who are ordained to be ministers of Word, sacrament, and order and thereby participate in the ministry of Christ, in sharing a royal priesthood which has apostolic roots (1 Peter 2:9; John 21:15-17; Acts 20:28; 1 Peter 5:2-3; 1 Timothy 3:1-7).

¶ 504. Bishops and superintendents share in the full ministry as ordained elders. The Body of Christ is one; yet many members with differing functions are all joined together in the one body (1 Corinthians 12:28).

Section III. Election, Assignment, and Termination of Bishops.

¶ 505. *Election.*—1. *Nomination.*—An Annual Conference, in the session immediately prior to the next regular session of the Jurisdictional Conference, may name one or more nominees for episcopal election. Balloting at Jurisdictional Conferences shall not be limited to nominees of Annual Conferences nor shall any Jurisdictional Conference delegate be bound to vote for any specific nominee. Each Jurisdictional Conference shall develop appropriate procedures for furnishing information about nominees from Annual Conferences. This shall be done at least two weeks prior to the first day of the Jurisdictional Conference. Similar procedures shall be developed for persons nominated by ballot who receive ten votes, or 5 percent of the valid votes cast, and shall be made available to the delegates at the site of the conference.

2. *Process.*—a) Jurisdictional Conference delegates, in electing bishops, shall give due consideration to the inclusiveness of The United Methodist Church with respect to sex, race, and national origin. In addition, consideration shall be given to the nature of superintendency as described in ¶¶ 501-502 (Section I).

b) The Jurisdictional and Central Conferences are authorized to fix the percentage votes necessary to elect a bishop. It is recommended that at least 60 percent of those present and voting be necessary to elect.

c) Consecration of bishops may take place at the session of the conference at which election occurs or at a place and time designated by the conference. The consecration service may include bishops from other Jurisdictional and Central Conferences and representatives from other Christian communions.

¶ 506. *Assignment Process.*—1. *Jurisdictional Committee on Episcopacy.*—The Jurisdictional Committee on Episcopacy, after consultation with the College of Bishops, shall recommend the boundaries of the episcopal areas and the assignment of the bishops to their respective residences for final action by the Jurisdictional Conference; it shall not reach any conclusion concerning residential assignments until all elections of bishops for that session are completed and all bishops have been consulted. A bishop shall not be recommended for assignment to the same residence for more than eight consecutive years. For strategic missional reasons only, a Jurisdictional Committee on Episcopacy on a two-thirds vote may recommend one additional four-year term in the same area.

The effective date of assignment for all bishops is September 1, following the Jurisdictional Conference.

A newly elected bishop shall be assigned to administer an area other than that within which his/her membership was most recently held unless by a two-thirds vote the Jurisdictional Committee shall recommend that this restriction be ignored and by majority vote the Jurisdictional Conference shall concur.

2. *Central Conferences*.—In the case of the death, expiration of a term of service, or any disability of a bishop of a Central Conference, the Council of Bishops may assign one of its members to provide episcopal supervision for the conference.

3. *Special Assignments*.—The Council of Bishops may, with consent of the bishop and the concurrence of the Jurisdictional Committee on Episcopacy, assign one of its members for one year to some specific church-wide responsibility deemed of sufficient importance to the welfare of the total church. In this event a bishop shall be released from the presidential responsibilities within the episcopal area for that term. Another bishop or bishops, active or retired, and not necessarily from the same jurisdiction, shall be named by the Council of Bishops on recommendation of the College of Bishops of the jurisdiction involved to assume presidential responsibilities during the interim. This assignment may be renewed for a second year by a two-thirds vote of the Council of Bishops and majority vote of the Jurisdictional Committee on Episcopacy and the consent of the bishop and the College of Bishops involved. The bishop so assigned shall continue to receive regular salary and support.

¶ 507. *Termination of Office*.—An elder who is serving as a bishop up to the time of retirement shall have the status of a retired bishop, including all bishops of Central Conferences.

1. *Mandatory Retirement*.—A bishop shall be retired on August 31 next, following the regular session of the Jurisdictional Conference if the bishop has reached his/her sixty-sixth birthday prior to the first day of the month in which the Jurisdictional Conference is held. This shall be effective with the Jurisdictional Conferences of 1980.

2. *Voluntary Retirement*.—a) A bishop who has completed twenty years or more of service under full-time appointment as an elder, including at least one quadrennium as a bishop, may request the Jurisdictional Conference to place him/her in the retired relation with the privilege of receiving his/her pension as determined by the General Council on Finance and Administration. Payment of the pension will begin the first month after his/her sixty-fifth birthday.

Any Bishop who seeks a voluntary retired status shall notify the president of the Council of Bishops at least six months prior to the General Conference.

b) A bishop may seek voluntary retirement for health reasons and shall be so retired by the Jurisdictional Committee on Episcopacy upon recommendation by the involved College of Bishops and upon presentation of satisfactory medical evidence. The bishop shall receive his/her pension as provided by the General Council on Finance and Administration in consultation with the Jurisdictional Committee on Episcopacy. Payment of the pension will begin when the bishop's request for such retirement is approved by the Jurisdictional Committee.

3. *Involuntary Retirement.*—a) A bishop may be placed in the retired relation regardless of age by a two-thirds vote of the Jurisdictional Committee on Episcopacy if, after providing the affected bishop due process, such relation is found by said committee to be in the best interests of the bishop and/or the Church. Appeal from this action may be made to the Judicial Council.

b) A bishop, for health reasons, may be retired between sessions of the Jurisdictional Conference by a two-thirds vote of the Jurisdictional Committee on Episcopacy upon the recommendation of one third of the membership of the involved College of Bishops. The affected bishop, upon request, shall be entitled to a review of his/her health condition by a professional diagnostic team prior to action by the involved College of Bishops. Notification of action to retire shall be given by the chairperson and secretary of the Jurisdictional Committee on Episcopacy to the secretary of the Council of Bishops and the treasurer of the Episcopal Fund. Upon such retirement, the bishop shall receive a pension as determined by the General Council on Finance and Administration.

4. *Resignation.*—A bishop may voluntarily resign from the episcopacy at any time. The consecration papers of a bishop in good standing so resigning shall be properly inscribed by the secretary of the Council of Bishops and returned. He/she shall be furnished with a certificate of resignation which shall entitle him/her to membership as a traveling elder in the Annual Conference (or its successor) in which membership was last held. Notification of this action shall be given by the secretary of the Council of Bishops to the chairperson and secretary of the Jurisdictional Committee on Episcopacy. When the resigned bishop or surviving spouse and dependent children become conference claimants, the Episcopal Fund shall pay a pension as determined by the General Council on Finance and Administration.

¶ 508. *Status of Retired Bishops.*—1. A bishop retired under ¶ 507.1-2 above may be appointed by the Council of Bishops

upon recommendation of the involved College of Bishops to presidential responsibility for temporary service in an area in the case of death, resignation, disability, or judicial procedure involving a resident bishop (§ 1539). This appointment shall not continue beyond the next Jurisdictional Conference.

2. Retired bishops shall not preside over any Annual Conference, Provisional Annual Conference, or Mission, or make appointments, or preside at the Jurisdictional or Central Conference, but may take the chair temporarily in any conference if requested to do so by the bishop presiding. They may participate in the Council of Bishops and its committees but without vote. When a retired bishop is appointed by the Council of Bishops to a vacant episcopal area or parts of an area under the provisions of § 508.1, that bishop may function as a bishop in the effective relationship.

3. A retired bishop may be considered a member of an Annual Conference, without vote, for purposes of appointment to a local charge within the said conference.

4. Each Central Conference shall determine the rules for retirement of its bishops, provided that the age of retirement shall not exceed that fixed for bishops in the jurisdictions. In the event that retirement allowances are paid from the Episcopal Fund, these rules shall be subject to the approval of the General Conference.

¶ 509. *Leaves.*—1. *Renewal Leave.*—It is expected that every bishop in the active relationship shall take up to three consecutive months' leave from his/her normal episcopal responsibilities, for purposes of reflection, study and self-renewal, once during each quadrennium. The College of Bishops, in consultation with the appropriate Jurisdictional Committee on Episcopacy, shall coordinate details pertaining to such leaves.

2. *Sabbatical Leave.*—A bishop who has served for at least two quadrenniums may be granted a sabbatical leave of not more than one year for a justifiable reason other than health if the request is made and if the involved College of Bishops, the Committee on Episcopacy of that jurisdiction, and the Council of Bishops or its executive committee approve. In this event the bishop shall, for the period for which the leave is granted, be released from the presidential responsibilities within the episcopal area; and another bishops or bishops, active or retired and not necessarily from the same jurisdiction, shall be designated by the Council of Bishops, on recommendation of the College of Bishops of the jurisdiction involved, to assume the presidential duties during the interim. The bishop shall continue to receive housing allowance and one-half salary for the period of the leave.

3. *Sick Leave.*—A bishop who by reason of impaired health is temporarily unable to perform full work may be released by the Jurisdictional Committee on Episcopacy from the obligation to travel through the connection at large. He/she may choose a place of residence, and the Council of Bishops shall be at liberty to assign him/her to such work as he/she may be able to perform. He/she shall receive support as provided by the Episcopal Fund.

¶ 510. *Bishops in Central Conferences.*—The Central Conferences shall elect bishops, in the number determined by the General Conference, whose episcopal supervision shall be within the territory included in the Central Conference by which they have been elected, subject to such other conditions as the General Conference shall prescribe; provided, however, that a bishop elected by one Central Conference may exercise episcopal supervision in another Central Conference when so requested by such other Central Conference.

1. Bishops elected by a Central Conference shall be constituted by election in a Central Conference and consecrated by the laying on of hands of three bishops or at least one bishop and two elders.

2. Bishops elected by a Central Conference shall have, within the bounds of the Central Conference by which they are elected or within which they are administering, authority similar to that exercised by bishops elected by or administering in a Jurisdictional Conference.

3. Bishops elected by a Central Conference shall have the same status, rights, and duties within their territory as a bishop elected by or functioning in a Jurisdictional Conference. A bishop elected by a Central Conference shall have membership in the Council of Bishops and shall have the privilege of full participation with vote. Attendance at the annual meetings of the Council of Bishops by bishops elected by Central Conferences shall be left to the option of the bishops in each Central Conference, in consultation with the Council of Bishops and the General Council on Finance and Administration.

4. In a Central Conference where term episcopacy prevails, bishops whose term of office expires prior to the time of compulsory retirement because of age and who are not reelected by the Central Conference shall be returned to membership as traveling elders in the Annual Conference (or its successor) of which they ceased to be a member when elected bishop. Their term of office shall expire at the close of the Central Conference at which their successor is elected, and they shall therefore be entitled to participate as a bishop in the consecration of the successor. The credentials of office as bishop shall be submitted

to the secretary of the Central Conference, who shall make thereon the notation that the bishop has honorably completed the term of service for which elected and has ceased to be a bishop of The United Methodist Church.

¶ 511. *Numbers of Bishops.* Each jurisdiction having 500,000 church members or less shall be entitled to six bishops, and each jurisdiction having more than 500,000 church members shall be entitled to one additional bishop for each additional 500,000 church members or major fraction thereof; *provided*, however, that in those jurisdictions where this requirement would result in there being an average of more than 70,000 square miles per episcopal area, such jurisdiction shall be entitled to six bishops for the first 400,000 church members or less, and for each additional 400,000 church members or two thirds thereof shall be entitled to one additional bishop, and *provided* further that the General Conference may authorize any Jurisdictional Conference to elect one or more bishops beyond the quota herein specified in order to provide episcopal supervision for mission fields outside the territory of a Jurisdictional Conference.

Section IV. Specific Responsibilities of Bishops.

¶ 512. *Leadership—Spiritual and Temporal.*—1. To lead and oversee the spiritual and temporal affairs of The United Methodist Church, which confesses Jesus Christ as Lord and Savior, and particularly to lead the Church in its mission of witness and service in the world.

2. To travel through the connection at large as the Council of Bishops (¶ 525) to implement strategy for the concerns of the Church.

3. To provide liaison in ecumenical activities and relationships.

4. To organize such Missions as shall have been authorized by the General Conference.

5. To discharge such other duties as the Discipline may direct.

¶ 513. *Presidential Duties.*—1. To preside in the General, Jurisdictional, Central, and Annual Conferences.

2. To form the districts after consultation with the district superintendents and after the number of the same has been determined by vote of the Annual Conference.

3. To appoint the district superintendents annually (¶ 516).

4. To consecrate bishops, to ordain elders and deacons, to consecrate diaconal ministers, to commission deaconesses and home missionaries, and to see that the names of the persons ordained, commissioned, and consecrated are entered on the journals of the conference and that proper credentials are furnished to these persons.

¶ 514. *Working with Ministers* (see also ¶¶ 527-531 and ¶ 665.4 and following in the 1972 Discipline).—1. To make and fix the appointments in the Annual Conferences, Provisional Annual Conferences, and Missions as the Discipline may direct.

2. To divide, or to unite, a circuit(s), station(s), or mission(s) as judged necessary for missional strategy, and then to make appropriate appointments.

3. To read the appointments of deaconesses, diaconal ministers, and home missionaries.

4. To fix the Charge Conference membership of all ordained ministers appointed to ministries other than the local church in keeping with ¶ 453 [currently ¶ 352].

5. To transfer, upon the request of the receiving bishop, ministerial member(s) of one Annual Conference to another, provided said member(s) agrees to said transfer; and to send immediately to the secretaries of both conferences involved, to the conference Boards of Ordained Ministry, and to the clearing house of the General Board of Pensions written notices of the transfer of members and of their standing in the Course of Study if they are undergraduates.

Section V. Selection, Assignment, and Term of District Superintendents.

¶ 515. *Selection and Assignment*.—Inasmuch as the district superintendency is an extension of the general superintendency, the bishop shall appoint elders to serve as district superintendents. Prior to each appointment, the bishop shall consult with the Cabinet and the Committee on District Superintendency of the district to which the new superintendent will be assigned. Such consultation shall be for the purpose of determining leadership needs of the Annual Conference and the district (¶¶ 501-502). Due consideration shall be given to the inclusiveness of The United Methodist Church with respect to sex, race, and national origin.

¶ 516. *Limitations on Years of Service*.—An elder may not be appointed a district superintendent for more than six years in any consecutive nine years. No elder shall serve as district superintendent more than twelve years. In addition, consideration shall be given to the nature of superintendency as described in ¶¶ 501-502.

Section VI. Specific Responsibilities of District Superintendents.

¶ 518. The district superintendent shall oversee the total ministry of the pastors and the churches in the communities of

the district in its mission of witness and service in the world: (1) by giving pastoral support and supervision to the clergy of the district; (2) by encouraging their personal, spiritual, and professional growth; (3) by enabling programs throughout the district that may assist local churches to build and extend their ministry and mission with their people and to the community; (4) and by assisting the bishop in the administration of the Annual Conference. In the fulfillment of this ministry, the superintendent shall consult regularly with the Committee on District Superintendency. While carrying out all duties and responsibilities as may be indicated in various paragraphs of the Discipline, the district superintendent shall be especially conscious of responsibility in the following areas of concern.

¶ 519. *Supervision.*—1. To work with pastors, Pastor-Parish Relations committees, and Charge Conferences in formulating statements of purpose for congregations in fulfilling their mission and in clarifying the pastor's priorities in accomplishing these purposes.

2. To establish a clearly understood process of supervision for clergy of the district, including observation of all aspects of ministry, direct evaluation, and feedback to the clergy involved.

3. To meet with Pastor-Parish Relations committees when conditions require, in accordance with ¶ 529.

4. To make specific provision for the supervision of probationary members and lay pastors appointed within the district and for building clusters for supervision with the assistance of counseling elders in the district.

¶ 520. *Personnel.*—1. To work with pastors, Pastor-Parish Relations committees, and congregations in interpreting the meaning of ministry and in identifying and enlisting candidates of the highest quality for ordained ministry, with special concern for the inclusiveness of the Church with respect to sex, race, and national origin.

2. To consult and plan with the district committee and conference Board of Ordained Ministry in order to make a thorough analysis of the needs of the district for clergy, implementing this planning with a positive and conscious effort to fill these needs.

3. To be the executive for the district Committee on Ordained Ministry, enabling a meaningful and appropriate examination of candidates into ordained ministry; to issue and renew license to preach when authorized; to keep careful records of all such candidates (¶¶ 319-320); to maintain regular communication with each candidate in order to advise and encourage them in spiritual and academic preparation for their ministry.

4. To develop adequate salary support for all clergy, including provision for housing, utilities, travel, and continuing education.

5. To require annually of each clergy person a report of his/her program of continuing education and to encourage congregations to give time and financial support for such programs.

6. To work with the bishop and Cabinet in the process of appointment and assignment for ministers who hold Charge Conference relationship in the district and the Annual Conference.

¶ 521. *Pastoral*.—1. To give pastoral support and care to the clergy and their families by traveling through the district, preaching, visiting and maintaining the connectional order of the Discipline.

2. To counsel with clergy concerning their pastoral responsibilities and other matters affecting their ministry and personal life.

3. To encourage the building of peer groups among the clergy for mutual support and discipline; to build systems of mutual support for clergy families.

¶ 522. *Administration*.—1. To schedule and preside, or authorize an elder to preside, in each annual Charge Conference or Church Conference within the district. [See ¶¶ 146-147 in the 1972 Discipline.]

2. To cooperate with the district Board of Church Location and Building and local church Boards of Trustees or building committees in arranging acquisitions, sales, transfers, and mortgages of property; and to ensure that all charters, deeds, and other legal documents conform to the Discipline and to the laws, usages, and forms of the county, state, territory, or country within which such property is situated.

3. To promote current and deferred financial support in local churches for district, conference, and denominational causes.

4. To see that the provisions of the Discipline are observed and to interpret and decide all questions of church law and discipline raised by the churches in the district, subject to an appeal to the president of the Annual Conference.

5. To maintain in the district office and transfer to one's successor a complete set of records pertaining to:

a) All abandoned church properties and cemeteries within the bounds of the district;

b) All church properties being permissively used by other religious organizations, with the names of the local trustees thereof;

c) All known endowments, annuities, trust funds, investments, and unpaid legacies belonging to any pastoral charge or

organization connected therewith in the district, and an accounting of their management.

d) Membership of persons from churches which have been closed.

6. To transfer members of a discontinued church to another United Methodist church of their choice or to such other churches as members may elect.

¶ 523. *Program.*—1. To administer the programs of the Church within the bounds of the district in cooperation with pastors and congregations, working with and through the District Council on Ministries while serving as its executive officer.

2. To serve as a member of the Annual Conference Council on Ministries and to work cooperatively with the conference council and its staff in all program concerns of the Church.

3. To appraise the needs and mission opportunities of the churches within the district and be available to them for counsel.

4. To establish long-range planning with an ecumenically responsive perspective and to initiate new forms of ministry.

5. To participate with the Cabinet in submitting to the Annual Conference a report reflecting the state of the conference, with recommendations for greater effectiveness.

Section VII. Corporate Expressions of Superintendency.

¶ 524. The offices of bishop and district superintendent are linked with each other in ways described elsewhere (*see* ¶ 503). The interdependence of the offices calls for a collegial style of leadership. However, both the office of bishop and that of district superintendent are embedded in their own corporate contexts.

¶ 525. *Council of Bishops.*—1. Bishops, although elected by jurisdictions, are elected general superintendents of the whole Church. As all ordained ministers are first elected into membership of an Annual Conference and subsequently appointed to pastoral charges, so bishops become through their election members first of the Council of Bishops before they are subsequently assigned to areas of service.

2. The Council of Bishops is thus the corporate expression of episcopal leadership in the Church and through the Church into the world. The Church expects the Council of Bishops to speak to the Church and from the Church to the world.

3. The Council of Bishops is, thus, also the body in which the individual bishops are held accountable for their work, both as general superintendents and as presidents and residents in episcopal areas.

4. In order to exercise meaningful corporate leadership, the

Council of Bishops is to meet at stated intervals. The Council of Bishops is charged with the oversight of the spiritual and temporal affairs of the whole Church, to be executed in regularized consultation and cooperation with other councils and service agencies of the Church.

¶ 526. *Cabinet*.—1. District superintendents, although appointed to districts, are also to be given conference-wide responsibilities. As all ordained ministers are first elected into membership of an Annual Conference and subsequently appointed to pastoral charges, so district superintendents become through their selection members first of a Cabinet before they are subsequently appointed to service in districts.

2. The Cabinet under the leadership of the bishop is thus the corporate expression of superintending leadership in and through the Annual Conference. It is expected to speak to the conference and for the conference to the spiritual and temporal issues that exist within the region encompassed by the conference.

3. The Cabinet is, thus, also the body in which the individual district superintendents are held accountable for their work, both for conference and district responsibilities.

4. In order to exercise meaningful corporate leadership, the Cabinet is to meet at stated intervals. The Cabinet is charged with the oversight of the spiritual and temporal affairs of a conference, to be executed in regularized consultation and cooperation with other councils and service agencies of the conference.

Section VIII. Appointment-Making.

¶ 527. *Function*.—Pastors, ordained and unordained, shall be appointed by a bishop who is empowered to make and fix all appointments in the episcopal area within which the Annual Conference is a part. Appointments are to be made with due regard to the gifts and graces of pastors, to the needs, characteristics, and opportunities of congregations, and to program and missional strategy of conferences and without regard to race, sex, or national origin. Through appointment-making, the connectional nature of the United Methodist system is made visible.

¶ 528. *Definition of Consultation*.—Consultation means conferring with the parties affected by the process of appointment-making. Consultation is not unilateral decision-making or notification. Consultation is both a continuing process and a more intense involvement during the period of change in appointment.

¶ 529. *Process*.—1. The process may be initiated by a pastor, a

Pastor-Parish Relations committee, a district superintendent, or a bishop.

2. When a change is imminent, consultation shall take place involving the pastor, district superintendent, and the Pastor-Parish Relations committee, as well as the bishop.

3. The bishop and the Cabinet shall consider all requests in light of criteria developed for each charge and each pastor.

4. All appointments shall receive consideration by the bishop and the district superintendent(s) and the Cabinet as a whole until a tentative decision is made.

5. Consultation with the pastor and the Pastor-Parish Relations committee may indicate supporting data for the tentative decision. If it is determined that this decision should not be carried out, the process is to be repeated until the bishop, basing his judgment on the information and advice derived from consultation, makes the appointment.

6. The announcement of that decision shall be made to all parties directly involved in the consultative process; that is, the Appointment Cabinet, the pastor, and the Pastor-Parish Relations Committee, before a public announcement is made.

¶ 530. *Criteria.*—Appointments shall take into account the unique needs of a charge in a particular setting and also the gifts and graces of a particular pastor. To assist bishops, Cabinets, pastors, and congregations to achieve an effective match of charges and pastors, criteria must be developed and analyzed in each instance and then shared with pastors and congregations.

1. *Congregations.*—*a)* The general situation in which a congregation finds itself in a particular setting: size, financial condition, quality of lay leadership, history.

b) The convictional stance of the congregation: theology; prejudices, if any; spiritual life.

c) The ministry of the congregation among its people for the sake of the community: service programs, basis for adding new members, reasons for losing members, mission to community and world, forms of witness.

2. *Pastors.*—*a)* Spiritual and personal sensibility: personal faith, call and commitment to ordained ministry, work through the institutional Church, integration of vocation with personal and family well-being, life-style.

b) Academic and career background: nature of theological stance, experience in continuing education, professional experience, record of performance, age.

c) Skills and abilities: in church administration, leadership development, worship and liturgy, preaching and evangelism,

teaching and nurturing, counseling and group work, ability in self-evaluation.

¶ 531. *Frequency*.—While the bishop shall report all pastoral appointments as they exist to each regular session of an Annual Conference, appointments to charges may be made at any time deemed advisable by the bishop and Cabinet.

Other legislation:

- (1) Jurisdictional Committee on Episcopacy (for Part IV of the *Book of Discipline*, the chapter on “The Conferences,” Section II).

¶ *Jurisdictional Committee on Episcopacy*.—1. There shall be a **Jurisdictional Committee on Episcopacy** consisting of one clergy person and one lay person elected by separate orders by each Annual Conference from the General Conference delegation, except for those Annual Conferences which elect only one delegate by orders to General Conference. In that case, elections to the Jurisdictional Committee on Episcopacy shall be from the total Jurisdictional Conference delegation.

Each newly elected Jurisdictional Committee on Episcopacy shall be convened by the president of the College of Bishops by January 15, prior to the regular quadrennial meeting of the General Conference. The committee shall meet at least biennially.

It shall elect from among its members a chairperson, a vice-chairperson, and a secretary. It shall be a standing committee whose term shall expire January 1 prior to the regular quadrennial meeting of the General Conference.

2. The Jurisdictional Conference shall provide funding for the expenses of the Jurisdictional Committee on Episcopacy.

3. The Jurisdictional Committee on Episcopacy shall:

a) Review the work of the bishops, pass on their character and official administration, and report to the Jurisdictional Conference its findings for such action as the conference may deem appropriate within its constitutional warrant of power.

b) Recommend boundaries of the episcopal areas and the assignments of the bishops according to ¶ 506.2.

c) Be available to the Council/College of Bishops for consultation on matters of mutual concern.

d) Determine the number of effective bishops eligible for assignment.

e) Receive and act upon requests for possible voluntary and involuntary retirement of bishops.

f) Receive reports from the Conference Committees on

Episcopacy [see Other Legislation (2) below] with respect to the needs for episcopal leadership and how best they can be fulfilled.

g) Prepare a report of its decisions, activities, and recommendations to be transmitted to its successor through the office of the secretary of the Jurisdictional Conference. The report shall be made available to delegates of the Jurisdictional Conference prior to the Jurisdictional Conference.

(2) Conference Committee on Episcopacy (for Part IV of the *Book of Discipline*, the chapter on "The Conferences," Section IX).

¶ *Conference Committee on Episcopacy.*—1. There shall be a **Conference Committee on Episcopacy** elected by the Annual Conference and consisting of three laywomen, three laymen, three clergy persons, and three additional at-large members to make possible the representation of ethnic minorities, youth, and young adults, and three additional persons appointed by the bishop, provided that at least five of the fifteen persons are clergy. The bishop of the area may appoint three additional persons of his/her own choosing.

Two or more conferences under the presidency of a single bishop may decide to have one committee on episcopacy, in which case each Annual Conference shall be represented as stated in the preceding paragraph and shall each elect its own representatives.

The lay and clergy members of the Jurisdictional Committee on Episcopacy shall be ex-officio members with vote.

2. The committee shall meet at least annually. It shall be convened by the bishop and shall elect a chairperson, a vice-chairperson, and a secretary. The bishop and/or chairperson are authorized to call additional meetings when desired.

3. The functions of the Conference Committee on Episcopacy shall be:

a) To support the bishop of the area in the oversight of the spiritual and temporal affairs of the Church, with special reference to the area where the bishop has presidential responsibility.

b) To be available to the bishop for counsel.

c) To assist in the determination of the episcopal needs of the area and to make recommendations to appropriate bodies.

d) To keep the bishop advised concerning conditions within the area as they affect relationships between the bishop and the people of the conference boards and agencies.

e) To interpret to the people of the area and to conference

boards and agencies the nature and function of the episcopal office.

f) To engage in annual consultation and appraisal of the work of the bishop in the episcopal area.

g) To report needs for episcopal leadership to the Jurisdictional Committee on Episcopacy through the duly elected conference members of that committee.

4. The conference Council on Finance and Administration shall make provision in its budget for the expenses of this committee.

(3) Committee on District Superintendency (for Part IV of the *Book of Discipline*, the chapter on "The Conferences," Section X).

¶ *Committee on District Superintendency.*—There shall be a **Committee on District Superintendency.**

1. *Membership.*—This committee shall be composed of two laywomen, two laymen, two clergy, and two at-large members selected to make possible the representation of ethnic minorities, youth, and young adults, and two additional persons appointed by the district superintendent, provided that at least three of the ten persons are clergy.

2. *Selection.*—The members shall be selected in such manner as may be determined by the District Conference or, where there is no District Conference, by the Annual Conference. In addition, the district superintendent shall appoint no less than three members to this committee and such additional members to correspond to the ratio of membership if said membership is enlarged by the District Conference or Annual Conference where there is no District Conference. The district committee shall be authorized to co-opt members as advisory members who have expertise in areas of special need. The bishop of the area, or his/her authorized representative, shall be an ex-officio member of said committee.

3. *Meeting.*—The district committee shall meet at least annually and upon call of the district superintendent and/or the chairperson of the committee. The committee shall elect a chairperson, vice-chairperson, and secretary.

4. *Function.*—The functions of the Committee on District Superintendency shall be:

a) To support the district superintendent of the district in the oversight of the spiritual and temporal affairs of the Church, with special reference to the district where the superintendent has responsibilities.

b) To be available for counsel.

c) To assist in the determination of the leadership needs of the district and how they can be fulfilled best (see ¶ 515).

d) To keep the district superintendent advised concerning conditions within the district as they affect relations between the district superintendent, the people, and the district boards and agencies.

e) To establish a clearly understood process for observing the district superintendent's ministry with direct evaluations and feedback.

f) To interpret to the people of the district and to the district boards and agencies the nature and function of the district superintendency.

5. *Consultation.*—The district committee and the district superintendent shall engage in an annual consultation and appraisal of the work of the district superintendent in the district and shall serve in an advisory relationship with the bishop of the area.

Appendices

(Note: The Commission report, as submitted to the General Conference, also contained **Appendices** as listed below. Inasmuch as the General Conference took no action on this material, it is not included in the *Journal*. These portions of the report may be found in the 1976 *Daily Christian Advocate*, Advance Edition F, pages F-40—F-61.—Editor)

Appendices

1. Membership of the Bishop and District Superintendent Study Commission
2. Study Plan Adopted in Dallas, February 17, 1973
3. List of Full Commission Meetings
4. List of Sources Consulted
5. List of Working Documents Prepared for Use by the Commission
6. Summary of Research Studies by Consultants
 - 6-A Dr. Egon W. Gerdes
 - 6-B Dr. Ellis L. Larsen
 - 6-C Questionnaire Responses

Plan of Implementation

(Note: General Conference action on the Plan of Implementation was by way of adoption of Committee on Higher Education and Ministry Report No. 168; see *Journal*, pages 566, 1505.—Editor)

1. All processes and functions assigned to the Jurisdictional

and Annual Conference Committees on Episcopacy and the District Committee on the District Superintendency shall be operative on the adjournment of this General Conference.

2. The provision in proposed Par. 506.2 for limitation of assignment of a bishop to an area to not more than eight years shall not apply to bishops currently concluding their eighth year. Such bishops shall be eligible for another quadrennium in the area they are serving if the Jurisdictional Conference so directs.

3. The mandatory retirement of bishops under proposed Par. 507 shall not be effective until 1980.

4. The restriction in proposed Par. 516 with respect to the number of terms a district superintendent may serve shall not apply to persons now serving in their third or fourth term.

Minority Report to the General Conference Concerning Term Episcopacy

(Note: The Minority Report of the Bishop and District Superintendent Study Commission consisted of an introductory statement, a rationale for term episcopacy, and recommended amendments to the Constitution. The report was defeated by virtue of General Conference action on a motion to amend the Commission's report by including in it the proposed Constitutional amendments, Pars. 50-59. The portions of the report which were not considered by the General Conference are not included in this *Journal* but may be found in the 1976 *Daily Christian Advocate*, Advance Edition H, Pages, H-3—H-7. The listing of the **Contents** of the report and that portion of it which was specifically considered and defeated by the Conference are printed below; see *Journal*, pages 398-406.—Editor)

Contents

I. Introduction

II. Rationale for Term Episcopacy

Mood of Church and Society

Results of Survey Instrument in Regard to Term Episcopacy

Concern About Reduction of the Authority of the Bishop

Election of Younger Persons

The Difficulty of Reentry

Authority of a Bishop on Boards and Agencies

On the Necessity of Life Episcopacy to Ensure National and Ecumenical Leadership

III. Legislation

Recommended Amendments to the Constitution

Recommended Amendments to the Constitution

Under Division Three, "Episcopal Supervision" (1972 *Book of Discipline*, pages 30-33), the following constitutional amendments are recommended:

Par. 50, Article 1: Delete in the second line the words *of like plan*. Insert instead **with an established tenure of eight years effective for all bishops elected by the jurisdictions in 1980 and thereafter, with**. The paragraph will then read as follows:

"There shall be a continuance of an episcopacy in The United Methodist Church with an established tenure of eight years effective for all bishops elected by the jurisdictions in 1980 and thereafter, with powers, privileges and duties as now exist . . ."

No further changes in Par. 50, Article 1.

Par. 51, Article II: No change.

Par. 52, Article III: No change.

Par. 53, Article IV: No change.

Par. 54, Article V: No change.

Par. 55, Article VI: On the fourth line of the second paragraph after "United Methodist Church" insert the words **prior to 1980**. The sentence will then read as follows:

"The bishops of The Methodist Church elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church prior to 1980 shall have life tenure."

No further changes in Par. 55, Article VI.

Par. 56, *a new* Article VII: Add the following to the constitution, numbered Par. 56, Article VII.

Beginning in 1980 bishops shall be elected by their respective jurisdictions for a maximum of eight years, after which, if not eligible for retirement, they shall return to their respective Annual Conferences as traveling elders eligible for appointments.

On election as bishop, the person shall become a member of the Council of Bishops and the appropriate College of Bishops. On completion of the episcopal term, membership in these bodies will cease.

During the term of service in the episcopacy all pensions and other authorized benefits shall be an obligation against the Episcopal Fund. Following the term of service in the episcopacy, pension policies applicable to members in full connection shall apply.

Bishops elected by Central Conferences shall be governed by the tenure and other policies determined by their respective Central Conferences.

The present Par. 56, Article VII, will then become Par. 57, Article VIII.

The present Par. 57, Article VIII, will then become Par. 58, Article IX.

The present Par. 58, Article IX, will then become Par. 59, Article X.

The present Par. 59, Article X, will then become Par. 60, Article XI.

BISHOPS' CALL FOR PEACE AND THE SELF-DEVELOPMENT OF PEOPLES

Our friend and brother, Robert Spike, brutally killed ten years ago in the mid-course of his powerful ministry, once remarked: "To be human is not to be natural. To be a person in the fullest sense is to be disturbed and intrigued by what we see in Christ." We might alter his statement to read this way: "To be a *Church* in the fullest sense is to be disturbed and intrigued by what we see in Christ."

The disturbing and intriguing presence of Christ causes us as one denomination in the larger church to keep engaging ourselves in the struggle to love and to seek and to do justice. There is no guarantee that our efforts will always be the right ones or that they will always bear fruit, but there is the promise that faithfulness to the urging of the Holy Spirit and to the disturbing and intriguing presence of Christ will not be a lost or empty act.

As United Methodists we have been trying to be obedient and to understand what is required from us in the setting of a society in which a sense of exhaustion and a depletion of imagination seem to be dominant. We know we have the claim on us as a Church to exercise our freedom to see a new vision, hear a new word of promise, and to act with hope. Where we have let the moods of ennui and self-preservation define our mission and ministry, we need to be disturbed and intrigued once more by the presence of Christ. We need to find ways to acknowledge the claim that is laid on us by the act of baptism and to remember who we are. The Bishops' Call for Peace and the Self-development of Peoples, as we see it, has been one vehicle and one expression within the Church in which a constant call for fidelity and distinctive action has been expressed. We have participated as United Methodists with Christians of other denominations in the consuming task of trying to be the Church and to do what we can distinctively do: "to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favor" (Luke 4:17-18, NEB).

Such a proclamation cannot be made in the abstract. What we were given as our setting for our ministry was one denomination, The United Methodist Church, warts and all. It was we; we were it. Others outside remarked appreciatively about the fact that we were making an attempt, as United Methodists, to engage all of our boards, agencies, committees, commissions, annual conferences, episcopal areas, local congregations, theological schools, and every member in an extended look at our theological

affirmations, our national and international assumptions, and our biblical mandate. Of course, such an appraisal could not be separated for very long from the wider ecumenical and international religious bodies of which we are a part, nor could it be separated from the vast changes in our understanding of the hurt of the world. But, we were to begin that assessment by getting our own house in order. Christian brothers and sisters in other lands welcomed the introspection and they hoped it would lead to new sensitivities and new priorities. The evidence is not all in, but we can hope that our effort at least has helped generate commitments to continue.

Rethinking Peace Ministry

One of the places we have done some new thinking is in our attempt to rethink the traditional terms of our peace ministry. We have broadened our vocabulary in this quadrennium, having learned to take the terms "justice" and "liberation" and "self-development" and to give them content beyond mere rhetoric. We have come to recognize that these words constitute the basis for a stance toward the rest of the world from which can be derived other specific policies. More than this, we have tried to see these terms as interrelated and to address them as parts of a whole instead of seeing them as isolated, separate parts. Such analysis has led to an increasing observation on the part of many in the Church that our previous tacit acceptance of the peace definition of the state, i.e., that peace equalled economic strength, military security, and the moral use of power, must now be questioned. As United Methodists we are particularly able to test this cluster of assumptions on the basis of our peace concerns over the past four and one-half decades. When our history is assessed and when we see the emphases coming from the Division of World Peace of our denomination, it is possible to note that we have come far closer than most of our members would believe to being one of the historic peace churches, directly in line with the strong pacifist themes that have had beneficial effect on national life. That the Bishops' Call made such a strong part of its work the continuing challenge of militarism and nation worship only gives further direction and impetus to our insightful history.

As we began in the Call to get hold of some of the philosophical and theological issues that really govern and inform the way our denomination does its work, we found ourselves needing to spend time in the theological education communities. A sizeable part of staff time and energy was invested in consultations, visits, and teaching in the seminaries. At an early stage we assembled a group of theological educators who shared our concerns for peace

and self-development issues. Their discussions certainly had an effect on how we viewed our task. It became clear that if the church was serious about the concerns encompassed by the Bishops' Call that it would call for considerable work on the theological understandings we brought to the issues. In what sense did the American church operate with a kind of theological imperialism that often undercut our efforts to move away from narrow, nationalistic responses to peace and self-development issues. What new theological voices in the world church needed to be lifted up and given wider circulation in the church? Theological renewal became a companion to our efforts in other areas. We found ourselves urging not only a re-examination of issues, but a "re-visioning" of theology by which we meant a viewing of our traditional faith resources through new eyes.

Although we were stimulated in new directions by contact with the theological communities, it seems clear that influence ran in the other direction as well. We made an effort to contact and engage concerned persons in all of the theological seminaries of the church and found there an open reception to our concerns. Many new courses were added to the theological curricula and many already existing courses were given new life and focus. Several seminaries undertook special focus programs relating to the Bishops' Call. Most extensive was the adoption of an entire curricular theme for a three year period at the School of Theology in Claremont. The eagerness with which faculty, staff, and students at the seminaries engaged in discussions and creative action has convinced us that the general church boards and agencies have too seldom engaged the resources of the theological communities in the church, at least not in any systematic fashion. We feel that we broke important ground here and hope fervently that this initiative will be taken up by others in the coming quadrennium.

'Call' Activities Held in Conferences

Other lasting actions are predictable in the Annual Conferences and episcopal areas. So many diverse events happened that never were reported to the staff of the Call that we can only count on the detailed review by GCOM and by the research done by Michael McIntyre in the coming months to begin to put together a more complete picture. Nevertheless, we do know of some representative kinds of activities which, presented in part, can give some sense of the whole.

For example, the Missouri Conferences have joined up in an area-wide rally for the past two Thanksgivings. Bishop Goodrich has referred to these meetings as "Thanks-Givings". Missourians

gathered relief goods and provided animals for shipment to designated projects through the Heifer Project and *at the same time* they carried out platform presentations which helped people think beyond the relief of immediate need to the long-range development concerns that can be considered part of the self-development of peoples. The educational process and its benefits can hardly be measured at this early point, but Missourians themselves foresee the value of continuing an annual event which helps people respond to the claims of the hurt of the world and to the need for the establishment of justice.

In Wisconsin, a model of grass-roots education has been worked out by local leaders which has found the Call being taken into many district workshops and from there into many local churches. In addition, conferencewide events have given wide exposure to the concerns addressed by the Call. Some Wisconsinites have remarked that their experience in thinking about justice, liberation, and the self-development of peoples was valuable to them as they tried to make a suitable response to the difficulties related to the Menominee Indian situation. To have persons in local places who can articulate the concerns shared the whole world round in Christian communities and by communities of other living faiths is a salutary reality. We would not hope for more than this.

In the Western Jurisdiction, several Annual Conferences took advantage of the field service available through the United Methodist Seminar Program on National and International Affairs. Mark Sheldon, travelling throughout the jurisdiction on invitation, willingly represented the Bishop' Call in the many innovative workshops which he helped lead. Also, students at the School of Theology at Claremont, in connection with the work of Professor Dean Freudenberger, created new forms of international affairs education in cooperation with the conference office Peace Center. The involvement of theological students as an integrated part of a conference program seems to us to bear special importance.

North Carolina, Western North Carolina, and South Carolina Annual Conferences teamed up for a major tri-area consultation on the themes of the Call in April, 1975. Nationally known speakers were asked to address several key themes and then a series of follow-up local, district, and conference actions were designed.

The Wyoming Annual Conference worked early on to train a conference leadership team. Using a simulation game, *Dangerous Parallel*, they worked to understand the nuances of international power strategems and to assess the kind of role the USA plays as

a dominant force affecting matters of justice and self-development throughout the world.

In Bombay, India, members of the Annual Conference worked out their own response to the Call by issuing "A Call for Peace and Justice" in cooperation with the Bombay Christian Council. Local needs were described as being connected to larger world issues, yet the specificity was never lost. Subsequent work in Bombay seems to illustrate that the Call for Peace and Justice helped focus concern.

These brief examples of the kinds of things that can be done and were done are not, obviously, comprehensive. They do show, however, the variety of responses that were/are possible. But there is a hidden story in these examples. In every one of the instances listed here as well as in countless places everywhere, there were those who were not prepared to see the Church grapple with these issues. There were and are those who find the "good news" to be bad news. What this meant was that struggles had to be joined, arguments and embarrassments had to be endured, conflicts had to be accepted and worked through, and, in certain instances, the house had to be divided. Perhaps the single most important observation to make about the Call in retrospect is not that it got so little attention, but rather that it was the beneficiary of the courage and tenacity of women and men in our denomination who have heard the good news and who will accept no substitutes.

In all the examples listed, it should be noted that the Call never handed down a prescription of what should be done, taught, and said. In all instances, local initiative and definition of issues were the heart of the Bishops' Call. Precisely because the issues were local, and therefore acutely felt, the going was slow. On balance, though, we think that self-generated issues provided a greater amount of learning than any package that we could have defined and designed. The broad spectrum approach of the Bishops' Call which enumerated "the enemies of peace" did not, in any case, lend itself readily to interpretation. People needed and demanded "handles." That they could and did generate them locally was a benefit.

There were occasions when locally designed programs seemed to counter the intent of the Call. For example, one Annual Conference studied a document on population which had been produced by a group favoring, in effect, policies of genocide. Clearly, they had taken appropriate local initiative. Clearly, they were trying to see international issues in their local place. But, the analysis so ran counter to the insight of the U.N. Population Conference in Bucharest which had said that the crisis itself was a

part of the network of underdevelopment and maldistribution of the world's resources. Genocide, or the termination of life of a particular race or group, was clearly not the best solution that could be offered. Yet, to compound the problem further, this same Annual Conference had been strong in lobbying for anti-abortion positions. The irony of the contradiction was never pulled out and interpreted so far as any public record of that conference's actions shows. On balance, we were willing to run the risk of such action/education even so, but it would have been helpful to have had more access to the process of constituency education in that conference.

Related to this matter of constituency education, we should note the shift in outlook within our own denomination. When the Call came into being in 1972, it seemed that any national agency or group which "handed down" a program would be criticized and that the program would be virtually ignored or rejected. This mood made us keep hands off and respect the drift toward decentralization in The United Methodist Church. But in the time of the Call, the whole viewpoint began to change perceptibly. "Tell us what we are supposed to do with the Call." "Print up booklets or something." In the Call, we received all kinds of pleas, blunt suggestions about our administration, and outright demands that we had to respond in some fashion. Thus, the annual report of the Call in early 1975 took the form of a listing of some thirty-three different issues in which we were investing our time. In effect, we asked the denomination to make these priorities its own. We thought this was a decent compromise. It gave some hint of a clear agenda, but it left implementation of the Call up to local agendas. This seemed to relieve some of the anxiety which was building up. But we are left to wonder with others in the denomination, "Did we really mean it when we encouraged the drift toward local initiative in programming? Could the Church really sustain its commitment to autonomous program?"

One of the Coordinating Committee members of the Call commented on this in a memorandum: "Some significant steps have been taken in model building locally, but much remains to be done. Before too much time and energy are devoted to exploring what people can do and how they can do it, we must deal effectively with the issue of *why* we should be concerned or do anything. A first step in constituency education must be to work with each other to come to terms with the reality that the Gospel of Christ calls us clearly and unmistakably to deal with the issues of justice, peace, and development. The proportion of persons in a given congregation who see these issues as their own and their church's is often discouragingly small, perhaps 5 percent to 10

percent at best. Efforts must be made not only to help the committed function more effectively, but also to nurture in the church a deepened commitment among more of the people to the difficult and troublesome challenges of our age. Failure to address this task will leave the church in the frustrating and destructive stance of repeatedly building in sand . . . Persons with a sense of concern and direction must be encouraged and strengthened to function as effectively as possible." By the time the final days of the Call had come around, it was increasingly asking the questions of Christian education, of value formation, and of commitment to discipleship. With many others in the Church it has come to see the complexity of the task before us all.

*Split Noted Between
Social Action, Devotion*

The Committee member made a further comment in this memo which should be shared: "Serious attention needs to be given to the pervasive split between social action and personal devotion in the church. The nature of the Gospel and the demands of our age no longer permit the isolation of one from the other or, even worse, the playing off of one against the other. The Call, in lifting up the church's struggle with injustice, violence and oppression, has 'called' us again to the awareness that an appropriate Christian stance in our world incorporates worship, prayer, study, action, struggle and renewal; all in the context of God's activity in and for the whole creation."

Bishops' Call staff person, Michael McIntyre, joined Board of Discipleship's Chester Custer at Methesco in September, 1974, for a one-month intensive look at how evangelism and social justice were related. Students in that intensive course reported gratitude at finding a framework in which to create their own ministry. This emphasis on the wholeness of ministry kept coming back as a pronounced sub-theme (maybe even a main theme) of the Bishops' Call. Indeed, persons in many sectors of the denomination were struggling to keep this wholeness before us all.

One important location for such a venture in seeing ministry whole was found in the Peace Education Task Force of the Northern Illinois Annual Conference. In cooperation with the Bishops' Call, that annual conference group made direct approaches to the Program-Curriculum Committee in Nashville about the possibility of designing a set of "peace education guidelines." They found willingness to enter into such an arrangement and for the following two years (from inception to completion) frequent communication and occasional meetings

have joined to form a set of *Peace Education Guidelines* adopted by the Program-Curriculum Committee at its December, 1975, meeting. These guidelines have been circulated by the Board of Discipleship officers connected with the project and are in the public domain of the church. It may be the case that we are the only Protestant denomination to have a *formally adopted* set of editorial guidelines on peace education. If there are others, we are not aware of them and in any case, our work represents original thinking on the subject. But more significantly, the guidelines themselves link together the many facets of the church's mission and ministry. They are *whole* guidelines. We don't need to exhibit a false modesty as a denomination about this major contribution to peace ministry, it seems to us.

(Bishops' Call staff persons and officers have worked ecumenically, too, with Friendship Press. James Armstrong wrote the 1975-1976 study booklet, *A Nation Yet to Be*. Michael McIntyre was one of three authors who joined together to create Friendship Press's *Peaceworld*, the 1976-1977 study booklet. Both writings carry central themes of the Bishops' Call for Peace into a wider ecumenical setting.)

But if we can point with some justifiable satisfaction to some progress in the area of peace education, it became clear early in the Call that we had still, as a denomination, a lot of undone work in the matter of sorting out our own thinking about the place of aid/relief/charity in relation to justice/liberation/self-development. Obviously, the two sets of issues are not equal to each other nor have they the same political and ecclesiastical implications. They may, in fact, act in opposition to each other when given specific content. The summer of 1974 included the termination of the executive of Church World Service. The issues which led to the termination were partly over a conflict of interpretation about the role of CWS. Should it engage primarily in justice or service? The article prepared in part by a Call staff member, "The Politics of Charity" (*Christian Century*, September 18, 1974) attempted to unravel some of the nuances of the issue contained in the CWS conflict. But more than this, the article provided a set of questions to be asked within our own "family" about some of our own assumptions about charity vs. justice. We were able to create further debate in our own circles which led us to evaluate some of our own approaches. The Call followed the impetus caused by the *Century* article by holding further explorations about Food for Peace (PL 480), and it was able to demonstrate in the meeting held in Washington, D. C., May 15, 1975, that serious questions could and ought to be asked about our cooperation with a federal program which had the twin effect of creating

dependencies in the countries it wanted to help and of creating a mechanism for clandestine transfer of military funds. Should the Church entertain the notion that it can cooperate with a program that is so designed? The Call placed that question in front of the church and it is the case that many women and men heard it and continue to ask it and the related questions it raises. Moreover, many persons have concluded that relief/aid/charity are not neutral; that they are, in fact, highly politicized and that the Church must be able, at the very minimum, to detail all the intricacies of what it is doing if it is going to continue to do it.

As the Call dug deeper into the relief/aid/charity syndrome, the self-understanding of the United States of America came clearer. Thus, the Call turned to "nation-worship as an enemy of peace" as a major focus. Looking at our nation's economic system, its dependence on military spending for local economies and its missionary zeal for outward expansion seemed likely places to start, and much of the Call's work reflects research and reflection on these related issues. But to make things much more concrete, the Call looked with close scrutiny at the societal sectors which pay most for the American Dream, the minorities and the middle class. The Call sponsored a consultation on December 15, 1975, at Temple University called "The Crisis of the Middle Class" under the general direction of John Raines, professor of religion at Temple. Out of that meeting one could see many connected facets of the crisis in the U.S. economic system as it is presently construed. Apparent affluence has been the result of a rapidly expanding GNP over the past three decades. Now, however, we appear to be at the end of that epoch in U.S. history and are entering a period, instead, in which the growing affluence of other nations competing (and able economically to compete) for the same limited resources, the ability of the commodity-producing nations to exercise sovereignty over their own resources and the uncertain limits of the carrying-capacity of the biosphere itself all conjoin to curb the rapid expansion of the GNP on which our illusions of upward mobility and success have rested. The implications of this for U.S. citizens and for other affluent nations are such that we can see that the church has an entirely new interpretive agenda ahead of it. Apparent stock-market stability, currently under the stimulus of military and pharmaceutical spending in an election year, should not obscure the deeper underlying international reality described earlier in this paragraph. What understandings can the Church bring to this set of facts and interpretations? In many ways we have only begun to perceive the vast changes lying ahead. John Raines and others like him working on the middle-class issues are like advance

scouts going out ahead to look around. What they are coming back to tell us is neither overdramatic nor groundless. It does say that we have more work to do in preparing our people to live in a time of redistributed resources; redistributed both by choice and necessity. To be frank about it, the church has to take responsibility, it seems to us, for the political education of its constituency, for it is in the nature of ministry itself: one way of loving people is to help them understand the forces which shape their lives. Political education is not brainwashing; it is a ministry of loving people enough to open up the implications of Luke 4:17-18, to show where power and privilege work against the establishment of justice, and to announce a Year of Jubilee in which economic, social, and political relationships are renewed. It is to be disturbed and intrigued by Christ's presence in a world of power and the power of weakness.

A Look at Native Americans

We might begin this effort as a denomination by looking at our own indigenous U.S. problem, the problem of the Native American. It is an original problem in this land, antedating, even, the arrival of indentured servants and slaves. The crisis of the Native American communities is the issue which can make us perceive mission and ministry in brand new ways if we are willing to open it up and learn what is there. Racism, sexism, classism, ageism, and economic imperialism are the legs on which the crisis rests. Amelioration and assimilation are the twin false prescriptions ordered by those holding power. If the church in America is searching for the primal issue which contains every contradiction of our way of living, the American Indian crisis is the one. The unravelling of it as connected to the unravelling of the related crises in all other minority communities can be the beginning of a new kind of wisdom in our mission and ministry. If we can see that our colonization of American Indians is a paradigm of our colonization of ethnic groups, of Puerto Rico and the Marianas, not to mention our continuing attempts at re-colonization of raw material producing countries through the twin powers of the CIA and the multinationals, then perhaps we can begin to get a "handle" on the way we have been silent, and thereby, violent in the face of injustice which we have, as a nation, generated. These are the kinds of observations that seem to loom large in three and one-half years of reflection on the issues of the Call.

The work of the Call has continued to stress the viewpoint that racism, sexism, ageism, classism, and economic imperialism are fundamentally related and that a problem is not fully analyzed when only one of these components is considered.

In that regard, we have found our relationship to the Commission on Religion and Race and the Commission on the Status and Role of Women to have been productive only at those points where a full analysis is joined. The tendency for minority groups to fight internally over whose oppression is worse is diversionary and divisive. Dominant groups welcome this diversion and exploit it, thus exacerbating what is already a bad situation. We have welcomed all occasions in which we could work with the Commissions at those points where they are able to share their issues. It is clear that both of these Commissions have been saying this to the Church, and we join with them in the Call in trying to work for this kind of complete agenda.

As the Bishops' Call for Peace and the Self-development of Peoples "winds down" its stewardship of some of the issues before the Church, it should go without saying that the issues are still there and that the denomination is still called on to continue the concerns. Many were hard at work long before the Call came into being and they will be there when the Call is gone. Still, it seems that we needed the focus of the Bishops' Call, inadequate and imperfect as it was, to help pull things together these past few years. World hunger issues now capture the headlines and with them comes the overwhelming suspicion that it could be so easy to lapse back into relief/aid/charity solutions when we know, however dimly, that more is required than that first step. Human rights issues also are on the ascent in public consciousness and we would like to think that our work in the Bishops' Call has been at that agenda even without explicit human rights resolutions. We close our time with the question, "Will the Church really pick up the strands that the Call tried to lay out?"

And we also close our time with this prayer: "Grant, O Lord, that we may see our work bear fruit. And if we may not see it, grant that it may bear fruit anyway. AMEN."

Members of the Coordinating Committee on Peace and the Self-development of Peoples responsible for this report are:

Ralph Dodge	Joe Keys
Mia Adjali	Michael McIntyre
Bruce Birch	

CONTINUING COMMISSION ON THE BLACK COLLEGES

(Note: General Conference action on this report was by virtue of the adoption of Committee on Higher Education and Ministry Report No. 163; see *Journal*, page 1503.—Editor)

I. The Continuing Commission:

A Statement of Accountability and Purpose

The General Conference of 1972 created this body by approving the following:

The Commission recommends that the Continuing Commission on the Black Colleges be established for the quadrennium 1972-76 to carry on the study of the problems examined in this report, including finance, location, and possibility of merger, church relationship, and governance. The Commission recommends that a full-scale report with recommendations be presented to the General Conference of 1976.

In fulfillment of these mandates and in arriving at its recommendations and findings, the Continuing Commission on the Black Colleges has had full access to the counsel, records and research services of the Division of Higher Education of the General Board of Higher Education and Ministry and the full cooperation of the twelve black colleges historically related to The United Methodist Church. It has, to the best of its knowledge and ability, reached its own decisions and presents this report, the product of its own judgments.

The Continuing Commission has made full use of the data and recommendations of its predecessor commission, including the extensive study of Dr. Daniel C. Thompson, *Black Methodist Colleges at the Crossroads*.

In addition to these data, the Continuing Commission made its own review of the major recent studies of the position and role of black colleges in American culture.*

In its study of each college the commission—

1. heard a presentation from the president and other officers of each college, followed by questions and discussions.
2. sent select teams of its own members, sometimes with

*1. Bowles and Decosta, *Between Two Worlds* (McGraw Hill, 1971).

2. Carnegie Commission, *From Isolation to Mainstream* (McGraw Hill, 1971).

3. Earl McGrath, *The Predominantly Negro Colleges and Universities in Transition* (Teachers College, Columbia University, 1965).

4. Thomas Sowell, *Black Education: Myths and Tragedies* (New York: David McKay Co., 1972).

5. Ann Jones, *Uncle Tom's Campus* (New York: Praeger Publishers, 1973).

6. Daniel C. Thompson, *Private Black Colleges at the Crossroads* (Greenwood Press, 1973).

7. Allen B. Ballard, *The Education of Black Folk* (New York: Harper and Row, 1973).

8. James P. Brawley, *Two Centuries of Methodist Concern* (New York: Vantage Press, 1974).

co-opted experts, for site visits to each college, meeting officers, faculty, students, trustees, other church representatives, *et al*, in two days of intensive assessment, including review of requested data prepared for the commission by the college, other documents of report and self-study, publications and in-house journals, supplemented by formal and informal discussions. Full written and oral reports of each visit were made to the entire commission, followed also by questions and discussion.

3. held several of its sessions on campuses of these colleges, giving members wider acquaintance with and sense of these colleges.
4. ordered research by staff to clarify or supplement its observations before judgments were made. Among these separate research documents were a study of effective models for black higher education in The United Methodist Church, possibilities of geographical mergers, enrollment histories, demographic probability profiles of each college area, budget management histories, plant values profile and projections, faculty productivity profiles correlated with unit costs, and other less extensive studies to clarify specific issues before the commission. Product of this research was provided each member of the commission with access to the researcher.
5. ordered preliminary drafts by committees and by staff of segments of its report for thorough early review prior to preparation, revision, and editing of its full report.

Having disciplined itself to such study and review, the Continuing Commission has reached its decisions and judgments openly and makes this report to the General Conference of 1976 reaffirming its deepest conviction that what The United Methodist Church does in these colleges thrusts it further toward fulfillment of its call to reclaim, reconcile and release for their own missions and services every human being in the whole earth.

Ernest T. Dixon, Jr., Chairperson

Thomas K. Kim, Secretary

Continuing Commission on the Black Colleges
of The United Methodist Church

II. Recommendations and Resolutions

The Continuing Commission on the Black Colleges recommends to the General Conference of 1976:

WHEREAS, the Methodist Episcopal Church organized the Freedmen's Aid Society in 1866 for the purpose of providing

educational opportunities for the manumitted black slaves, and

WHEREAS, the Freedmen's Aid Society and the Methodist Episcopal Church, South established nonsegregating and unsegregated colleges for the primary purpose of educating black people, and

WHEREAS, the Freedmen's Aid Society, after having helped the West Texas Conference of the Methodist Episcopal Church establish one of the schools, later assumed responsibility for the same, and

WHEREAS, the black colleges made a significant contribution to racial progress in America and have played a unique role in advancing democracy, and

WHEREAS, people called United Methodist through the years have reaffirmed their commitment to these institutions through the Race Relations offerings, the Negro Colleges Advance, and

WHEREAS, the General Conference of The United Methodist Church in 1972 reaffirmed these long-standing commitments by establishing the Black College Fund, now

THEREFORE BE IT RESOLVED that the 1976 General Conference be requested to approve the following legislation:

1. New Par. 918.—Black College Fund. The council shall recommend to the General Conference the sum which the church shall undertake for the black colleges and the method by which it shall be apportioned to the annual conferences in accordance with the provisions adopted by the 1972 General Conference in establishing the Black College Fund. The purpose of the fund is to provide financial support for current operating budgets and capital improvements of the black colleges related administratively to the church. The Division of Higher Education of the General Board of Higher Education and Ministry shall administer the fund according to a formula approved by the General Conference. In the interim between sessions of the General Conference, this formula may be changed as necessary upon recommendation of the Council of Presidents of the Black Colleges and the General Board of Higher Education and Ministry and with the consent of the Council on Finance and Administration. Promotion of the Black College Fund shall be by the Division of Higher Education, in consultation with the Council of Presidents and in cooperation with and with the assistance of the Joint Committee on Communications, the cost being a prior claim against the Black College Fund receipts and within a budget approved by the Division of Higher Education and the Council on Finance and Administration.

2. That the current funds achieved annually be distributed to those black colleges whose eligibility under adopted guidelines of

management, educational quality and measurement by announced objectives shall be precondition of participation. These guidelines shall be revised and administered by the Division of Higher Education of the General Board of Higher Education and Ministry in consultation with the Continuing Commission on the Black Colleges. The distribution shall be on the following formula which was recommended by the Council of Presidents of the Black Colleges and approved by the Division of Higher Education: one sixth of all monies be set aside for capital purposes to be distributed by the Division of Higher Education on the basis of need and matching grants, and the remainder to be distributed as follows: 75 percent assigned equally to each college; 20 percent distributed on the basis of enrollment; 5 percent set aside to be used by the Division of Higher Education to make special grants to the institutions for promising programs of innovation, experimentation and transition.

AND BE IT FURTHER RESOLVED that the 1976 General Conference be requested to approve the following resolutions:

1. That continuing support of the black colleges shall be through the Black College Fund, an apportionment.

2. That the amount of this annual apportionment shall be \$6 million, that full amount being apportioned to the annual conferences on the same formula used in apportioning the World Service Fund. The annual conferences shall apportion the fund to their local churches, on a formula of their choosing, as a priority to be met.

3. That annual conference treasurers remit monthly to the treasurer of the Council on Finance and Administration the amounts received for this fund.

4. That the general treasurer remit receipts for this fund monthly to the Division of Higher Education of the General Board of Higher Education and Ministry for distribution under formula approved by the division and the Council of Presidents of the Black Colleges.

5. That administration and cultivation of this fund be vested in the Division of Higher Education of the General Board of Higher Education and Ministry through the Office of the Black College Fund under the provisions set forth above.

6. That an annual conference may make additional direct and/or designated gifts for current expense purposes to one or more of these black colleges, but only after it has met its full apportioned share of the Black College Fund. In distribution of the Fund to the colleges, adjustment will be made to account for direct and/or designated gifts not in excess of full apportioned share of the annual conference making the gift. There may be

reasonable exceptions to this adjustment, especially in the light of commitments made by conferences historically related to specific colleges, but such exceptions shall be negotiated with the Division of Higher Education prior to implementation. Gifts for capital funds purposes may be made without reference to the restrictions in this section.

7. That there shall be a Continuing Commission on the Black Colleges for the quadrennium 1977-80 to continue the work of this commission and other concerns related to the black colleges. It shall report to the General Conference of 1980.

8. That the Continuing Commission be constituted of 17 members as follows:

a) Three members from the University Senate of The United Methodist Church, to be elected by the Senate;

b) Two members from the General Council on Finance and Administration, to be elected by the Council;

c) Two members from the General Council on Ministries, to be elected by the Council;

d) One bishop, to be elected by the Council of Bishops;

e) Three members of the Division of Higher Education, including the associate general secretary of the Division of Higher Education, the member of the staff working primarily with the black colleges, and the chairperson of the Division of Higher Education;

f) Three presidents of the black colleges, to be elected by the Council of Presidents of the Black Colleges;

g) Three members-at-large, to be elected by the Continuing Commission, among whom shall be at least one youth representative;

h) At least two members of the Commission must be women.

III. Findings

The Continuing Commission on the Black Colleges supports its recommendations by the following findings:

1. That relationship of these twelve colleges to The United Methodist Church is historic and real, mutually effective and openly desired.

2. That none of these colleges has been or is now segregated or segregating. In every sense that they have been effective agents in resistance to and change of segregating laws and customs, they have equally rejected in themselves and their surroundings every movement toward black separatism.

3. That The United Methodist Church has gone as far as it can go in the current period or in the immediate future in a historic

process of merger, relocation, or discontinuance of its black colleges (see Appendix D).

4. That where they are located they provide essential educational ministries for the church (see Appendix B).

5. That demographic studies of school enrollments made by this commission show in every constituent area of these colleges that there are students already in public and private secondary schools in sufficient numbers to provide increasing enrollments in these colleges through 1988. These trends in these specific populations run counter to national statistical projections of declining school enrollments (see Appendix C).

6. That too many black students admitted to traditionally white colleges do not graduate. Some students drop out for the same reasons they leave other colleges; some leave because social situations exert special pressures. Other students do not reach graduation because they do not find available to them the kinds of counsel and special institutional assistance black colleges historically have provided to compensate for general or particular deficiencies in earlier education (see Appendix E).

7. That The United Methodist Church has in these twelve colleges the experience of one hundred and ten years of ministry in liberating higher education of black people. No other institution in our society has equivalent resources. In the late 1970s and in the 1980s this church is faced with opportunity and responsibility uniquely its own (see Appendix F).

8. That The United Methodist Church has black colleges of three general classifications. To fulfill its mission to constituencies it must continue to serve, it will need to develop to their full potential colleges of these kinds: university colleges, liberal arts colleges, and special purpose colleges.

a) University Colleges—A university college provides some of the opportunities and some aspects of the climate students should find in a university. Based in the liberal arts, its degree programs should be prerequisite to graduate and professional studies. The college may offer in a fifth year a master's degree in a limited number of specialized fields.

The distinguishing feature of a university college should be a faculty of such quality that each member would be a leader in his/her field and in the profession of teaching. Teaching, research and publication should be of a standard expected in universities of high quality.

Without neglecting career needs of students, a university college will concentrate on leadership anticipated in the long-range requirements of graduate and professional studies.

b) *Liberal Arts Colleges*—The educational program of a liberal arts college is directed to fundamentals of knowledge and communication. It is based in the philosophy, science and culture of the human family. Its purpose is to provide for each student balanced academic, personal and social development and qualification for a productive career.

In a liberal arts college, quality teaching takes precedence over research and publication, though not necessarily to their exclusion.

In very particular ways the black liberal arts college holds special relation to the community it serves. The needs, interests and cultural experience of black people as they relate to the immediate and historic general experience are treated in curricular and noncurricular programs. Additional attention is given to the needs of adults.

A liberal arts college designs its programs within the requirements of baccalaureate degrees.

c) *Special Purpose Colleges*—A special purpose college may be defined by the precise limitations it puts upon its area of service—a select constituency, a single field or related group of academic fields, an uncommon approach to educational needs of either a limited or broad constituency, or other special educational program designs or services.

Special purpose colleges serve a unique purpose because there are valid human needs and interests which lie outside the reasonable responsibilities or capabilities of either university colleges or liberal arts colleges, but which are the valid province of Christian higher education.

These distinctions are better illustrated than defined.

A college in every respect might be either a university college or a liberal arts college. It might determine, however, that the focus of its attention would be to provide that type of program for men, or for women, or for adults beyond the usual college age, or for some other particular group.

A college might elect as its special ministry to provide, within the usual limits of an associate of arts program, training for career opportunities to give primary attention to students who otherwise would have no prospect of college training, enabling some to continue in baccalaureate programs elsewhere.

A college whose programs are directed entirely to professional education in medicine and related fields obviously is a special purpose college.

That among these twelve black colleges one is in fact a university

college, nine are liberal arts colleges and two are special purpose colleges.

A college in either category should not be permanently restricted to it, but might elect to make careful transition to another category. In such case, it should be assisted through the Division of Higher Education with counsel and funds.

9. That receipts by the colleges from the Black College Fund during the first three years of the quadrennium, 1973-1976, have represented 10 percent of total educational expenditures and 36 percent of private gifts and grants; in some instances these receipts represented as much as 85 percent of unrestricted gifts and grants; in all instances they provided highly significant improvement in cash flow, an important factor in fiscal management (see Appendix G).

10. That inflation reduced the impact of improved support, but without support provided by the Black College Fund, some of these colleges might not have survived the current quadrennium. All have achieved further gifts and grants because of stability provided by the Fund (see Appendixes G and H).

11. That these colleges, under intensive scrutiny for these eight years, have demonstrated that they are operated responsibly in systems of accountability for entrusted funds and for educational mission. They function in continuous accountability to regional accrediting agencies and to The United Methodist Church through the Division of Higher Education and the University Senate (see Appendixes H and I).

12. That governance continues to be a matter of concern. Some of these colleges have complicated charter provisions reflecting historic relationships with conferences and with other boards and agencies. These sometimes reduce current effectiveness. Little change has been made during the current quadrennium. The Division of Higher Education, with the Council of Presidents of the Black Colleges, is giving attention to the legal and quasi-legal concerns involved and should continue to provide expert counsel to the colleges, especially with reference to composition, role and effectiveness of boards of trustees.

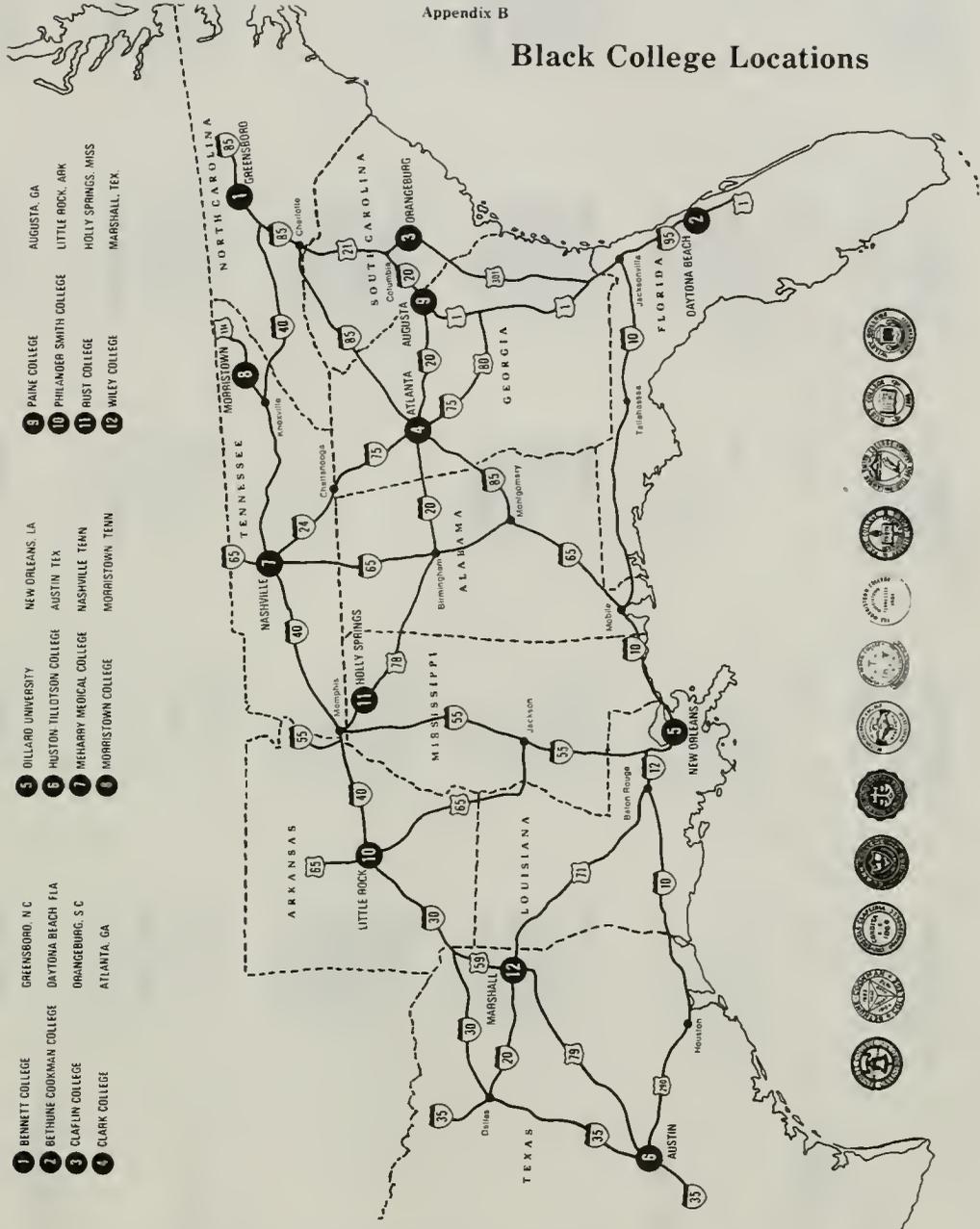
In conclusion, these studies have reaffirmed in these commissioners the deepest conviction that *what The United Methodist Church does in these black colleges thrusts it further toward fulfillment of its call to reclaim, reconcile and release to their own missions and services every human being in the whole earth.*

IV. Appendices

(Note: Appendix A of the report was a listing of the membership of the Continuing Commission on the Black Colleges.)

Appendix B

Black College Locations



- | | | |
|----|-------------------------|----------------------|
| 1 | BENNETT COLLEGE | GREENSBORO, N. C. |
| 2 | BETHUNE COOKMAN COLLEGE | DAYTONA BEACH, FLA. |
| 3 | CLAYTON COLLEGE | ORANGEBURG, S. C. |
| 4 | CLARK COLLEGE | ATLANTA, GA. |
| 5 | DILLARD UNIVERSITY | NEW ORLEANS, LA. |
| 6 | HUSTON-TILOTON COLLEGE | AUSTIN, TEX. |
| 7 | MEHARRY MEDICAL COLLEGE | NASHVILLE, TENN. |
| 8 | MORRISTOWN COLLEGE | MORRISTOWN, TENN. |
| 9 | PAINE COLLEGE | AUGUSTA, GA. |
| 10 | PHILANDER SMITH COLLEGE | LITTLE ROCK, ARK. |
| 11 | RUST COLLEGE | HOLLY SPRINGS, MISS. |
| 12 | WILEY COLLEGE | MARSHALL, TEX. |



Demographic Probability Profiles

	Bennett	Bethune- Cookman	Clafin	Clark	Dillard	Huston- Tillotson
Average Enrollment	593	1,199	738	1,146	972	742
Percent from Metro Area	8	28	27	31	49	25
Percent from State	42		93	59	63	57
Current Area Enrollment						
<i>High School</i>						
Metro-Black	3,796	1,578	4,933	30,729	3,590	2,243
White	3,896	7,249	1,094	72,983	21,608	12,129
State-Black	130,866	—	99,100	112,908	93,744	78,471
White	215,827	—	145,207	190,313	136,103	381,095
<i>Junior High</i>						
Metro-Black	3,021	1,874	**	5,029	**	1,603
White	3,083	7,501		25,751		6,402
State-Black	113,873	—		18,588		105,129
White	180,069	—		67,627		443,704
<i>Elementary</i>						
Metro-Black	8,586	4,178	7,478	59,812	10,753	4,839
White	8,713	14,053	2,828	130,557	56,328	18,433
State-Black	194,746	—	159,671	212,735	269,505	223,522
White	340,116	—	223,936	340,529	438,000	815,652
Blacks in General Population						
City	40,633	14,213	5,484	310,632	323,776	32,270
County	63,704	23,893	38,332	237,439	267,308	32,270
State	1,126,478	1,041,651	789,041	1,187,149	1,086,832	1,399,005

	Paine	Philander Smith	Rust	Wiley	Morristown*	Meharry*
Average Enrollment	712	646	666	521	159	579
Percent from Metro Area	39	56	33			
Percent from State	80	86	72			
Current Area Enrollment						
<i>High School</i>						
Metro-Black	5,125	2,019	1,631	1,519		
White	8,908	2,882	664	2,446		
State-Black	112,508	22,101	—	78,971		
White	190,313	73,990	—	381,095		
<i>Junior High</i>						
Metro-Black	3,514	1,921	2,338	1,874		
White	6,059	1,865	1,131	2,424		
State-Black	18,588	27,849	—	115,127		
White	69,627	93,235	—	443,704		
<i>Elementary</i>						
Metro-Black	12,491	6,373	2,091	3,212		
White	17,581	5,816	1,012	4,555		
State-Black	212,735	54,563	—	223,522		
White	340,529	182,668	—	815,652		
Blacks in General Population						
City	70,418	59,770	3,389	8,009	1,776	96,210
County	48,624	58,402	14,891	16,490	2,086	87,851
State	1,187,149	352,445	815,770	1,399,005	621,261	621,261

* Morristown and Meharry, by the nature of their programs, draw students from a national constituency.

** Since there are very few junior high schools in these two areas, the total student population was classified as high school and elementary.

Appendix B, see page 1955.

Appendix C, see pages 1956-1957.

Appendix C continued

Explanation: The figures on this page represent the average number of black students in a class coming out of the public schools. These figures are based upon actual enrollments as shown by the figures in Appendix D.

Institution	1974	1986
Bennett	1,298	1,513
Bethune-Cookman	516	654
Clafin	987	1,068
Clark	7,126	8,259
Dillard	1,163	1,186
Huston-Tillotson	692	868
Paine	1,231	2,082
Philander Smith	788	942
Rust	408	596
Wiley	413	635

Appendix D

Mergers and Relocations

1952—Merger of Samuel Huston College and Tillotson College to form Huston-Tillotson College, Austin, Texas.

1941—Clark College was relocated and became part of the Atlanta University Center, Atlanta, Georgia.

1930—Straight College and New Orleans University were merged to become Dillard University, New Orleans, Louisiana.

1923—Cookman Institute of Jacksonville and Daytona Normal and Industrial Institute were merged. In 1929 they became Bethune-Cookman College, Daytona Beach, Florida.

Closings

1935—Walden College (1866-1935) closed, Nashville, Tennessee.

1925—George R. Smith College (1888-1925) closed, Sedalia, Missouri.

1923—Central Alabama College (1866-1923) closed, Huntsville, Alabama.

1917—Virginia Collegiate and Industrial Institute (1892-1917) moved to Morgan College, Baltimore, Maryland. Cf. 1937 below.

Transfers

1937—Morgan College (1866-1937) was transferred to the state to become Morgan State College, Baltimore, Maryland.

Many of these colleges, those existing as well as those no longer operating, represent series of earlier merger with and absorption of other institutions.

Nearly all of them had operated elementary and preparatory departments, some as late as the 1950s, because public schools were either inadequate or unavailable.

Appendix E

**Baccalaureate Degrees
Granted to Black Graduates by
Black Colleges and
Other Four-Year Colleges**

The baccalaureate degree is prerequisite to graduate and professional studies and essential for access to careers in many professions, businesses, and other areas.

In the United States in 1974, according to studies by the American Council on Education, in all four-year colleges and universities black undergraduates enrolled were 386,000. Of these, 165,000 were in 86 historically black colleges and 221,000 in some 2,000 other colleges and universities (enrollments estimated).

	Senior Colleges and Universities		
	All	Historically Black (86)	Others (2,000)
Black			
Undergraduates	386,000	165,000	(42.75%) 221,000
Baccalaureates			
Granted	48,000	25,000 *	(52.08%) 23,000
Average Black			
Enrollment		1,918.65	110.5
Average Baccalaureates			
to Blacks		290.7	11.5

*Actual enrollment 25,094; up from 15,728 in 1966.

Note: Statistics drawn from a summary statement presented to Dr. F. David Matthews, Secretary, Department of Health, Education and Welfare, Washington, D.C., by the National Association for Equal Opportunity in Higher Education, 2001 S. St., Washington, D.C. 20009, November 4, 1975.

Appendix F

Higher Education Of Black People

There are 42 church-related senior colleges and universities located in 14 states. Of the 42 institutions, 11 are related to The United Methodist Church:

- | | | | |
|------|--------|------|------------------|
| 1866 | Rust | 1876 | Meharry |
| 1869 | Clafin | 1876 | Huston-Tillotson |
| 1869 | Clark | 1877 | Philander Smith |

1869	Dillard	1882	Paine
1873	Bennett	1904	Bethune-Cookman (Cookman 1872)
1873	Wiley		

thirty-one are related to 16 other denominations.

There are 14 church-related two-year colleges. Of the 14 institutions, 1 is related to The United Methodist Church:

1881 Morristown

Appendix G, see pages 1970-1971.

Appendix H, see page 1969.

Appendix I, see pages 1972-1973.

Appendix J

INSTITUTIONAL PROFILE

Guidelines for Support

Guidelines for participation in and benefit from general church funding are established by examination of norms for a number of criteria of performance among institutions whose aim is to cope successfully with today's environment. These guidelines are intended to help the institutions manage themselves better and to insure maximum returns on the investments of the church dollars in these institutions.

Data from a wide variety of institutions with similar functions were used to develop the norms so as to create a bank of distant early warning signals against which all the institutions may check themselves. These guidelines will be reviewed annually by the Division of Higher Education to make the necessary adjustments for any changes in the economy.

Since institutions will vary in the degree to which they achieve or fall below the advisable norms, a two-year period—July, 1976, to July, 1978—will be used to monitor these successes and failures before a decision is made to withhold support funds. It should be noted, however, that any institution which makes little or no discernable progress toward achieving these norms may risk losing support funds during the trial period.

In many of these guidelines, quantitative criteria are set forth that are fairly straightforward and readily interpreted; however, some sections contain qualitative criteria requiring objective and independent judgment. Because evaluation of these qualitative criteria is needed, a two-stage evaluation will be used.

Evaluation—Stage I: Based on its annual reports to The University Senate for the years 1969-70 through 1974-75, each institution seeking general church support shall be evaluated according to the quantitative norms described in these guidelines.

Evaluation—Stage II: Following the first stage, qualitative judgments will be developed by the Continuing Commission on the Black Colleges by visitation during the academic year 1976-77. Concurrently, interpretation of quantitative characteristics can be proposed. The latter will be especially useful for the special cases of Meharry and Morristown whose financial and other parameters are not generally comparable to the four-year institutions.

Each institution, with the assistance of the division, will be asked to develop detailed three-year projections identifying the quantitative goals to be achieved in all categories of the guidelines. These projections should include plans for a full-scale development of both capital and operating (annual) funds. This is proposed so that institutions will not fall into patterns of reliance upon the church as the sole source of gift and grant revenue. These three-year plans will be due October 31, 1976, for review by the Continuing Commission. Without these projections no funding will be processed after December 31, 1976. By October 31, 1976, an evaluation follow-up will be made in the quantitative criteria using the 1975-76 certified audit. Progress will be monitored continuously thereafter by independent evaluation mutually agreed upon by the colleges and the Division of Higher Education. Only those institutions exhibiting satisfactory progress in all categories, quantitative and qualitative, will be eligible for continued funding after July 1, 1978. After this date, annual evaluation of the quantitative norms and biennial evaluation of the qualitative criteria will be required for continued funding under this program of general church support.

Management Guidelines

1. General Goals and Objectives

A. Institutional Life and Mission

1. The institution shall exhibit a significant quality of the unifying collegiate force known as "community." It will be the responsibility of the institution to devise ways of defining this ingredient, systems to measure it, and the means to increase it.
2. The institution shall give evidence that it is concerned with the great human issues and values central to the Judeo-Christian tradition.

B. Campus Environment

1. The institution shall demonstrate that it is a caring institution, with caring manifested in student behavior, faculty and administrative performance and a general high quality environment with good morale and tone.

II. Financial Guidelines**A. Principles and Practices**

1. The institution should have an annual certified audit that reports a balanced budget; i.e., the total expenditures do not exceed the total income for that year. A copy of this audit will be sent to the division.
2. All capital indebtedness should be amortized according to schedule.
3. Grants from federal sources including, but not limited to, student assistance should reflect understanding of available resources and investment of time in securing such funds.
4. With the assistance of the Division of Higher Education, three-year financial projections should be prepared and reported to the division. These projections, including abbreviated budgets, will begin with plans for 1977-80.

B. Revenue: Educational and General

1. Gross tuition and fees income should be a minimum of 45 percent of the educational and general revenue with 60 percent as a goal.
2. Tuition income should not be inflated by unsupported institutional scholarships, grants-in-aid or any form of student assistance beyond a reasonable value of 10 percent of the total tuition and fees income.
3. Endowment income should be of such magnitude as to reflect conscientious investment management and responsible stewardship of resources.
 - a) The goal for endowment income should be at least 5 percent of the educational and general income.
 - b) Endowment income as a norm should be a minimum of 7 percent of the book value of endowment.
4. Balance should be achieved among the several general sources of gifts and grant income. Ordinarily, income derived directly from church sources as annual or general church or conference allocation should not exceed 65 percent of the total of all gifts and grant

income. In calculating percent of dollars from church and from nonchurch sources, restricted funds from federal and state sources may not be included.

5. The management of cash and the volume of its flow through the institution's fiscal agencies are highly significant indicators of institutional health. An important yardstick of this is the amount of interest income (short term) developed by the "Management" of dollars. A goal should be to earn a minimum of 0.5 percent of the annual budgeted income.
 6. The institution should achieve alumni support, as an important item in the annual fund, in the amount of 0.5 percent of the budgeted income. This does not include alumni support earmarked for capital purposes.
- C. Expenditures: Educational and General
1. Within the standard categories of institutional expenditures, actual expenses should be maintained within the following ranges of the educational and general expenditures (these figures represent the average minimum and maximum percentages from a variety of similar institutions):

a) Instruction	44-50%
b) Library	5-7%
c) Plant	12-18%
d) Administration	25-30%

Adjustments can be made in situations where utilities are not charged to specific units or where student assistance costs (and other noneducational expenses) are identified as education and general.

2. Auxiliary enterprises, as a whole, should net a surplus which can be used to defray some educational and general program expense. A desirable goal is a net surplus of at least 3 percent of auxiliary enterprise income. A net zero income may occur when auxiliary enterprises expenditures are inclusive of both interest and principal of the capital indebtedness on all income-producing buildings. If annual deficits occur in this area attention should be given to enterprises such as athletics, food service, snack bar and bookstore in which expenses frequently exceed income.
3. As a general rule, institutions should not expend more than 5 percent of the total educational and general revenue for interest and principal on operating

deficits or for other funds "borrowed" to cover operating deficits.

D. Capital Funds

1. Capital Funds Income

a) Institutional development should produce revenue for capital routinely. While special campaigns are useful, and the practice should be continued, the steady flow of dollars to amortization of capital indebtedness, endowment, plant renovation and other capital uses must be encouraged.

Over a five to ten-year period, a total minimum capital revenue from all sources each year should average 10 percent of capital indebtedness and 2 percent of total capital assets.

b) Capital revenue should reflect balance in the number and kind of sources. An overdependence upon federal and church sources should be scrupulously avoided. The following ranges, based on United Methodist institutions, are indicated:

(1) Federal sources	35-45%
(2) Church resources	20-30%
(3) Other resources	30-40%

2. Capital Indebtedness

a) All capital indebtedness should be described in detail as to project, lender, repayment schedule, interest, and default, if any.

b) Capital indebtedness should not exceed 30% of the total plant value.

III. Personnel

A. Administration

1. The norm for professional administrators, excluding support staff and persons supported by government grants, is one for every 25-35 students (FTE).

2. The norm for administrative support staff, exclusive of those persons employed in the instructional, library, plant and auxiliary enterprise systems, is one for every 25-35 students (FTE).

B. Faculty

1. The recommended norm for faculty (FTE) is one for every 18-20 students (FTE).

C. Students

1. The institution should demonstrate adequate enrollment stability with reasonable occupancy ratio in dormitories. To achieve this goal a feedback system

should be used to assist in the management of the student recruitment program. The recommended norm for dormitory occupancy is a minimum of 80 percent.

2. The institution should exhibit a pattern of student retention which satisfies a basic principle of concern for students. Within the normal time span at least 40 percent of the students who matriculate in any one class in any one year should graduate from the institution.

D. Trustees

1. Institutions of higher education are experiencing major educational and operational changes and these changes are creating new demands on the time and energy of boards of trustees. Persons who serve as trustees should not expect to have passive, quiet roles, nor should they interpret the absence of crisis as an indicator of good health. In view of these conditions each board of trustees is requested to create definitive operational policies which will assure that the intent of the following guidelines is carried out.
2. As a corporate body, a board of trustees is responsible for:
 - a) Declaring the major goals, setting general policies and insuring the integrity of the institution;
 - b) Selecting the president, supporting the chief executive in the execution of his/her office;
 - c) Increasing, preserving and investing the assets of the college.
3. Individual members of a board have the responsibilities of:
 - a) Acquiring and maintaining a comprehensive knowledge of the institution;
 - b) Providing expertise for each member of the board in at least one designated area of responsibility;
 - c) Attending board meetings on a regular basis and participating in policy deliberations (as a norm, "regular basis" should be defined as 75 percent of all scheduled meetings);
 - d) Supporting the college financially and in other ways at levels consistent with individual ability and opportunity;
 - e) Representing the college and exerting influence in its behalf in order to gain friends and support for it.

4. In view of these demands and the changing environment of higher education it is recommended that the board membership be limited to three consecutive terms and that reelection or reappointment to the board be allowed after the person has been off the board for one year.
5. Membership on a board of trustees should be balanced with respect to the various constituencies and the needs of the institution. But in no case should the board allow its membership to deny the institution the support and resources it needs.
6. Each board of trustees should, at least each quadrennium, have its corporate and individual performance evaluated by an external agency.
7. The number of *ex officio* board members should be kept to a minimum. It is recommended that no *ex officio* members be asked to chair major committees.
8. Each board of trustees should be responsible for the identification, selection and training of members who will add strength and quality to the board.

IV. Program

A. Curriculum

1. The institution should offer opportunity for traditional major work only in those departments which average a minimum of 40 student majors. The number of majors in interdisciplinary programs may be used in determining the minimum number of students. Care should be taken not to have pressure placed upon students for untimely declarations of major intent.
2. It is recommended that traditional major programs be composed of courses of study opportunities taught and/or supervised by departments of at least two full-time faculty supported by adjunct or part-time persons.
3. Full-time equivalent faculty should be expected to teach 24-30 semester hours (or equivalent) per year and to be reasonably free of administrative responsibility. Institutions should determine equivalencies and also committee work. In addition, faculty teaching loads measured in student credit hours should generally approximate 550-650 per academic year.
4. Depending upon experience, training and performance, faculty should receive adequate compensation

by means of salary, fringe benefits including retirement income, insurance, and some consideration for professional advancement.

5. There should be evidence in the budget that the instructional program is supported by an adequate allocation for instructional supplies and equipment.
6. Faculty evaluation should show the extent to which improved performance and increased instructional effectiveness have been achieved. It should also indicate faculty sensitivity to innovation and interest in improving their teaching.
7. Attention should be given to continued study of graduates in postgraduate study or in the labor force.

B. The Library

1. All library expenditures, including adjunct audio-visual instructional materials, programmed learning and other extensions of the learning resources function should aggregate a minimum of 5-7 percent of the educational and general expenditures.
2. Library holdings including books, microfilm records, tapes, films and other items should aggregate a minimum 100 such units per full-time equivalent student.
3. It is recommended that library staff develop alternate systems of academic delivery including multimedia, electronic systems, microfilms and related processes within the context of a full learning resources center.

C. Student Life

1. The quality of student life is to a great extent determined by the effectiveness of the administrative personnel and the facilities. The dean of students should be responsible for creating an institutional environment which reflects a concern for good living and study conditions as well as adequate recreational and support systems. It should be the responsibility of the dean of students to give qualitative judgments regarding faculty influence, climate, student personnel services, health services, recreational programs and support facilities; i.e., dormitories, lounges, bookstore, dining room, gymnasium, etc.
2. Bearing in mind the unique background and individual characteristics of each person, the dean should strive to accommodate the needs of all students. It is recommended that special attention be given to the cultural orientation of foreign students and the

programmatic needs of exceptional students. This will require an ongoing evaluation of all cultural, religious and academic programs.

3. Practical experience in a variety of extracollegiate life situations should be well developed. Opportunity for student participation in communications, journalism, government, and other traditional activities should be supported.

V. Plant

A. Buildings

1. The institution should develop with financial assistance from the division a clear, workable, long-range program and schedule for the regular repair and renovation of buildings. The program should include schedules of construction as well as routine and preventive maintenance.
2. The institution should be in full compliance with all federal, state and local regulations and requirements.
3. The institution should make adequate provision for increases in costs of utilities and should prepare estimates of money that may be required if circumstances require changes in sources of energy and power.
4. It is recommended that the institution always maintain a satisfactory level of insurance coverage.
5. The institution should develop alternate plans for generating income sufficient to meet capital obligations. These alternate plans could include arrangements for summer programs, conferences, housing for senior citizens, etc.

B. Grounds

1. It is recommended that long-range projections include plans for extension of grounds, sale of property, or other such indication as will be evidence of thoughtful concern.
2. The institution should demonstrate care of grounds so that in all seasons grounds will remain attractive and well kept.

Physical Plants—Value and Indebtedness

College	Academic and Administration		Auxiliary		Investment		Expansion	
	Value	Indebtedness	Value	Indebtedness	Value	Indebtedness	Value	Indebtedness
1.	\$5,950,000	\$ 376,287	\$7,140,600	\$1,537,713	—	—	\$1,200,000	—
2.	8,164,577	570,000	2,658,489	1,613,000	—	—	—	—
3.	2,898,490	70,000	3,268,510	842,000	1,024,000	270,000	—	—
4.	3,817,185	250,924	2,352,130	1,057,000	—	—	694,734	359,613
5.	3,161,616	781,000	2,661,775	1,996,001	—	—	—	—
6.	3,369,443	854,000	2,285,361	224,000	105,800	—	—	—
7.	4,247,377	—	1,436,454	1,062,512	—	—	—	—
8.	2,996,512	—	862,466	600,000	61,400	—	1,170,825	—
9.	3,222,913	—	1,776,487	1,197,000	—	—	—	—
10.	2,715,523	1,752,023	2,018,617	1,355,000	—	—	—	—
	40,543,636	4,654,234	26,460,889	11,484,226	1,191,200	270,000	3,065,559	359,613
		11.48*		*43.31%		22.67%		11.73%

TOTAL VALUE—Ten colleges: \$71,261,284

College	Health Services	
	Value	Indebtedness
11.	1,110,435	90,000
12.	41,368,492	3,853,297
	83,022,503	8,597,531
		10.35%

TOTAL VALUE—Twelve colleges: \$160,190,199

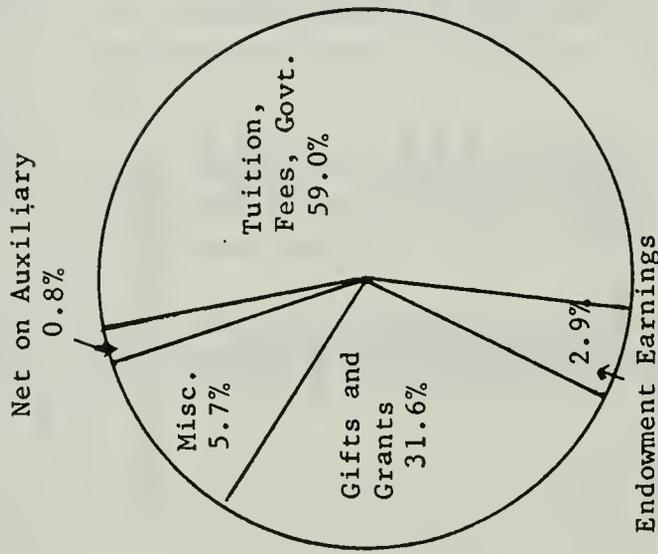
* Auxiliary indebtedness is largely self-amortizing.

Educational and General Income and Expenditures

TEN BLACK COLLEGES

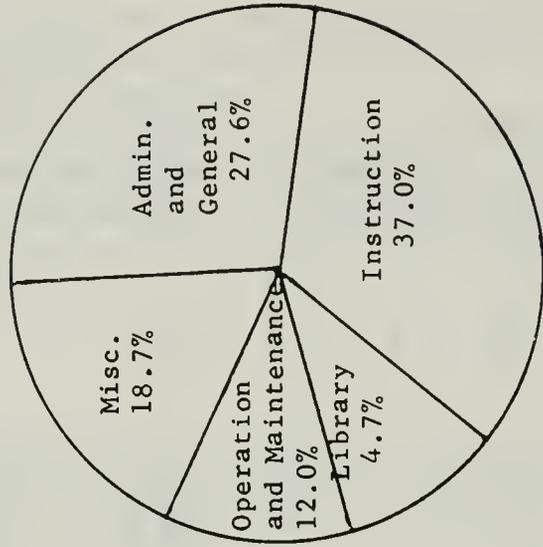
(excluding Meharry Medical College and Morristown College)

Educational and General
Income, 1973-74



	PERCENT OF INCOME	
	Average	Median
Tuition, Fees, Govt.	59.0	60.8
Endowment Earnings	2.9	2.2
Gifts & Grants	31.6	31.3
Misc.	5.7	3.4
Net on Auxiliary	0.8	Loss

Educational and General
Expenditures, 1973-74

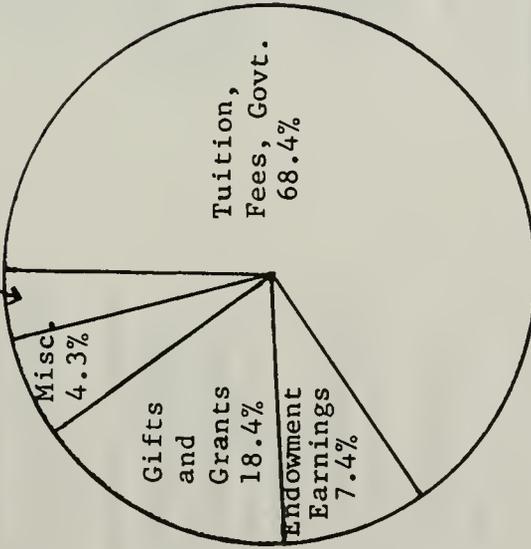


	PERCENT OF EXPENDITURES	
	Average	Median
Admin. & General	27.6	26.9
Instruction	37.0	37.1
Library	4.7	4.3
Oper. & Maintenance	12.0	11.8
Misc.	18.7	18.0

SENIOR COLLEGE AVERAGE
(79 United Methodist Colleges)

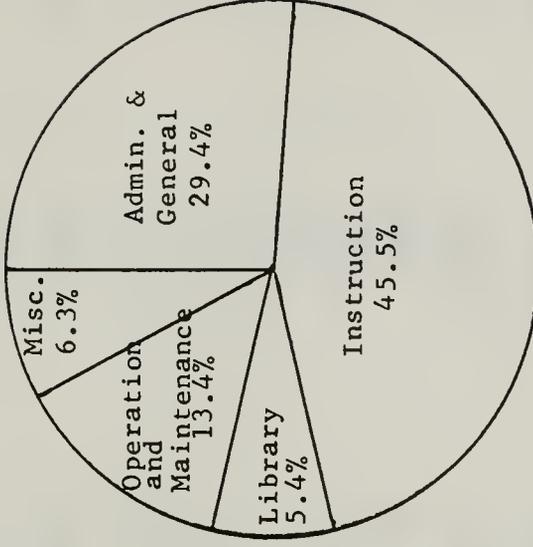
Educational and General
Income, 1973-74

Net on Auxiliary - 1.5%



PERCENT OF INCOME		
	Average	Median
Tuition, Fees, Govt.	68.4	70.2
Endowment Earnings	7.4	6.3
Gifts & Grants	18.4	16.5
Misc.	4.3	3.5
Net on Auxiliary	1.5	Loss

Educational and General
Expenditures, 1973-74



PERCENT OF EXPENDITURES		
	Average	Median
Admin. & General	29.4	27.7
Instruction	45.5	46.8
Library	5.4	5.2
Oper. & Maintenance	13.4	13.4
Misc.	6.3	2.8

Production Profile

Degrees; Credit Hours; Costs
Ten Black Colleges: 1973-74

	Bennett	Bethune- Cookman	Clafflin	Clark	Dillard
Student Enrollment FTE	556	1,174	775	1,291	1,021
Faculty FTE	64	65	50	92	95
Employed Personnel FTE	207	216	106	351	193
Degrees Granted	72	276	150	172	183
Ratio: Faculty/Student	1/8.69	1/18.6	1/15.5	1/14.0	1/10.75
Faculty/Graduates	1/1.13	1/ 4.25	1/ 3.0	1/ 1.87	1/ 1.93
Personnel/Graduates	1/0.35	1/ 1.28	1/ 1.41	1/ 0.49	1/ 0.95
Total Credit Hours Granted	16,736	40,620	28,687	22,391	33,388
Credit Hours per Faculty	262	625	574	130	351
Cost per Credit Hour					
Instruction	48.93	26.09	26.41	70.63	46.24
Instruction & Library	53.74	30.49	31.48	76.66	50.20
Education & General	114.81	68.26	56.24	270.68	91.82
Educ-Gen. & Student Aid	130.08	74.92	79.24	303.60	108.25
Total Current Expend.	158.79	97.07	95.05	339.50	125.56

	Huston- Tillotson	Paine	Philander Smith	Rust	Wiley
Student Enrollment FTE	694	745	553	697	558
Faculty FTE	45	45	49	46	38
Employed Personnel FTE	172	139	80	93	107
Degrees Granted	102	86	125	173	78
Ratio: Faculty/Student	1/12.85	1/16.55	1/11.29	1/15.15	1/14.68
Faculty/Graduates	1/ 2.26	1/ 1.91	1/ 2.55	1/ 3.76	1/ 2.05
Personnel/Graduates	1/ 0.59	1/ 0.62	1/ 1.56	1/ 1.86	1/ 0.73
Total Credit Hours Granted	23,746	24,146	18,219	22,661	14,969
Credit Hours per Faculty	528	537	327	493	394
Cost per Credit Hour					
Instruction	24.59	37.63	21.43	51.11	37.09
Instruction & Library	28.72	40.08	23.14	56.70	48.12
Education & General	96.38	85.24	50.96	100.62	126.80
Educ-Gen. & Student Aid	101.18	127.66	66.73	119.20	152.00
Total Current Expend.	126.47	143.40	79.89	138.26	172.15

COMMITTEE ON CENTRAL CONFERENCE AFFAIRS

Report No.1

Report adopted May 3, 7, 1976, Journal pages 342-344, 525-526.

I. The Central Conferences are integral parts of The United Methodist Church, making up about 10% of its total membership. Nevertheless, the great diversity and special problems due to differences in the political, economic, cultural, and religious situations, complicated by many and varied legal restrictions and rules, made it clear that a special organ within the General Conference structure was needed. The General Conference then created the Commission on the Structure of The United Methodist Church Outside the United States. By the decision of the 1972 General Conference, the Committee on Central Conference Affairs was authorized as a legislative committee and successor to COSMOS, as provided for in Par. 1283 in the Discipline:

“Recognizing the difference in conditions that exist in various areas of the world and the changes taking place in those areas, there shall be a Committee on Central Conference Affairs to study the structure and supervision of The United Methodist Church in its work outside the United States and its territories and its relationships to other church bodies. The committee shall prepare such recommendations as it considers necessary for presentation to the General Conference. All resolutions and petitions related to Central Conferences presented to the General Conference shall be referred to the committee for consideration and the committee shall report its recommendations to the General Conference.

“The committee shall be composed of one bishop, one minister, and one lay person from each jurisdiction who are delegates to the General Conference and named by the Council of Bishops. The chairperson of the committee shall be a bishop. The committee shall meet at the seat of the General Conference. The episcopal members of the committee shall act as the executive committee between sessions of the General Conference.”

II. The Executive Committee of the Committee on Central Conference Affairs has acted in carrying out the decision of the General Conference granting permission for Panama Provisional Annual Conference to become affiliated autonomous churches in Panama and Costa Rica. The Committee has assisted these conferences in this process. In addition, Sierra Leone Annual Conference and Taiwan Annual Conference have also become

affiliated autonomous churches. The Committee as a whole has confirmed the action of the Executive Committee.

III. Recommendations to the General Conference:

A. Renewal of requests granted by former General Conferences.

1. The Africa Central Conference be authorized to elect five bishops, provided that by such election there shall not be more than five effective bishops resident in that Central Conference at any one time during the quadrennium.

2. The China Central Conference be authorized to elect one or more bishops for China, provided that by such election there shall not be more than four effective bishops resident in that Central Conference at any one time during the quadrennium.

3. The Southern Asia Central Conference be authorized to elect one or more bishops for that Central Conference, provided that by such election there shall not be more than four effective bishops resident in that Central Conference at any one time during the quadrennium.

4. That the Philippines Central Conference be authorized to elect two bishops for that Central Conference provided that by such election there shall not be more than two effective bishops resident in that Central Conference at any time during the quadrennium.

5. The Liberia Central Conference be authorized to elect one bishop for that Central Conference provided that by such election there shall not be more than one effective bishop resident in that Central Conference at any time during the quadrennium.

6. The Central Conference in the German Democratic Republic be authorized to elect one bishop for that Central Conference, provided that by such election there shall not be more than one effective bishop resident in that Central Conference at any time during the quadrennium.

7. The Central and Southern Europe Central Conference be authorized to elect one bishop for that Central Conference, provided that by such election there shall not be more than one effective bishop resident in that Central Conference at any time during the quadrennium.

8. The Central Conference in the Federal Republic of Germany and West Berlin be authorized to elect one bishop for that Central Conference provided that by such election there shall not be more than one effective bishop resident in that Central Conference at any time during the quadrennium.

9. The Northern Europe Central Conference be authorized to

elect one bishop for that Central Conference provided that by such election there shall not be more than one effective bishop in that Central Conference at any time during the quadrennium.

10. Any Annual or Provisional Annual Conference or Central Conference already provided for in the enabling acts of this General Conference be authorized to continue during the quadrennium ending in 1980, provided the respective Central Conferences so agree, even though it may fall below the disciplinary membership.

11. The Central and constituting Annual Conferences shall be as follows:

(a) Africa Central Conference: Angola, Central Zaire, Southern Zaire, North Shaba, **Zimbabwe**, Mozambique.

(b) Central and Southern Europe Central Conference: Austria Provisional, Bulgaria Provisional, Czechoslovakia, Hungary Provisional, Poland, Switzerland/France, including the North Africa District, Yugoslavia Provisional.

(c) China Central Conference.

(d) Central Conference in the Federal Republic of Germany and **West Berlin**: German Northwest, German South, German Southwest.

(e) Central Conference in the German Democratic Republic: Annual Conference in the German Democratic Republic.

(f) Liberia Central Conference: Liberia Annual Conference.

(g) Northern Europe Central Conference: Baltic Provisional, Denmark, Finland-Finnish Provisional, Finland-Swedish Provisional, Norway, Sweden.

(h) Philippines Central Conference: Middle Philippines, Mindanao, Northern Philippines, Northwest Philippines, Philippines, Southwest Philippines Provisional.

(i) Southern Asia Central Conference: Agra, Bengal, Bombay, Delhi, Gujarat, Hyderabad, Lucknow, Madhya Pradesh, Moradabad, North India, South India.

B. New Requests.

1. Whereas the Annual Conference of Northwest Germany and the Annual Conference of West Berlin have voted to merge into one Annual Conference and the Central Conference in the Federal Republic of Germany has approved the same, and, moreover, that Central Conference has requested a change in the name of the Central Conference to the Central Conference in the Federal Republic of Germany and **West Berlin**, the Committee on Central Conference Affairs unanimously recommends that permission be granted to these two Annual Conferences to merge into one to be known as the German Northwest Annual

Conference, in keeping with their request, and, moreover, that approval be given the name change for the Central Conference as proposed.

2a) That Par. 1283 of the 1972 Discipline, line 3, be amended to read: “. . . there shall be a **Commission** on Central Conference Affairs . . .” And further, that wherever the word *committee* appears in Par. 1283, the same be changed to *commission*.

2b) That Par. 983 of the 1972 Discipline (at the end of paragraph “1” of Par. 983) be amended by adding a new sentence which will read: **One of the episcopal members of the board shall be a Central Conference Bishop.**

2c) That Par. 1082.6 be amended by deleting the words *and who may attend at the time of their presence in the United States*, so that the paragraph will read: “In addition to the episcopal members provided for by Par. 803, the Council of Bishops shall elect three bishops from Central Conferences who shall be members of the board.”

2d) That Par. 1082.6 be further amended to read: “In addition to the episcopal members provided for by Par. 803, the Council of Bishops shall elect three bishops **and three lay persons from Central Conferences** who shall be members of the board **and at least one of whom shall be a woman.**”

2e) That Par. 646 of the 1972 Discipline be amended by deleting and adding to the first paragraph of Par. 646 (pages 213-214) so that it will read: “When conferences outside the United States related to the General Conference of The United Methodist Church desire to be an affiliated autonomous Methodist or affiliated united church, *the procedure shall be as follows:* **approval shall first be secured from the Central Conference involved and this decision be ratified by the Annual Conferences within the Central Conference by two-thirds majority of the aggregate votes cast by the Annual Conferences.**”

The proposed amendments were, on vote, in each case unanimously adopted and ordered presented to the General Conference recommending its concurrence therein.

3. The Discipline of The United Methodist Church instructs the Committee on Central Conference Affairs to study the structure and supervision of The United Methodist Church in its work outside the United States and its relationships to other church bodies and mandates the Committee to prepare such recommendations as it considers necessary for presentation to the General Conference. To facilitate the work of the Committee, an Executive Committee composed of the episcopal members of the Committee is authorized to act for the Committee between sessions of the General Conference. The Committee, through a

resolution unanimously adopted, acting in concert with its mandate, resolved "that the Committee on Central Conference Affairs through its Executive Committee be responsible for a study of the Central Conference structures to—

1. determine their meaning and effectiveness as connectional linkages, and
2. determine their effectiveness in providing communication between various areas of the world and The United Methodist Church, and
3. determine their usefulness in providing flexibility for the church in her adjustments to political movements and/or governments, and
4. determine ways in which Central Conferences can participate more fully in The United Methodist Church's decision-making arenas, and
5. determine the affirmative and negative values of the Central Conferences in the process of moving toward or away from autonomy, and
6. evaluate and make recommendations of changes in duties and powers granted to Central Conferences by the Constitution of The United Methodist Church, and
7. make recommendations to the General Conference of 1980 for changes in legislation governing Central Conferences.

To enable the Executive Committee to implement its work, the Committee requests that the sum of five thousand dollars (\$5000) be allocated for this study.

(Note: The provision requesting funds was referred to the Council on Finance and Administration. For final action, see *Journal*, page 2054.—Editor)

The Committee on Central Conference Affairs, in concluding this report, prays that God will prosper the works of the 1976 General Conference.

Ole E. Borgen, Chairperson
W. V. S. Tubman, Jr., Secretary

Report No. 2

Subject: Consider Creating Additional Central Conferences in Africa.

Date: April 26, 1976.

Petitions: B-1285.

Membership 39; Present 25; For 25; Against 0; Not Voting 0.

Reported adopted May 3, 1976, Journal page 344.

The General Conference is petitioned to consider carefully the advisability of creating additional Central Conferences in Africa

under authority of Par. 27 and Par. 43 of the Constitution and Par. 629 of the Discipline.

Serious political tensions have arisen in the countries included in the African Central Conference, notably between Zaire and Angola and Mozambique. Such conditions might make it virtually impossible, for example, for a bishop to serve effectively in the country to which he is assigned when he was elected primarily by citizens of other countries, politically, or even militarily, opposed. One approach might be to create additional Central Conferences. Liberia is already a separate Central Conference though that Annual Conference probably is smaller than some of the other Annual Conferences in Africa.

An alternative that might preserve at least some of the unity of the Church reaching across political barriers would be to maintain one Central Conference, but, by amending Par. 30 of the Constitution authorizing a Central Conference, to permit one or more of its Annual Conferences to elect their own bishops where and when that is deemed advisable.

The Committee on Central Conference Affairs voted referral to the study committee of the Committee on Central Conference Affairs, to be included in the study of the Central Conference structure.

Ole E. Borgen, Chairperson
W. V. S. Tubman, Jr., Secretary

Report No. 3

Subject: Affiliated Autonomy for the Evangelical Methodist Church in the Philippines.

Date: April 26, 1976.

Petitions: B-1288.

Membership 39; Present 29; For 21; Against 0; Not Voting 8.

Report adopted May 3, 1976, Journal page 344.

Whereas, the Evangelical Methodist Church in the Philippines ("Iglesia Evangelica Metodista en las Islas Filipinas") is an indigenous Protestant Church, established in February 1909;

Whereas, the members that formed this Church in February, 1909, were originally members of the then Methodist Episcopal Church;

Whereas, the founder of the said Church, the Rev. Nicolas Villegas Zamora, was the first Filipino minister ordained into the itinerant ministry of the then Methodist Episcopal Church;

Whereas, the said Church has remained self-governing, self-propagating, and self-supporting to this day;

Whereas, the said Church has followed the same pattern of ecclesiastical organization and has adopted a discipline patterned

after the Book of Discipline of the Methodist Episcopal Church and her successors throughout the years;

Whereas, the said Church is a member of the World Methodist Council, the World Council of Churches, the Christian Conference of Asia, and the National Council of Churches in the Philippines;

Whereas, the said Church being a Methodist church following the "evangelistic concern and passion of John Wesley," it appears but logical and proper that said Church be related as an affiliated autonomous church with The United Methodist Church;

Be It, Therefore, Resolved, as it is hereby resolved, that the Evangelical Methodist Church in the Philippines ("Iglesia Evangelica Metodista en las Islas Filipinas"), desiring to be an affiliated autonomous Methodist church, make application for this purpose with the General Conference of The United Methodist Church through its Committee on Central Conference Affairs pursuant to Par. 646.5 of the Methodist Discipline;

Be It Further Resolved that a copy of this Resolution be immediately sent to the General Conference of The United Methodist Church, through the good offices of the Coordinating Council of the Philippines Central Conference of The United Methodist Church for their action and response.

Done at the City of Manila, Philippines, this 12th day of December in the year of our Lord 1975.

The Committee recommends concurrence.

Ole E. Borgen, Chairperson
W. V. S. Tubman, Jr., Secretary

Report No. 4

Subject: Continuation of Southwest Philippines Provisional Conference.

Date: April 27, 1976.

Petitions: B-1289.

Membership 39, Present 25; For 25; Against 0; Not Voting 0.

Report adopted May 3, 1976, Journal page 342.

At its meeting on March 1-2, 1976, the Coordinating Council of the Philippines Central Conference of The United Methodist Church voted to confirm the request of the Council on Ministries of the Southwest Philippines Provisional Annual Conference to the General Conference of The United Methodist Church for the extension for another quadrennium of the enabling act of 1968 providing for the organization of the provisional annual conference. At the time of the meeting of the Council on Ministries of the Southwest Philippines Provisional Annual Conference on February 26, 1976, it was reported that the conference has 19 full

members, 3 members on trial, and 4 associate members.

We understand that this request will be referred to the Committee on Central Conference Affairs.

The Committee recommends concurrence.

Ole E. Borgen, Chairperson

W. V. S. Tubman, Jr., Secretary

Report No. 5

Subject: Request for Extension of the Enabling Act by the Philippines United Methodist Church.

Date: April 27, 1976.

Petition: B-1290.

Membership 39; Present 25; For 25; Against 0; Not Voting 0.

Report adopted May 3, 1976, Journal page 345.

At its meeting on March 12, 1976, the Coordinating Council of the Philippines Central Conference voted to request the General Conference of The United Methodist Church to extend up to 1980 the enabling act of 1972 which read as follows:

“COSMOS recommends that the General Conference give the Philippines Central Conference the right to decide if it wants to become an affiliated autonomous Methodist Church or remain a Central Conference within the 1972-1976 Quadrennium and implement its decision according to the provisions of the Discipline.”

The Committee recommends concurrence.

Ole E. Borgen, Chairperson

W. V. S. Tubman, Jr., Secretary

Report No. 6

Subject: Recognition of the Methodist Church of Southern Asia as a Continuing Central Conference of The United Methodist Church.

Date: April 27, 1976.

Petitions: B-1293; B-1294.

Membership 39; Present 26; For 26; Against 0; Not Voting 0.

Report adopted, May 3, 1976, Journal page 346.

Pursuant to an enabling act, the Methodist Church of Southern Asia, which is the legal name for the Central Conference composed of the 11 Annual Conferences in India, voted to become a part of the Church of North India. The matter was submitted to the Annual Conferences for ratification and received the required favorable vote. Subsequently, however, and before the Church of North India was constituted, the Central Conference attempted to rescind its action. In a series of decisions the Judicial Council has held such rescission not proper or effective.

The Church of North India has now been established, but the Methodist Church in Southern Asia has not become a part of it and was not permitted to participate in the final formulation and adoption of its constitution.

In a special session of the Central Conference held on January 14 and 15 of this year, the Central Conference again voted to rescind its former actions and submitted that rescission to the Annual Conferences. Subsequently, by a vote of more than two-thirds in each of the 11 Annual Conferences and by 96% of those present and 97.22% of those voting, the Annual Conferences affirmed the rescission.

If the Indian Annual Conferences desire to leave The United Methodist Church and to become a part of the Church of North India, or any other union church, or to become autonomous, we cannot properly seek to dissuade or prevent them from doing so. Since they have overwhelmingly expressed their desire, however, to remain part of our Church we should welcome them and make it unmistakably clear that they are full participants of our fellowship and may continue in that relationship until and unless they voluntarily decide otherwise.

The General Conference is therefore hereby petitioned to affirm that the Central Conference, known as the Methodist Church of Southern Asia, and its constituent Annual Conferences are part of The United Methodist Church. Upon adoption this action shall be immediately referred to the Judicial Council for an advisory opinion as to whether or not it is constitutional and effective. If the Judicial Council should rule adversely, the General Conference is petitioned to adopt (subject to ratification by the Annual Conferences) a constitutional amendment to provide that the Central Conference, its Annual Conferences and the individual churches, clergy, and laymen comprising the Methodist Church in Southern Asia are fully part and entitled to all of the rights and privileges of The United Methodist Church.

The Committee recommends concurrence.

Ole E. Borgen, Chairperson
W. V. S. Tubman, Jr., Secretary

Report No. 7

Subject: Approval of Agreements for Autonomy.

Date: April 27, 1976.

Petitions: E-1102.

Membership 39; Present 26; For 26; Against 0; Not Voting 0.

Report adopted May 3, 1976, Journal page 346.

The recognition of an autonomous church as an affiliated autonomous church of The United Methodist Church is an

important matter involving significant rights and responsibility. It seems questionable that such a decision should be made entirely by a committee and one not elected by the General Conference. It is therefore proposed that subparagraph 646.5 be amended by adding at the end thereof, "subject to approval by the General Conference."

The Committee recommends concurrence.

Ole E. Borgen, Chairperson
W. V. S. Tubman, Jr., Secretary

Report No. 8

Subject: Division of Zaire Area.

Date: April 27, 1976.

Petitions: E-1114.

Membership 39; Present 20; For 20; Against 0; Not Voting 0.

Report adopted May 3, 1976, Journal page 342.

In the light of the growth of The United Methodist Church in Zaire, we petition the General Conference to grant permission for the Zaire area to be divided into two, bringing the number of bishops to five for the Africa Central Conference.

The Committee voted concurrence as follows: that the Africa Central Conference be authorized to elect 5 bishops, thereby adding one additional bishop.

Ole E. Borgen, Chairperson
W. V. S. Tubman, Jr., Secretary

Report No. 9

Date: April 30, 1976.

Membership 39; Present 24; For 24; Against 0; Not Voting 0.

No action taken; see Report No. 1, Section III, A, 11b.

The following statement was presented by the representatives of the Central and Southern Europe Central Conferences and upon motion unanimously adopted. It was decided that the statement in toto be included in the report of the Committee on Central Conference Affairs to the General Conference.

"The Provisional Annual Conference of The United Methodist Church in Northern Africa discussed union with the Reformed Church in Algeria. Both church bodies count a combined membership of only several hundred persons.

"The Church Union deliberations brought the following results:

"a) The congregations merged on the local level into the "Eglise Protestante en Algerie" (the Protestant Church in Algeria);

"b) They created a synod as their common governing body.

"The new church, however, felt it was too demanding on it to

assume responsibility for the work of The United Methodist Church in the social and medical fields.

“The Algerian Government authorities advocated continuation of the social and medical work on the part of The United Methodist Church for the time being. The United Methodist Church accepted this offer as an open door to hold up a sign of Christian love and solidarity in the face of new political and ecclesiastical situations.

“However, our United Methodist missionaries and workers desired a governing body for their service in Northern Africa which would include also The United Methodist Church workers in Tunisia and, at the same time, would guarantee a structural relationship with The United Methodist Church.

“Consequently, The United Methodist Church placed, on the basis of written agreements, its social and medical work under the responsibility of a “comité de liaison” (executive committee). This committee, composed of the United Methodist workers in Northern Africa, was organized as a district according to Pars. 669-70 and 631 of the Discipline and linked with the Annual Conference of Switzerland/France.

“The agreements outlined above required deliberations with and the consent of the following persons and bodies: the United Methodist Workers of Northern Africa; the Eglise Protestante en Algerie; the Board of Global Ministries, World Division; the Central Conference of Central and Southern Europe; and the Annual Conference of Switzerland/France.”

Accordingly it was moved and adopted that Committee on Central Conference Affairs Report No. 1 be amended by adding in “III. Recommendations to the General Conference,” A, 11 (b) after the words “Switzerland/France” **including the North Africa District.**

Ole E. Borgen, *Chairperson*
Wm. V. S. Tubman, Jr., *Secretary*

Report No. 10

Subject: Invitation to Other Autonomous Methodist Churches to Discuss Concordats.

Date: April 30, 1976.

Petitions: E-1105.

Membership 39; Present 24; For 21; Against 3; Not Voting 0.

Report adopted May 7, 1976, Journal page 526.

It is suggested that the General Conference adopt the following resolution:

“The United Methodist Church believes that our present Concordat with the Methodist Church in Great Britain and those

into which we are now entering with the Methodist Church of Mexico and the Methodist Church in the Caribbean and the Americas are significant means of fostering better understanding and closer communication and cooperation with the churches with whom we share the Wesleyan Tradition. We hereby express our desire to discuss similar Concordats with all other autonomous Methodist churches, especially where such arrangements can help us reach over boundaries of differing races or cultures.”

The Committee voted referral to the Ecumenical and Interreligious Concerns Division for study with the provision that the Central Conference members of the Board of Global Ministries be a part of that study.

Ole E. Borgen, *Chairperson*
Wm. V. S. Tubman, Jr., *Secretary*

Report No. 11

Subject: Granting of Autonomy Between General Conferences.

Date: April 30, 1976.

Petitions: E-1104.

Membership 39; Present 24; For 24; Against 0; Not Voting 0.

Report adopted May 7, 1976, Journal pages 526, 527-529.

Whereas, the volatile political situations in a number of countries presents the possibility that churches now part of Central Conferences of The United Methodist Church may have to move toward autonomy before the next General Conference, and

Whereas, it seems urgent that there be provision for an orderly transition to an affiliated autonomous status where a Church requests this before the next General Conference,

Therefore Be It Resolved that Par. 646.4 of the 1972 Discipline be amended, (1) by the insertion of the words “**the Committee on Central Conference Affairs or its Executive Committee**” after the words “approved by” and (2) the addition of a sentence to read: **Such action shall be reported to the next session of the General Conference**, so that the paragraph shall read:

When the affiliated autonomous status has been approved by **the Committee on Central Conference Affairs or its Executive Committee** and the provisions for it have been met, the following shall sign the proclamation of autonomy:

- a. The President of the Council of Bishops.
- b. The Secretary of the General Conference.

Such action shall be reported at the next session of the General Conference.

The committee voted nonconcurrency.

Ole E. Borgen, *Chairperson*
Wm. V. S. Tubman, Jr., *Secretary*

Report No. 12

Subject: Petition by the Agra Annual Conference.

Date: April 30, 1976.

Petitions: B-1372.

Membership: 39; Present 24; For 24; Against 0; Not Voting 0.

Report adopted May 7, 1976, Journal page 526.

Whereas, the Agra Annual Conference in its Special Session held at Ghaziabad, U.P. on February 23, 1976, has rescinded its previous actions on Church Union that remain unimplemented,

Whereas, the Central Conference of the Methodist Church in Southern Asia at its Extra/Special Session held at Hyderabad from January 14 to 15, 1976, has advised its Annual Conferences to take appropriate action on church autonomy,

Be It, Therefore, Resolved that this session of the Agra Annual Conference decides to accept affiliated church autonomy in principle as the future structure of the church.

Be It Further Resolved that the General Conference of The United Methodist Church meeting at Portland, Oregon, U.S.A., from April 27 to May 8, 1976, be petitioned for an Enabling Act authorizing the Methodist Church in Southern Asia to become an Affiliated Autonomous Church on the basis of the Plan of such a Church to be drafted by the Commission of Structure of Methodism and Church Union and after it has been accepted in accordance with the Constitution and Rules of the Church.

The committee voted nonconcurrency.

Ole E. Borgen, *Chairperson*
Wm. V. S. Tubman, Jr., *Secretary*

Report No. 13

Subject: Legislative Proposals on Provisional Annual Conferences.

Date: May 4, 1976.

Petitions: B-1279; *Daily Christian Advocate*, page E-32.

Membership 39; Present 29; For 29; Against 0; Not Voting 0.

Report adopted May 7, 1976, Journal page 526.

The Committee voted concurrence in the proposed legislation on Provisional Annual Conferences with the following amendments:

1. Par. 680. After the word "membership" delete *requires administrative consultation and financial aid from the General Board of Global Ministries* and substitute therefor "**does not**

qualify for Annual Conference status” so that the sentence will read: “Definition.—A Provisional Annual Conference is a conference which, because of its limited membership **does not qualify for Annual Conference status.**”

2. Delete Par. 682.1. Add Par. 649 in the 1972 Discipline as substitute.

3. Par. 682.3: Add at the start of the paragraph **In a Provisional Annual Conference receiving major funding from**

...
4. Paragraph 682.4: Delete and add, as indicated, the following: “A Provisional Annual Conference *related to the National Division* shall elect one minister and one lay person as delegates **with full voting and other rights** to the General Conference, Central Conference, and to the Jurisdictional Conference.

Ole E. Borgen, *Chairperson*
W. V. S. Tubman, Jr., *Secretary*

Report No. 14

Subject: Amendment to Par. 14 of the Discipline (1972) (Constitution).

Date: May 4, 1976.

Petitions: Committee Proposal.

Membership 39; Present 30; For 30; Against 0; Not Voting 0.

Report adopted by two-thirds vote required for Constitutional amendments, May 7, 1976, Journal pages 526-527.

The Committee unanimously adopted a resolution calling for the deletion from Par. 14, Article III, sub (2), line 7 from the top of the page, *except for the Provisional Annual Conferences of a Central Conference or a Provisional Central Conference*. Sub (2) will then read: “the number of church members in the Annual Conference; provided that each Annual Conference or Provisional Annual Conference shall be entitled to at least one ministerial and one lay delegate in the General Conference and also in the Jurisdictional or Central Conference.”

Ole E. Borgen, *Chairperson*
W. V. S. Tubman, Jr., *Secretary*

Report No. 15

Subject: Amendment to Par. 1283 of the Discipline (1972).

Date: May 4, 1976.

Petitions: Committee Proposal.

Membership 39; Present 30; For 30; Against 0; Not Voting 0.

Report adopted, May 7, 1976, Journal page 527.

The committee voted the following amendment by making the addition as indicated to the second paragraph of Par. 1283:

The committee shall be composed of one bishop, one minister, and one lay person from each jurisdiction who are delegates to the General Conference and named by the Council of Bishops; one bishop, one minister, and one lay person from each Central Conference who are delegates to the General Conference and named by the Council of Bishops; **one bishop, one minister and one lay person who are elected members of the Board of Global Ministries, World Division, and named by the Council of Bishops.**

Ole E. Borgen, *Chairperson*
W. V. S. Tubman, Jr., *Secretary*

Report No. 16

Subject: Lateness of Conference Literature to Central Conference Delegates.

Date: May 4, 1976.

Petitions: Committee Proposal.

Membership 39; Present 33; For 33; Against 0; Not Voting 0.

Report adopted May 7, 1976, Journal page 527.

The committee unanimously voted the following resolution: Whereas, no Central Conference delegate or bishop received the Advance Edition Workbook of the Daily Christian Advocate before coming to the General Conference, and,

Whereas, the English language is not the mother tongue of the members of the Central Conferences and, therefore, more time is needed to study this material,

Be It Therefore Resolved that the persons or agency responsible for the mailing of such advance material be instructed to use first-class air mail, if necessary, in order that the 60-day rule for such mailings be made effective for Central Conference delegates and bishops."

Ole E. Borgen, *Chairperson*
W. V. S. Tubman, Jr., *Secretary*

GUIDELINES: THE UNITED METHODIST CHURCH AND THE CHARISMATIC MOVEMENT

(Note: General Conference action on this statement was by virtue of the adoption of Committee on Discipleship Report No. 29; see *Journal*, pages 515, 1388.—Editor)

INTRODUCTORY STATEMENT

During the last fifteen years, a movement, known variously as neo-Pentecostalism or the charismatic movement, has begun to assume significant influence throughout main-line Christian bodies, both Protestant and Roman Catholic. The Western Pennsylvania Conference brought a petition to the 1972 General Conference of The United Methodist Church asking that a position statement be prepared on the charismatic movement. This has been referred to the Board of Discipleship for development.

Since 1972, this renewal has increasingly made an impact upon United Methodism. Many Annual Conferences, in an effort to help United Methodists come to terms with the claims of the movement with resources solidly based on Scripture and consonant with United Methodist traditions, have held "conferences on the Holy Spirit." The Section on Evangelism of the Board of Discipleship has been called upon frequently to help districts and Annual Conferences with events of this kind. Fourteen Conferences on Christian Experience have been held, and a district or local-church seminar on the Holy Spirit has been developed as a program to be resourced by the Section on Evangelism.

The Board of Discipleship staff task force, consisting of Don Cottrill, director of services, Youth Ministry Coordinators; T. Poe Williams, assistant general secretary, Local Church Education Training Enterprises; Maxie Dunnam, editor, *The Upper Room*; Horace Weaver, executive editor, Adult Publications; and Ross E. Whetstone, assistant general secretary for Evangelism, submit the following for consideration by the Board of Discipleship and the General Conference.

It is our understanding that a "position statement on the charismatic movement," rather than a detailed theological and exegetical study, fulfills the expectation for this paper. Furthermore, an excellent study "on the saving personal experience of Jesus Christ followed by the empowerment by the Holy Spirit for service to God and people" has been prepared, at the request of

the General Conference, by Bishop Mack B. Stokes, under the direction of the Standing Committee on Teaching Concerns of the Council of Bishops. Entitled "The Holy Spirit and Christian Experience," this statement forms the basis for a current (1975-1976) churchwide study. Further theological and exegetical material is available in excellent reports such as that prepared by the United Presbyterian Church Study Committee on the Holy Spirit and approved by their General Assembly in 1970.

The task force has felt that this position statement should be couched in the context of the theological pluralism which characterizes The United Methodist Church; the current culturally conditioned demands for experiential Christianity, insofar as we respond to them with integrity; and the doctrinal statements, the General Rules and Doctrinal Guidelines as set forth in Pars. 68-70 of the 1972 *Discipline*.

The report as here submitted includes two background statements* and a set of guidelines as follows:

a) Guidelines for clergy, laity, and connectional groups who come into contact with and/or receive neo-pentecostal or charismatic experiences. This has been adapted from the 1970 Report of the Special Committee on the Work of the Holy Spirit of the United Presbyterian Church in the United States of America.

b) A statement concerning the historical base and Wesleyan framework of the movement which is called "the charismatic renewal." This section has been written by Robert G. Tuttle, Jr., of Pasadena, Calif.

c) A statement briefly describing the sociocultural ground in which the charismatic movement is now finding its nourishment and growth. This section was written by the chairperson of the task force, Ross E. Whetstone.

Terminology associated with the charismatic movement is confusing because of varying usage.

Pentecostal refers to the movement which began late in the 19th century, resulting in the formation of a number of Pentecostal denominations in the early years of the 20th century. Classic Pentecostalism affirms what is sometimes spoken of as initial evidence, which includes the concept of a requisite "baptism in the Holy Spirit" that may be expressed by glossolalia or speaking in tongues. The inference that one who does not speak in tongues is guilty of withholding a full surrender of the self to the will and purpose of God can be divisive among United Methodists.

*See Editor's Note, page 1991.

*Charismatic**. While in popular usage, the term *charismatic* is often closely associated with *glossolalia*, or speaking in tongues, most persons within the charismatic movement recognize the importance of all the “gifts of the Spirit,” affirming that “to each is given the manifestation of the Spirit for the common good” (1 Corinthians 12:7). Many elevate the gifts of prophecy, healing, tongues, and interpretation of tongues because of a conviction that these gifts have been neglected by the Church and should be reaffirmed.

Charismatic Movement. Throughout this report the term *charismatic movement* is used to identify the movement which began about 1960 in main-line Christian bodies, both Protestant and Roman Catholic, reemphasizing the importance of the gifts of the Spirit in the life of the Church.

In a biblical sense there is no such person as a “noncharismatic Christian,” since the term *charismata* refers to the gracious gifts of God bestowed upon all Christians to equip them for ministry. The terminology above is used throughout this paper as a concession to popular usage.

The two papers which follow the guidelines have not been adopted by the General Conference. The two papers are: 1) “The Charismatic Movement: Its Historical Base and Wesleyan Framework,” and 2) “The Search for Christian Experience in a Sociocultural Revolution.” These are position papers written by individuals at the request of the task force. They are commended to the church for study as background to the “Guidelines.”

(Note: Inasmuch as the two papers to which reference is made were not adopted by the General Conference, they are not printed in this *Journal*. They may be found in the 1976 *Daily Christian Advocate*, pages 51-55.—Editor)

GUIDELINES

We believe the Church needs to pray for a sensitivity to be aware of and respond to manifestations of the Holy Spirit in our world today. We are not unmindful that the problems of discrimination between the true and the fraudulent are considerable, but we must not allow the problems to paralyze our awareness of the Spirit’s presence; nor should we permit our fear of the unknown and the unfamiliar to close our minds against being surprised by grace. We know the misuse of mystical experience is an ever-present possibility, but that is no reason to preclude authentic and appropriate relationships with the Spirit.

In facing the issues raised by charismatic experiences, we

*Various references to *charismatic* used within the following documents reflect this definition of the term.

plead for a spirit of openness and love. We commend to the attention of the Church the affirmations of 1 Corinthians 12-14 as well as the 1972 *Discipline of The United Methodist Church*, Par. 70: "United Methodists can heartily endorse the classical ecumenical watchword: 'In essentials, unity; in nonessentials, liberty; and, in all things, charity' (love that cares and understands)." Without an active, calm, objective, and loving understanding of the religious experience of others, however different from one's own, reconciliation is impossible.

The criteria by which we assess the validity of another's religious experience must include its compatibility with the mind and the spirit of our Lord Jesus Christ, as revealed in the New Testament. If the consequence and quality of a reported encounter with the Holy Spirit be manifestly conducive to division, self-righteousness, hostility, and exaggerated claims of knowledge and power, then the experience is subject to serious question. However, when the experience clearly results in new dimensions of faith, joy, and blessings to others, we must conclude that this is "what the Lord hath done" and offer him our praise.

Guidelines for All

1. Be open and accepting of those whose Christian experiences differ from your own.
2. Continually undergird and envelop all discussions, conferences, meetings, and persons in prayer.
3. Be open to new ways in which God by his Spirit may be speaking to the Church.
4. Seek the gifts of the Spirit which enrich your life and you for ministry.
5. Recognize that, even though spiritual gifts may be abused, this does not mean that they should be prohibited.
6. Remember that, in the history of the church, the renewal of the church has had many forms and has come at different ages, and the charismatic renewal may have a valid contribution to make to the ecumenical Church.

For Pastors Who Have Had Charismatic Experiences

1. Combine with your charismatic experience a thorough knowledge of, and adherence to, United Methodist polity and tradition. Remember your influence will, in large part, be earned by your loving and disciplined use of the gifts, by your conduct as a pastor to *all* your congregation, as well as by your participation as a responsible pastor.
2. Seek a deepening and continued friendship with your clergy

colleagues within and without the charismatic experience.

3. Remember your ordination vows, particularly the vow to “maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among those that shall be committed to your charge.” Also, to “reverently heed them to whom the charge over you is committed, following with a glad mind and will their godly admonitions.”*

4. Avoid the temptation to force your personal views and experiences on others. Seek to understand those whose spiritual experiences differ from your own.

5. Seek to grow in your skills as a biblical exegete, a systematic theologian, and a preacher in *all* the fullness of the gospel (Par. 304, *The Book of Discipline*, 1972).

6. Pray for the gifts of the Spirit essential for your ministry; continually examine your life for the fruits of the Spirit.

7. Find significant expressions of your personal experience through ministries of social witness.

For Pastors Who Have Not Had Charismatic Experiences

1. Continually examine your understanding of the doctrine and experience of the Holy Spirit so you can communicate this with clarity.

2. Remember the lessons of church history when God’s people rediscover old truths: that the process is often disquieting, that it usually involves upheaval, change, and a degree of suffering and misunderstanding.

3. Seek firsthand knowledge of what the charismatic renewal means to those who have experienced it. Keep your judgments open until this firsthand knowledge is obtained (i.e., by attending and understanding their prayer meetings, etc.). Then observe and respond as a Christian, a United Methodist minister, and as a sympathetic, conscientious pastor. Keep an openness to scriptural teaching regarding the charismatic gifts.

4. When speaking in tongues occurs, seek to know what it means to the speaker in his or her private devotional life and what it means when used for intercessory prayer, especially in informal group worship. We note that Article XV of the Articles of Religion (Par. 69, *Book of Discipline*) concerns formal worship services and states: “It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understood by the people.” We should be aware that

*From *The Book of Worship*, “The Order for the Ordination of Elders,” p. 50.

speaking in tongues is considered a minor "gift of the Spirit" by many who have charismatic experiences.

5. Seek to know the meaning of the other "gifts of the Spirit" in the charismatic experience, such as the utterance of wisdom, knowledge, the gift of faith, healing, miracles, or prophesying.

6. United Methodist pastors should be intentional about the benefits to be derived by a mutual sharing of a variety of experiences which have biblical support. Accordingly, the pastor should seek to keep all meetings called for prayer and fellowship open to all interested members of the congregation.

For Laity Who Have Had Charismatic Experiences

1. Remember to combine with your enthusiasm a thorough knowledge of and adherence to the United Methodist form of church government. The charismatic movement is closely related to the holiness movement, which is a part of our tradition. Consult with your pastor (or pastors) and if he or she has not also had your experience, help him or her to understand what it means to you. Your pastor is always considered to be a part of your group meeting.

2. Pray that the Spirit will help you understand, and that he may help you to maintain empathy with your colleagues and all your fellow United Methodists.

3. Strive for a scholarly knowledge of scriptural content in combination with your spiritual experiences. "Seek to unite knowledge and vital piety" (Wesley). Strive to integrate your experiences with the theological traditions of our Church.

4. Avoid undisciplined and undiplomatic enthusiasm in your eagerness to share your experiences with others. Resist the temptation to pose as an authority on spiritual experiences. Failure in this area often causes your fellow United Methodists to accuse you of spiritual pride.

5. Keep your prayer meetings and other gatherings open to all members of your congregation. When noncharismatics do attend, discuss with them the purpose of the meeting with an interpretation of the significance of the content.

6. Remember that there are many types of Christian experiences which lead to spiritual growth; charismatic experience is *one* of these.

7. Accept opportunities to become personally involved in the work and mission of your own congregation. Let the results of your charismatic experience be seen in the outstanding quality of your church membership. Be an obvious and enthusiastic supporter of your congregation, its pastor and lay leadership; of your district, your Annual Conference, the General Conference,

and the mission of each. This may well be the most effective witness you can offer to the validity and vitality of your charismatic experience. Strive to integrate your experience with the theological traditions of our Church.

8. It is not necessary to embrace all the usual physical and verbal expressions of Pentecostalism. These singular expressions may at times be a barrier to your witness.

9. Keep your charismatic experience in perspective. Remember that this does not mean you are better than other Christians, but that you are, perhaps, a better Christian than you were before.

For Laity Who Have Not Had Charismatic Experiences

1. In our Wesleyan tradition, we believe God is constantly seeking to renew his Church, including The United Methodist Church. Pray that God may make known to you your own place in the process of renewal. The advent of the charismatic movement into our denomination is only one aspect of renewal.

2. Should some fellow members of your congregation have charismatic experiences, accept them as Christians. Should it edify, thank God.

3. Be aware of the tendency to separate ourselves from those who have experiences which differ from our own. Observe personally the charismatics in their prayer meetings, in your congregation, and in the mission of your church. Examine scriptural teaching about this. Pray about it. Discuss your concern with your pastor. The United Methodist Church is theologically pluralistic.

4. Do not be disturbed if your experience is different from others. This does not mean that you are an inferior Christian. Your function in the work and mission of your congregation calls for many gifts (1 Corinthians 12-14). Each Christian is a unique member of the body of Christ.

5. Should your pastor be a charismatic, help her or him to be mindful of the spiritual needs of *all* the congregation, to be a pastor and teacher to all, and encourage her or him in preaching to present the wholeness of all aspects of the gospel.

For Administration Beyond the Local Church

1. Refer prayerfully and thoughtfully to the other sections of these Guidelines.

2. Remember your pastoral responsibilities toward ordained persons and congregations within the connection, particularly toward those whose spiritual experience may involve charismatic gifts.

3. Each administrator should consider whether any teaching or practice regarding the charismatic movement involving an ordained minister or a congregation is for the edification of the Church.

4. If there is divisiveness involved in a particular situation, make as careful an evaluation as possible, remembering that there are other kinds of issues which may divide our fellowship. Sometimes tensions and conflicts may result in the edification and greater purity of the Church and need, therefore, to be handled wisely and prayerfully by all concerned.

5. Administrators and connectional bodies will be required to deal with expressions of the charismatic movement. We urge all involved to seek firsthand evidence about the movement, its meaning for those involved in it, and its value for the mission of the particular congregation.

6. Where an ordained person seems to overemphasize some charismatic doctrines/practices, she or he should be counseled to preach the wholeness of the gospel, to minister to the needs of all the congregation, and as a pastor to grow in understanding of our polity in the mission of the particular Annual Conference.

7. Annual Conferences may also be faced with a situation where there is a charismatic group within a congregation whose pastor, or whose lay leadership, or both, may be hostile to or ignorant of the charismatic movement. The Annual Conference Board of the Ministry, the bishop, and the district superintendent has a pastoral responsibility to mediate and to guide in reconciliation.

8. Pray continuously for sensitivity to the will of, and the leading of, the Holy Spirit.

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COUNCIL ON FINANCE AND ADMINISTRATION

Report No. 1 The World Service Fund

(Note: Report No. 1 was adopted as a result of General Conference action on Committee on Financial Administration Report No 17; see Journal, pages 475-478, 1697.—Editor)

INTRODUCTION

"The World Service Fund—The World Service Fund is basic in the financial program of The United Methodist Church. World Service on apportionment represents the minimum needs of the general agencies of the Church. Payment in full of these apportionments by local churches and Annual Conferences is the first benevolent responsibility of the Church" (Par. 847).

"The council shall recommend to each quadrennial session of the General Conference the amount of the annual World Service budget for the ensuing quadrennium. In cooperation with the Council on Ministries it shall prepare and recommend a plan of distribution of World Service receipts among the World Service agencies, in accordance with the provisions of Par. 842.1b, c" (Par. 847.1).

These two statements from the *Book of Discipline* are fundamental to an understanding of the Church's financial support of the missional program of the general Church. While the Church does have several general funds, the World Service Fund is basic. Its support by annual conferences and local churches is essential to maintaining the health and vigor of the programs and institutions determined by General Conference to be supported by the World Service Fund. The World Service Fund should receive top priority in payment of apportionments among all general funds.

Across the years, careful attention has been given by General Conferences to what programs and institutions are included in the World Service Fund. Careful attention has also been given to the determination of the World Service goal and how funds raised are distributed to programs and institutions included in the World Service Fund budget. These funds represent the gifts and sacrifices of United Methodists throughout the connection. Furthermore, these monies are dedicated to funding certain missional ends. For these two reasons, United Methodism

weighs thoughtfully the quadrennial development of this budget.

Christian stewardship demands the utmost in the development and support of this fund. World Service dollars make possible a resourcing of annual conferences and local churches to assist them to be in effective mission. Through the development of leadership training enterprises, interpretative materials, research data, ministerial and lay development, church extension, and guidance in evangelism, education and worship, annual conferences and local churches are encouraged to reach their fullest potential in growth and development. Furthermore, World Service dollars make possible the extension of certain missional activities on a general church level. These missional activities strengthen the Church's work and witness both at home and abroad. The sun never sets on the work of the United Methodist Church through its World Service Fund.

The General Conference of 1972 in its restructuring process created two councils accountable to the General Conference and the United Methodist public—the General Council on Ministries, for program affairs; and the General Council on Finance and Administration, for fiscal affairs. Through this structural arrangement, the General Council on Finance and Administration has the responsibility of monitoring the financial program of those agencies receiving financial support from the World Service Fund.

In fulfilling these responsibilities, the General Council on Finance and Administration, in cooperation with the program agencies, moved early in the quadrennium to effect a centralized accounting, banking and payroll system. This has resulted in substantial cost reductions, elimination of duplicatory services, more efficient handling of services, centralized accounting that produces meaningful control data, and increased earnings on short-term investments. Presently, all World Service agencies, except the General Board of Global Ministries and the General Council on Ministries, are included in the central payroll and banking services (including check preparation), and all World Service agencies are included in the accounting systems. The system is now moving toward a unified monthly or quarterly operating statement and balance sheet which will provide meaningful data for the total World Service Fund operation.

WORLD SERVICE FUND—1972-1975

It is helpful in understanding what United Methodists have contributed during recent years to examine the basic membership statistics for the years 1971-1974:

	Membership	Percent
Year	Reported	Increase
1971	10,334,521	-1.66%
1972	10,192,265	-1.38%
1973	10,063,046	-1.27%
1974	9,957,710	-1.05%

The membership loss for the four years was 551,488, or 5.25 percent.

Total local church expenditures for all purposes for these same years were:

Year	Adjusted Total	Increase	Percent Increase
1971	\$ 843,103,000	\$ 23,158,000	2.8%
1972	885,708,000	42,605,000	5.1%
1973	935,723,000	50,015,000	5.6%
1974	1,009,771,000	74,048,000	7.9%

Annual local church expenditures for all purposes during this period have increased \$189,826,000, or 23.2 percent. On a per capita basis, these local church expenditures represent \$81.58 per member in 1971; \$86.90 in 1972; \$92.99 in 1973; and \$101.41 in 1974. The 1974 per capita figure was 30 percent higher than the 1970 figure. During this same period, the consumer price index increased 27 percent.

It should be noted that receipts for the World Service Fund, as well as other general funds of the Church, have not increased percentagewise in the same proportion as local church expenditures. The total amount being expended on the local church and other connectional levels is increasing at a more rapid rate than general benevolent and administrative missional funds of the Church. The diagram elsewhere in this printed report indicates the percentage of local church giving that supports general Church missional activities. Local churches and annual conferences are using an increasingly larger percentage of their receipts locally, this being one of the significant trends of the last decade. Also, it should be noted that within the fiscal program of The United Methodist Church, there are a number of opportunities for designated giving; that is, giving for specific missional programs or a specific project or mission, rather than giving to a fund which has within its budget a number of programs or institutions. Advance Specials, for example, have enjoyed substantial increases in support during the past

quadrennium. Humanitarian causes, such as the One Great Hour of Sharing and special humanitarian appeals for relief and reconstruction purposes, have received substantial support. Increase in designated giving is also one of the trends of the past decade.

However, the Church must not lose sight of the basic benevolent responsibility of the general Church. The World Service Fund is that responsibility. Annual conferences and local churches are encouraged to place the World Service Fund along with its own annual conference benevolent program as a first responsibility to be met before participation in designated giving. The basic missional and administrative work done on the general church level resources and gives direction to the local church, as well as undertakes missional programs on behalf of local churches and United Methodists. The World Service Fund also underwrites the costs incurred by some agencies which promote and administer designated gifts, making it possible for the entire amount of these designated gifts to be used for the purpose intended.

The 1972 General Conference adopted a World Service Fund goal for the 1973-1976 quadrennium of \$23,500,000 annually. The giving record during the quadrennium is as follows:

1973	\$21,131,635
1974	21,685,454
1975	21,849,580

We suggest that this amount of money along with the other general funds given by United Methodists during this quadrennium is a significant sum and worthy of commendation by this General Conference. The World Service Fund is the largest of the general funds and has one of the best records of support among the general funds. During the course of the quadrennium, there have been a number of annual conferences which have paid their apportionments for this fund in full. This represents about one-third of the conferences and churches. Another one-third of the annual conferences and churches have paid 90 percent or more on their World Service apportionments.

On the other hand, it is also true that had all of our annual conferences and local churches paid one hundred percent of their apportionments, the general agencies and the missional activities they sponsor would have had the benefit of 10 percent more in money for their work. Another 10 percent in giving to World Service during the course of the quadrennium would have resulted in an additional \$8,000,000 to support the basic missional activity of the Church. This was anticipated by the 1972 General Conference when it established the \$23,500,000 World Service

Budget for the 1973-76 quadrennium. The annual conferences and churches have done well, but they could have done better.

In these times of economic uncertainty, our people have been generous and loyal, and they have made possible many wonderful works for the kingdom of Christ. There is profound gratitude among the membership of the General Council on Finance and Administration that the membership of The United Methodist Church has responded as it has to the World Service Fund during this past quadrennium.

WORLD SERVICE BUDGET AND RECOMMENDATIONS FOR DISTRIBUTION

In the development of the recommendations to this General Conference, the General Council on Finance and Administration has worked in close cooperation with the General Council on Ministries. The 1972 *Discipline* provided that in the development of the World Service Fund, the General Council on Ministries, in planning for the new quadrennium, would determine the Church's general program needs through consultation with the general boards and agencies, and would recommend to the General Council on Finance and Administration the programs that the General Council on Ministries deems worthy of the Church's support. The General Council on Ministries made those recommendations. In return, the General Council on Finance and Administration established and communicated to the General Council on Ministries the total sum proposed for distribution in the new quadrennium among the program agencies.

The General Council on Ministries, on the basis of program priorities, then recommended a plan of distribution of World Service funds for the new quadrennium to the General Council on Finance and Administration. The two councils then finalized a plan for distribution. This is the plan which is proposed to this General Conference.

This cooperative approach in developing the plan of distribution for the six program agencies accountable to the General Council on Ministries means that the agency which has program accountability has a major role in developing the initial recommendations to the General Conference for the distribution of funds intended for those agencies. The procedures as set forth in the *Discipline* have been followed. The General Council on Finance and Administration believes that this is a sound approach for the Church.

The General Council on Finance and Administration held hearings related to those requests from administrative, promotional, and institutional causes in the World Service Fund budget

which are not the responsibility of the General Council on Ministries. After a careful study of these requests and agreement with the General Council on Ministries on proposed allocations for the program agencies, the recommended World Service Fund apportionment for the 1977-80 quadrennium is now being proposed.

The recommendation calls for a total annual World Service apportionment for the new quadrennium of \$24,980,000. This represents a proposed increase of \$1,480,000, or 6.3 percent over the \$23,500,000 of the past quadrennium. The Council believes that this new goal, when placed within the total financial commitments being herein recommended, is within the range of the possible and yet is sufficient to challenge our constituency during the years under consideration.

A review of the record of the World Service Fund since 1969 may help in the understanding of the apportionment now being recommended. The following table is the record:

Year	Apportionment	Receipts	Percentage
1969	\$25,000,000	\$22,268,425	89.1%
1970	\$25,000,000	\$22,412,127	89.6%
1971	\$25,000,000	\$21,450,642	85.8%
1972	\$25,000,000	\$21,956,798	87.8%
1973	\$23,500,000	\$21,131,635	89.9%
1974	\$23,500,000	\$21,685,454	92.3%
1975	\$23,500,000	\$21,849,580	92.97%

A study of the record of these receipts indicates a plateau in World Service giving the past two quadrenniums. The General Council on Finance and Administration, in recommending a \$24,980,000 goal, believes that annual conferences and local churches should seriously undertake to pay their respective apportionments in full. If the new goal is achieved, this would represent an increase of 15 percent, or \$3,130,420 over the 1975 giving to World Service, a sizeable increase which would make possible many needed missional activities. Therefore, in making a recommendation for a 6.3 percent increase in the World Service apportionment for next quadrennium, the General Council on Finance and Administration is actually recommending an increase of 15 percent in giving to World Service.

The General Council on Finance and Administration also recommends that the World Service Fund budget be constituted as follows, it being understood that the General Council on Ministries joins in this recommendation for the six program agencies accountable to it:

**PROPOSED WORLD SERVICE BUDGET
1977-1980**

	Annual Allocation 1977-1980
PRIOR CLAIMS	
General Council on Ministries—	
Administration (see Note 2)	\$ 386,280
Deaconess Pensions	70,000
Joint Committee on	
Communications—Interpretation	
(See Note 1)	1,000,000
Council on Finance & Administration	430,000
Total Prior Claims	<u>\$ 1,886,280</u>
 ON RATIO	
General Council on Ministries—	
Program (see Note 2)	\$ 353,720
Joint Committee on Communications	
(see Note 1)	1,500,000
Program Boards & Agencies:	
Church & Society	840,000
Discipleship	3,300,000
Global Ministries (see Note 3)	12,400,000
Higher Education & Ministry	
(see Notes 4 and 5)	2,020,000
Religion & Race, Self-Determination	
Fund (see Note 6)	1,330,000
Status & Role of Women	200,000
American Bible Society	50,000
Three University-College Fund	
(see Note 7)	500,000
Contingency Reserve	200,000
Restricted Contingency Reserve	
(see Note 9)	<u>400,000</u>
Total on Ratio	<u>\$23,093,720</u>
Total World Service Fund	<u><u>\$24,980,000</u></u>

Notes to World Service Budget

(1) The cost incurred in promoting the World Service Fund is represented in the line item under "Prior Claim" for the Joint Committee on Communications, which has promotional responsibility for the fund. The line item under "On Ratio" distribution

for the Joint Committee on Communications represents funding for other program costs of the Joint Committee on Communications, not including the cost of the promotion of other general funds. This amount also includes funding previously included in the General Administration Fund for the public media program of the Joint Committee on Communications.

(2) The administrative costs of the General Council on Ministries are provided under the line item "General Council on Ministries," under "Prior Claim." Costs other than administration for the General Council on Ministries are provided under "On Ratio" distribution in the line item "General Council on Ministries."

(3) The amount indicated as the proposed allocation for the General Board of Global Ministries includes the amount previously included in the Interdenominational Cooperation Fund for the Ecumenical and Interreligious Concerns Division of the General Board of Global Ministries.

(4) The proposed allocation for the General Board of Higher Education and Ministry does not include the costs of the Division of Chaplains and Related Ministries, that division being one of the recipients of the proceeds of the World Communion offering.

(5) The proposed allocation for the General Board of Higher Education and Ministry includes the regular administration and programmatic costs of the board, except for administration and promotional costs of the Ministerial Education Fund and the Black College Fund, these costs being a prior claim against receipts of these funds administered by the board.

(6) The council recommends \$1,330,000 for the Commission on Religion and Race: \$1,000,000 for Self-Determination Projects and \$330,000 for administrative and operational expenses of the commission.

(7) American University and Scarritt College for several quadrenniums have received financial support as line items in the World Service Fund Budget. It is recommended that these two institutions, together with Alaska Methodist University, be grouped together as one line item in the World Service Fund Budget, under the general heading of "Three University-College Fund," and that the amount of \$500,000 for these institutions be administered by the General Board of Higher Education and Ministry and on a schedule approved by the General Council on Finance and Administration.

(8) Former Evangelical United Brethren colleges previously included in the World Service Fund Budget are now being discontinued from this support. These colleges have been supported by general Church funds for the past two quadren-

niums since the time of the Methodist-EUB union and during a period of time when these colleges were developing local support.

(9) The line item "Restricted Contingency Reserve" is an annual allocation being set aside for a program of planned annual increases for general Church agencies included in the World Service Budget. Monies in this restricted reserve are not available for any other use. The planned increases must have the General Council on Finance and Administration approval each year before being operable. These increases are intended to offset partially increased costs due to inflation.

(10) As a general policy, grants made by an agency which participates in the World Service Fund to a program located geographically within an episcopal area shall be made only after consultation with the bishop of the area and the appropriate annual conference agency.

DISTRIBUTION

Distribution of the World Service Fund shall be as follows:

1. Prior Claims shall be paid as expended within the limits of the foregoing budget up to the annual total of \$1,886,280.
2. The balance of receipts for the World Service on Apportionment program shall be distributed according to the following ratios for each year of the quadrennium:

**WORLD SERVICE PERCENTAGE
ALLOCATIONS 1977-1980**

	Annual Percentage Allocation 1977-1980
PRIOR CLAIMS	
Council on Ministries—Administration	20.48%
Deaconess Pensions	3.71%
Joint Committee on Communication—	
Interpretation	53.01%
Council on Finance & Administration	<u>22.80%</u>
	<u>100.00%</u>

ON RATIO

Council on Ministries—Program	1.53%
Joint Committee on Communications	6.50%
Program Boards & Agencies:	
Church & Society	3.64%
Discipleship	14.29%

Global Ministries	53.69%
Higher Education & Ministry	8.75%
Religion & Race, Self-Determination Fund	5.76%
Status & Role of Women87%
American Bible Society22%
Three University-College Fund	2.16%
Contingency Reserve86%
Restricted Contingency Reserve	1.73%
	100.00%

CONCLUSION

The General Council on Finance and Administration states emphatically that it does not consider the sum of \$24,980,000 an adequate sum for the work of the World Service agencies. It therefore calls upon all annual conferences and all local churches to consider their apportionments as a base below which they will not fall, rather than a sum the payment of which signifies the payment of our total obligation to the World Service agencies. Annual conferences and local churches which call upon our agencies for aid must come to realize that these general agencies cannot meet increasing demands on them without having increased income.

The figure of \$24,980,000 is therefore given to the Church as a minimum challenge. Your Council expresses the sincere hope that the effort will be made everywhere to enlarge the services of these agencies to the Church through the means of greatly increased giving to World Service.

Essential to carrying on the work of the World Service agencies is full compliance with Par. 878 of the 1972 *Book of Discipline*:

All amounts contributed in each local church for World Service and conference benevolences shall be remitted monthly by the local church treasurer to the conference treasurer, who shall each month divide the total amount thus received, setting aside the proper amount for World Service and the proper amount for conference benevolences, according to the ratio of each established by the Annual Conference in the total World Service and conference benevolence budget. The conference treasurer shall make monthly remittances of the share received for conference benevolences to the treasurers of the several agencies for conference work according to the rightful share and proportion of each. The treasurer shall remit monthly to the treasurer of the General Council on Finance and Administration the total share received for World Service . . .

Your General Council on Finance and Administration recognizes the difficult circumstances in which general agencies must operate in periods of low income and urges all local churches and annual conferences to respond according to the intent and purpose of Par. 878 at all times.

Report No. 2 Apportionment Formula

(Note: For General Conference action on Report No. 2, see Journal, pages 483, 543.—Editor)

Report No. 2 is concerned with the method by which provisions of Reports numbered 1, 5, 6, 7, 8, and 9 are to be funded. Specifically, the approved budgets for the World Service, General Administration, Interdenominational Cooperation, Temporary General Aid, Black College, and Missional Priorities funds are to be apportioned separately among the several annual conferences in an equitable fashion so that all annual conferences and their respective local churches will have full opportunity to be involved financially in the total mission of the Church.

The 1972 *Book of Discipline* provides that this Council shall recommend the formulas by which all apportionments to the annual conferences shall be determined, subject to the approval of the General Conference (Par. 842.1c).

In fulfilling this disciplinary directive, the Council has sought to recommend a formula which it believes is based on the willingness and the ability of annual conferences and local churches to participate in the missional objectives of the general church supported by the general funds.

1. *The World Service Fund.* To insure that the total missional objectives of the World Service program will be fully realized, annual conferences shall be apportioned the World Service goal according to the formula which follows, and local churches should accept World Service and Conference Benevolences apportionments in full before undertaking Advance Special or other benevolent commitments. The General Council on Finance and Administration therefore recommends:

That the total of \$24,980,000 be distributed to the several Annual Conferences on a "decimal" derived from the following factors:

a) One-third, or \$8,326,667, on the basis of the average church membership for the two reporting periods ending December 31, 1973, and December 31, 1974, as revealed in the *General Minutes of the Annual Conferences of The United Methodist Church*.

- (1) The average membership for the above-mentioned years is 9,972,388.
- (2) The “decimal” for this one-third of the total apportionment is determined by dividing 8,326,667 by the average membership, after taking into account the figures for those annual and missionary conferences which are exceptions to the formula (see Section (c) below). The resulting decimal is .837068185.

b) Two-thirds, or \$16,653,333, on the basis of Non/Building Expenditures (i.e., the total paid for all purposes minus payment on indebtedness, buildings and improvements) based on the average figures for the years mentioned in a) above.

- (1) The average Non/Building Expenditures for the above-mentioned years is \$745,301,932.
- (2) The “decimal” for this two-thirds of the total apportionment is determined by dividing \$16,653,333 by the Non/Building figure, again after taking into account the figures for conferences which are exceptions to the formula. The resulting decimal is .022357047.

The two resulting “decimals” are then applied to the appropriate figures for each Annual Conference, using the figures as shown in the 1974 and 1975 editions of the *General Minutes of the Annual Conferences*.

c) That the following Annual and Missionary Conferences be exceptions to the foregoing formula:

- (1) The apportionment for the Puerto Rico Annual Conference be set in such a manner that the total of its general fund apportionments will not exceed its 1973-76 general fund apportionments total.
- (2) The apportionments for the Alaska, Oklahoma Indian, and Red Bird Missionary Conferences and the Rio Grande Annual Conference be set in such a manner that the total of their general fund apportionments not exceed an increase of 25 percent over their 1973-76 general fund apportionment total.
- (3) That the Council, within the limits established above, be authorized to negotiate general fund apportionments with these annual and missionary conferences in amounts deemed equitable by the Council and the conferences involved.

2. The Black College, General Administration, Inter-denominational Cooperation, Temporary General Aid, and Missional Priorities Funds. It is the Council’s recommendation that the respective amounts approved by the General Conference

as goals for these five funds be apportioned to the Annual Conferences by means of the same formula as is used for apportioning the World Service Fund.

Accordingly, it is recommended that:

a) One-third of the goal approved for each of these funds be apportioned in the manner described in Section 1.a) of this report.

b) Two-thirds of the goal approved for each of these funds be apportioned in the manner described in Section 1.b) of this report.

c) The apportionments for these five funds to the Alaska, Oklahoma Indian, and Red Bird Missionary Conferences and the Puerto Rico and Rio Grande Annual Conferences be amounts determined by negotiation between the Council and these Conferences, as authorized in 1c) above.

Report No. 3 The Episcopal Fund

(Note: General Conference action on Report No. 3 was by means of the adoption of Committee on Financial Administration Report No. 18; see *Journal*, pages 484-485, 1698.—Editor)

The General Council on Finance and Administration presents to the General Conference the following recommendations concerning the Episcopal Fund budget for the quadrennium beginning January 1, 1977.

I. Bishops Elected by Jurisdictional Conferences

1. **Salary.** The salary of an effective bishop shall be at an annual, graduated scale as follows:

January 1, 1977—December 31, 1977	\$27,000
January 1, 1978—December 31, 1978	\$28,000
January 1, 1979—December 31, 1979	\$29,000
January 1, 1980—December 31, 1980	\$30,000

2. **Pensions.** The pension of a retired jurisdictional bishop shall be:

a) Twenty-five percent of the salary of an active jurisdictional bishop, plus a housing allowance of \$3,000 per year or as follows:

January 1, 1977—December 31, 1977	\$6,750
January 1, 1978—December 31, 1978	\$7,000
January 1, 1979—December 31, 1979	\$7,250
January 1, 1980—December 31, 1980	\$7,500

However, the pension shall be paid under formula b) hereunder if such calculation results in higher pension.

b) A housing allowance of \$3,000 per year and a cash pension as follows:

(1) An elder elected a bishop will have a right to an episcopal pension based on the number of years served in the episcopacy. The pension shall be paid from the Episcopal Fund and shall be one-twentieth of the full cash pension benefit for each year of full service up to five quadrennia, after which the entitlement shall be the full episcopal pension.

(2) A bishop's claim for prior years of service as a conference claimant in an annual conference or conferences shall be paid from the Episcopal Fund at the respective conference pension rate(s) prevailing at the time of retirement and shall be added to the episcopal pension determined under Par. 2.b) (1) above. Bishops retired before 1976 under Plan 2.b) shall have their conference rate(s) fixed at the annual conference rate(s) prevailing at the time of approval of this report. And, further, a bishop's claim for prior years of unfunded service in a general agency, for which the earned pension was funded by the Episcopal Fund, shall be paid at the rate of \$100.00 per service year and shall be added to the episcopal pension as determined under Par. 2.b) (1) above.

c) A bishop who upon retirement elects to receive pension based on years of service with an agency or institution may receive such pension in addition to the episcopal pension under Plan 2.a) but not in addition to the episcopal pension determined under Plan 2.b).

3. Pension for Surviving Spouse. a) The pension for the surviving spouse of a deceased bishop shall be 80 percent of the pension of a retired jurisdictional bishop without a housing allowance as follows:

January 1, 1977—December 31, 1977	\$5,400
January 1, 1978—December 31, 1978	\$5,600
January 1, 1979—December 31, 1979	\$5,800
January 1, 1980—December 31, 1980	\$6,000

b) The surviving spouse qualifying under the bishop's Plan 2.b) pension guidelines shall receive the widow(er)'s proportion under Plan 2.b) without a housing allowance.

c) The pension benefit of the surviving spouse of a deceased bishop shall cease upon his or her remarriage prior to attainment of age sixty-five; however, upon his or her request, after attainment of age sixty-five, or earlier if such remarriage shall be dissolved by death or by legal process, the benefit shall be reinstated, effective on the first of the month following receipt of the request from the surviving spouse.

4. *Minor-Aged Children of Deceased Bishops.* The General Council on Finance and Administration shall determine the amounts to be allowed for the support of minor-aged children of deceased bishops and for children who are at the time of the bishop's death of evident mental or physical incapacity to provide for their own self-support.

5. *Housing Allowance.* The housing allowance of an active jurisdictional bishop shall be paid directly to the bishop as needed and approved, but not to exceed:

1977	\$6100.00
1978	\$6300.00
1979	\$6500.00
1980	\$6700.00

When a conference or an area committee or board of trustees or any institution of The United Methodist Church furnishes an episcopal residence, the amount of the fair rental value shall be negotiated with such bishop; but in no event shall the charge exceed the foregoing schedule.

Upon death or retirement of an effective bishop on account of health, the payment for the episcopal residence may be continued to the spouse of the bishop or the bishop who retired on account of health for a period of not more than three months; provided, however, that if a retired bishop is reactivated to assume responsibility of full area supervision, allowance for the episcopal residence as necessary, but not to exceed the housing allowance of an effective bishop, may be requested.

6. *Office Allowance.* For Office Expense, each effective bishop shall be allowed annually a sum as needed, but not to exceed the maximum amounts as follows:

1977	\$18,500.00
1978	\$19,000.00
1979	\$19,500.00
1980	\$20,000.00

The office expense of each bishop shall consist of the following expenses:

a) Full or part-time charges for secretarial and/or other salaries, including employee benefits.

b) Appropriate office space charges of office(s) occupied by the bishop.

c) Stationery and Supplies.

d) Office Equipment (purchase, rental and/or maintenance).

e) Charges for local telephone service

f) Courtesies

g) Episcopal share of any Workmen's Compensation Insurance as charged by the owner of the master policy.

h) Miscellaneous items related to the operation of the episcopal office.

Budgets of the episcopal office expenses shall be subject to the approval of the General Council on Finance and Administration annually on approved forms before payment may be made.

In accordance with Par. 842.4 and as required by the Audit and Review Committee of the Council, an annual audit by certified public accountants shall be sent to the General Council on Finance and Administration. A complete inventory of episcopal office equipment and furnishings shall be maintained and kept on file with the Council.

The cost of long-distance telephone calls and telegrams and postage not to exceed an aggregate total of \$3600.00 per year are not to be included in the episcopal office expense budget, but are to be included as reimbursable expense items submitted on the monthly Episcopal Expense Statement and supported by appropriate documentation.

7. Moving Expense. Moving expenses of bishops, including retiring bishops, shall be paid upon the submission of an itemized statement of expenses with an accompanying copy of the freight bill. The Episcopal Fund shall be responsible for the payment of only one moving expense incident to the reassignment of an active bishop by the Committee on Episcopacy of the jurisdiction or to a retiring bishop. Storage expense is not a reimbursable item. The provisions of this section shall be in effect upon the adjournment of the General Conference.

8. Travel. a) Cost of all official travel of each effective bishop shall be paid upon presentation of an itemized statement of expense accompanied by supporting data. Data required by the General Council on Finance and Administration are the customer's copy of air travel ticket, car rental bill and receipted hotel/motel bill. "Official Travel" shall be interpreted as including both area and general church travel. Charges on general church travel shall be based upon the most direct route to specific meetings and return.

b) Travel expense to meetings of the boards and agencies to which the bishop is assigned by the Council of Bishops or the General Conference shall be chargeable to the Episcopal Fund.

c) The allowance for travel by car within the episcopal area shall be at a rate not to exceed 15¢ per mile. The allowance for travel by car outside the episcopal area shall be at a rate not to

exceed 15¢ per mile and shall not exceed 1,000 miles for any one roundtrip. If the roundtrip is over 1,000 miles, the round-trip coach airfare will be paid instead of mileage. Expenses incidental to travel by car (hotel/motel, meals, tips) are reimbursable.

d) Travel for addresses and lectures for which an honorarium is received is not official travel.

e) The travel expense of the bishop to meetings of the Council of Bishops and the College of Bishops shall be paid.

f) Travel expense incurred by retired bishops resident in the United States in attending the meetings of the General and Jurisdictional Conferences, the semiannual meetings of the Council of Bishops and any official meetings of the College of Bishops of which the bishop is a member shall be paid from the Episcopal Fund.

g) *General Church, Overseas and Special Travel.* (1) The Council of Bishops shall determine and schedule the travel of its members on overseas visitations, and such expenses are reimbursable from the Episcopal Fund. Authorized travel by the Council of Bishops shall be certified to the General Council on Finance and Administration by the Secretary of the Council of Bishops.

(2) "Travel within the connection at large" shall be defined as travel authorized by the Council of Bishops.

(3) Travel to Boards of Trustees or Directors meetings of United Methodist-related colleges, seminaries, or institutions shall be defined as "official travel" where membership in such bodies is by action of the General Conference, Council of Bishops, College of Bishops, or an annual conference or conferences of the episcopal area. Expenses of members to meetings of Boards of Trustees or Directors of colleges, universities, seminaries, or other institutions in which membership is by virtue of election by the Board of Trustees or Directors only are not chargeable to the Episcopal Fund.

(4) Expenses of travel to seminaries within or without the area to counsel with students from within the area or for recruitment purposes shall be chargeable to the Episcopal Fund.

(5) Travel to jurisdictional meetings of committees, commissions, or task forces assigned by action of the College of Bishops shall be deemed "official travel."

(6) Representative(s) designated by the Council of Bishops to attend a funeral of a bishop may charge such expenses to the Episcopal Fund. Expenses of a bishop to attend a funeral of a member of the same College may be charged to the Episcopal Fund provided the funeral is held in the jurisdiction to which

the deceased bishop belonged and provided further that the bishop desiring to attend resides within the jurisdiction.

(7) Travel to meetings or causes beyond area travel shall be identified as to name(s) of meeting(s), date(s), and place(s).

(8) Exclusions: Certain travel considered as personal and not official are:

Learned Societies

Commuting expenses between residence and office

Gifts

h) When the necessity arises, the Council of Bishops may send one of its number to organize and/or hold an overseas annual conference or conferences with the expense for same paid from the Episcopal Fund.

i) The travel of the spouse of a bishop shall not be a charge to the Episcopal Fund.

9. Budget for the Secretary of the Council of Bishops. The General Council on Finance and Administration may authorize upon certification of need by the Council of Bishops a budget providing for the employment of a special stenographer and other additional expenses incurred by the Secretary of the Council of Bishops in the performance of duties of this office. Such budget is subject to the approval of the General Council on Finance and Administration.

II. Bishops Elected by Central Conferences

1. In compliance with Par. 631.4 in the *Book of Discipline*, the General Council on Finance and Administration shall receive from the Central Conferences:

a) amount of apportionment to the Episcopal Fund equal to 1.875 percent of the cash salary (not including housing allowance) paid to pastor or pastors of each charge through the conference;

b) complete budgets of the episcopal offices, including salaries and all allowances, on approved forms furnished by the General Council on Finance and Administration; and shall send to the bishops elected by the Central Conferences, or to the treasurers of the Central Conference episcopal fund when so authorized, such remittances as the General Council on Finance and Administration shall determine. Consideration shall be given to the representation made by the Central Conferences concerning their needs. Each treasurer of a Central Conference episcopal fund shall furnish the General Council on Finance and Administration with an annual certified public accountant audit of the funds received and distributed. Annual adjustments of balance remaining in the Central Conference treasuries shall be made by

the Central Treasury of the General Council on Finance and Administration.

2. Pensions. The General Council on Finance and Administration shall determine what sum shall be paid for the support of a minister who, having been elected by a Central Conference to serve as a bishop for one or more terms or for life, shall have reached the time of retirement. Where *term* episcopacy has been established, the pension provided shall be made only after a minister elected as a bishop by a Central Conference shall have reached the age of retirement as set by the Central Conference or shall have been retired for physical disability. In no case shall automatic retirement take effect before the sixty-fifth birthday.

The General Council on Finance and Administration shall further determine what sum shall be paid the surviving spouse of a deceased Central Conference bishop who had served as a bishop for one of more terms or for life.

3. Travel. a) A Central Conference bishop coming to the United States for an official meeting shall be reimbursed for travel expenses to the seat of the meeting and return by the most direct route, and incidental expenses (meals, hotels, etc.) shall be paid on the basis of actual expenses incurred. Bishops wishing to stay in the United States for a longer period for cultivation or other purposes shall make such arrangements with the Board of Global Ministries or with any other general agency of the church which agrees to underwrite such additional expenses.

b) Overseas visitation to other countries as assigned by the Council of Bishops shall be a charge to the Episcopal Fund.

c) Travel to meetings of the general boards and agencies to which the bishop has been assigned by the Council of Bishops or by action of the General Conference shall be a charge to the Episcopal Fund.

d) Travel outside the area for addresses and lectures for which an honorarium is received is not a reimbursable expense.

e) Any travel within the area shall be a charge to the budget of the area in which travel allowance has been provided.

f) The travel of the spouse of a bishop shall not be a charge to the Episcopal Fund.

4. Salary. The salary of bishops elected by the Central Conference may be determined by the respective Central Conferences in accordance with provisions of Par. 631.4; provided, however, that the maximum salary and housing permitted shall not exceed that established for a jurisdictional bishop.

III. Affiliated Autonomous and United Churches

The General Council on Finance and Administration of The United Methodist Church assumes no responsibility for contractual agreements made by agencies supported by general funds of the church with affiliated autonomous and/or united churches unless such agreement has had prior approval of the General Council on Finance and Administration.

IV. Reserve for Pensions of Retired Bishops

1. Jurisdictional Bishops. In compliance with Par. 862 of the *Book of Discipline*, pensions of bishops elected by Jurisdictional Conferences and spouses of bishops are being funded by means of a contributory reserve pension fund and the Episcopal Fund.

The necessary funding of the proposed increases in the pensions of bishops (excluding housing allowance) as recommended in this Report and the necessary funding of pensions of the newly elected bishops shall be accomplished by transfer of 3 percent deducted from the salaries of bishops and of funds from the reserve in the Episcopal Fund to the General Board of Pensions. The General Council on Finance and Administration specifically requests authorization to transfer from the reserve for pension in the Episcopal Fund to the Bishops' Reserve Pension Fund of the Board of Pensions such amounts as may actuarially be determined as necessary to fund the proposed episcopal pension program.

2. Central Conference Bishops. The General Council on Finance and Administration has made a study of the amounts necessary to fund the pensions of retiring Central Conference bishops. The plan includes payments of 3 percent deducted from the salary of an active bishop into a pension reserve and the retention of any pension rights earned as a missionary. Funding shall be based upon the pension as set by the General Council on Finance and Administration.

The General Council on Finance and Administration requests authorization to transfer to the General Board of Pensions the necessary funds during the quadrennium to fund these pensions at the time of retirement at a rate determined by the General Council on Finance and Administration.

V. Increase or Decrease During Quadrennium

The amounts authorized in I, II, and IV are subject to increase or decrease during the quadrennium if, in the judgment of a three-fourths vote of the total membership of the General Council on Finance and Administration, economic conditions make such change necessary.

VI. Apportionment for the Episcopal Fund

Apportionment for the Episcopal Fund during the 1977-1980 quadrennium shall be equal to not less than 1.5 percent nor more than 2.5 percent of the pastors' cash salaries; and the apportionment for the first year of the new quadrennium shall be at 1.875 percent with the stipulation that the General Council on Finance and Administration shall review the apportionment annually to adjust necessary cash balances. The General Council on Finance and Administration shall have the authority to increase or decrease the rate of apportionment during the quadrennium as may become necessary or advisable, providing that the rate shall not be increased above 2.5 percent.

The General Council on Finance and Administration is directed to alter the provisions of this section of the Report so as to conform to any legislation that may be adopted by this General Conference.

The General Council on Finance and Administration is authorized to alter any provisions of this Report as necessary to conform with the action of the General Conference on the Report of the Bishop and District Superintendent Study Commission.

Report No. 4 Ministerial Education Fund

(Note: General Conference action on Report No. 4 was by means of the adoption of Committee on Financial Administration Report No. 19; see *Journal*, pages 486, 1698.—Editor)

1. Purpose. The Ministerial Education Fund was established by action of the 1968 General Conference as a means of engaging the total membership of the Church in an effort to equip annual conferences, theological schools, and the Division of the Ordained Ministry of the General Board of Higher Education and Ministry to meet increased demands for the recruitment and education of ministers.

2. Background. The Ministerial Education Fund was begun in 1970 as one of the Church's general funds being apportioned to the annual conferences on the basis of 2 percent of local church expenditures for all purposes, excluding payments for benevolences, new buildings, and servicing of debts. The amount apportioned during this quadrennium has been approximately \$10,000,000. The response of the Church during these six years has been encouraging. The program provides that 75 percent of

the receipts in an annual conference is forwarded to the Central Treasury, to be administered by the Division of the Ordained Ministry of the General Board of Higher Education and Ministry. The remaining 25 percent is retained by the annual conference Board of the Ministry in its program of ministerial education. Through this program, substantial amounts have been made available to the Church's seminaries, and annual conference Boards of the Ministry have been strengthened.

Keeping in mind that the goal for 1970-72 was \$8,250,689, and that the goal for 1973-76 is \$10,000,000, the record of giving during this period is as follows:

Year	Payment	Percent of Goal
1970	\$4,765,672	58%
1971	5,910,256	72%
1972	5,939,762	72%
1973	7,287,028	73%
1974	7,724,726	77%
1975	7,849,049	78%

3. Apportionment. The General Council on Finance and Administration recommends that this fund continue to be supported by receipts on an apportionment to the annual conferences, on the basis of 2 percent of the total paid for all purposes by the churches of the conference in the second full year of the previous quadrennium as recorded in the *General Minutes*, excluding payments for benevolences, new buildings, and the servicing of debts. This fund shall be regarded by annual conferences as a priority to be met before any additional benevolences, grants, or funds are allocated to a theological school or school of religion.

4. Distribution. Amounts received by the conference treasurer for this fund shall be distributed as follows:

a) Twenty-five percent shall be retained by the annual conference which raised it, to be administered by the annual conference through its Board of the Ministry in its program of ministerial education.

b) Seventy-five percent shall be sent by the annual conference treasurer to the treasurer of the General Council on Finance and Administration for distribution to the Division of the Ordained Ministry, to be administered as hereinafter set forth for the financial support of the theological schools of The United

Methodist Church and the total program of education of its ministry.

(1) A formula providing for equitable distribution of funds among the seminaries shall be prepared by the Division of the Ordained Ministry. The formula shall guarantee that at least 75 percent of the amount received by the division from each jurisdiction shall be distributed by the division to the seminaries within that jurisdiction after the division has consulted with the Jurisdictional Board of the Ministry. All money allocated to the theological schools shall be used for current operations, not for physical expansion.

(2) The remaining portion of the amount received by the division shall be administered by it, in order of priority, for distribution to the seminaries of The United Methodist Church to correct inequities in appropriations to the seminaries, and for division use in the further development of the program in ministerial enlistment and continuing education.

The plan intends that every seminary shall receive substantially more money for current operations than it received in the last year of the quadrennium preceding the establishment of the fund from all Methodist and EUB church sources (general, jurisdictional, annual conference, and local church sources), provided that the jurisdiction in which the seminary is located meets its obligation to the nationwide Ministerial Education Fund.

(3) One of the goals of the Ministerial Education Fund is to provide financial support for the Church's seminaries from a general fund created for that purpose, rather than from World Service funds (*1968 Book of Resolutions*, p. 64). That objective has now been reached, since support of the Church's seminaries has been gradually phased out of the World Service fund budget during the 1973-76 quadrennium.

(4) Administrative costs incurred by the Division of the Ordained Ministry in the administration of this fund shall be a prior claim against that part of the fund administered by the division.

(5) Promotion and interpretation of the Ministerial Education Fund shall be by the Division of the Ordained Ministry in cooperation with and with the assistance of the Joint Committee on Communications, the cost being a prior claim against that portion of the Ministerial Education Fund administered by the Division of the Ordained Ministry, and within a budget approved by the Division of the Ordained Ministry and the Council on Finance and Administration.

**Report No. 5
Temporary General Aid Fund**

(Note: General Conference action on Report No. 5 was by means of the adoption of Committee on Financial Administration Report No. 21; see *Journal*, pages 488, 1699.—Editor)

The 1964 General Conference of The Methodist Church adopted a plan of action for the elimination of the Central Jurisdiction and the development of an inclusive Church through mergers among annual conferences of the Central Jurisdiction and of the geographical jurisdictions. It was recognized that a considerable difference in salary rates and ministerial pensions existed between the Central Jurisdiction conferences and the conferences of geographical jurisdictions. A Temporary General Aid Fund was therefore created through which the entire Church could assist in increasing these items. The Rio Grande Conference was also included as a recipient in this fund.

The 1968 General Conference made certain changes in the rates and operation of the fund. An apportionment of 13¢ per member was established, of which 5¢ was allocated to salary assistance and 8¢ was allocated to pension assistance. The 1968 General Conference also provided for a 5 percent annual reduction in the amount of apportionment so that the apportionment would be entirely eliminated within 20 years. The salary portion would be eliminated in 1988, and the pension portion was scheduled for distribution on a declining scale for 20 years after the final merger of a former Central Jurisdiction conference with a geographic conference.

Also, in 1968, the Council on World Service and Finance was given the responsibility of administering the salary portion of this fund with the receiving conferences setting their own policies for ministerial participation. The responsibility of the General Board of Pensions in administering the pension portion of the fund was continued.

The 5 percent annual reduction of the salary portion of the apportionment was begun in 1970 and continued through 1972. By action of the 1972 General Conference, this reduction was suspended for the 1973-76 quadrennium.

The 1970 General Conference approved a request by the General Board of Pensions to delay the reduction of the pension portion until the beginning of the 1973-76 quadrennium. However, in 1972 the Council on World Service and Finance was advised that, in order to support the pension portion properly, the apportionment would need to be raised to 10½¢ per member

for the 1973-76 quadrennium. The Council concurred in this recommendation, and it was adopted by the General Conference.

Upon recommendation of the Council, the 1972 General Conference also responded to requests for ministerial pension and salary assistance from the Oklahoma Indian Missionary, Puerto Rico, and Rio Grande Conferences. It directed that an additional 1¢ per member be apportioned each year during the 1973-76 quadrennium for each of these two purposes.

As a result, during the 1973-76 quadrennium the Temporary General Aid Fund has been apportioned on the basis of 16¾¢ per member per year, with the receipts allocated to two ministerial salary assistance programs and two ministerial pension assistance programs.

In 1972-73 the last conferences which had been a part of the former Central Jurisdiction merged with geographical annual conferences. This completed the process which had been begun by the 1964 General Conference. Inasmuch as the original purpose of this fund was to provide temporary assistance during a transitional period to annual conferences which were financially strong but were taking on heavy new financial responsibilities, it is now being recommended that annual reductions in assistance begin for annual conferences which have been merged eight years or longer. With these considerations in mind, the General Council on Finance and Administration recommends:

1. That \$1,690,000 be apportioned in 1977 for the Temporary General Aid Fund, using the World Service Fund apportionment formula (see Report No. 2).

2. That the receipts on this apportionment be allocated as follows, on ratio:

- a) To Annual Conferences qualifying under the Temporary General Aid program adopted by the 1968 General Conference:

- (1) For pension assistance: \$1,050,000

- (2) For salary assistance: \$440,000

- b) To be divided among the Oklahoma Indian Missionary, Puerto Rico and Rio Grande Annual Conferences:

- (1) For pension assistance: \$100,000

- (2) For salary assistance: \$100,000

3. That, beginning with the 1977 fiscal year, the amounts allocated for salary and pension assistance to Annual Conferences which have been merged eight years or longer and which qualify under the 1968 TGA program [2.a) (1) and (2) above] be reduced each year by an amount equal to 5 percent of the 1976 allocations for these purposes.

4. That such 5 percent reductions in assistance be instituted

for other Annual Conferences qualifying under 2.a) (1) and (2) above beginning with the year following that in which the eighth anniversary of their merger occurs.

5. That the amounts apportioned for this fund during the quadrennium be reduced each year by amounts corresponding to the reductions in assistance.

6. That Annual Conferences qualifying for pension assistance be permitted to retain and remit to the treasurer of their Conference Board of Pensions an appropriate percentage of their receipts on this apportionment. The amount and percentage to be retained will be determined in accordance with guidelines adopted by the 1968 General Conference. The annual statement of general fund apportionments, transmitted by the general treasurer to each Annual Conference (Par. 844), shall include instructions as to the percentage of Temporary General Aid Fund receipts to be remitted to the Central Treasury and the amount and percentage to be remitted to the treasurer of the Conference Board of Pensions.

7. That Temporary General Aid Fund receipts from the Annual Conferences shall be allocated on ratio by the Central Treasury to the various pension and salary assistance programs listed in Section 2 above. The Central Treasury shall remit amounts allocated for pension assistance programs to the General Board of Pensions to be administered by that board and shall include with its remittance a statement of the amount to be allocated to each of the two pension assistance programs. Amounts allocated for salary assistance programs shall be administered by the General Council on Finance and Administration.

8. That, beginning in 1978, the formula for distributing salary assistance funds to conferences qualifying under 2.a) (2) above be amended to provide for a reduction in assistance to conferences which in the previous year paid their Temporary General Aid Fund apportionment at a percentage rate lower than that of the whole church. The amount of this reduction shall be limited to that part of such shortage in payment on the apportionment applicable to this salary assistance program. Amounts deducted from allocations under this provision shall be re-allocated to eligible conferences which paid their Temporary General Aid Fund apportionment at a rate equal to or exceeding that of the whole church.

Report No. 6
General Administration Fund

(Note: General Conference action on Report No. 6 was by means

of the adoption of Committee on Financial Administration Report No. 22; see *Journal*, pages 488-490, 1699.—Editor)

It is the purpose of the General Administration Fund to finance those general church activities which are specifically administrative as contrasted with programmatic, missional, or ecumenical. For the 1977-80 quadrennium there are some changes in line items included in the General Administration Fund from those included in the fund in the 1973-76 quadrennium. These changes, due primarily to the restructuring of general church agencies, will be noted in the explanations which follow the budget.

The following annual budget is presented for the quadrennium 1977-80:

ANNUAL BUDGET FOR THE GENERAL ADMINISTRATION FUND

1. Commission on Archives and History	\$ 135,000.00
2. United Methodist Shrines	17,000.00
3. General Conference	400,000.00
4. Judicial Council	10,000.00
5. General Board of Pensions	144,000.00
6. Division of Program and Benevolence Interpretation, Joint Committee on Communications	25,000.00
7. United Nations Church Center Building Subsidy	75,000.00
8. World Methodist Council	200,000.00
9. General Council on Finance and Administration	360,000.00
10. Contingency Reserve	76,000.00
Total	\$1,442,000.00

Explanation of Items in the Budget

1. *The Commission on Archives and History* (Pars. 1264-1274). The purpose of this commission is to gather, preserve, hold title to, and disseminate materials on the history of The United Methodist Church and its antecedents. It shall do any and all things necessary to promote and care for the historical interest of The United Methodist Church.

2. *Historic Shrines, Landmarks, and Sites* (Par. 1275). The supervision of historic shrines, landmarks, and sites is part of the responsibility assigned the Commission on Archives and History, but because of the significance of these items special consideration is given them in this budget. This fund is used at the discretion of the Commission on Archives and History.

3. General Conference. The expense of the General Conference is an extremely large item in the budget, and each quadrennium finds it increasing due to the rising costs associated with such a meeting. The amount listed here is to care for all administrative costs of the session, including the travel and per diem of delegates, cost of the office of the secretary of the General Conference, expenses of the Commission on the General Conference, and the publishing of the *Daily Christian Advocate* and the *Journal* of the 1976 conference sessions.

4. The Judicial Council (Pars. 1501-1519). Par. 853 provides that the expenses of the Judicial Council will be paid from the General Administration Fund.

5. The Board of Pensions. This item in the fund includes reimbursements for distributions by that board for certain pension programs specifically ordered by the General Conference, including pensions of former EUB general church officers, pensions for earlier European pastoral service by United Methodist pastors, and pensions for service in a Mission or Provisional Annual Conference.

6. The Division of Program and Benevolence Interpretation of the Joint Committee on Communications is allocated this sum of \$25,000 for the purpose of promoting the General Administration Fund.

7. The United Nations Church Center Building Subsidy. This fund is to aid the Board of Church and Society and the Women's Division of the Board of Global Ministries to finance the United Nations Church Center Building.

8. The World Methodist Council. Par. 1284 contains provisions governing United Methodist membership in this Council and financial support for it. The Council is a significant channel for United Methodist relationships with other Methodist bodies and with autonomous and united churches formerly part of The United Methodist Church or its predecessor denominations.

9. The General Council on Finance and Administration. Included in this line item are three areas which have appeared in previous General Administration Fund budgets as separate items: the Central Treasury, Records and Statistics, and Transportation and Conference Services. These items are supported by this asking in the fund.

10. The Contingency Reserve. This item is established to provide for unforeseen recommendations by the General Conference as well as for emergency situations which might arise during the quadrennium and which would fall within the scope of general administration.

RECOMMENDATIONS

1. The amount budgeted for the Judicial Council is \$10,000 per year; however, if this is insufficient in one year, such additional funds as may be necessary may be borrowed from the Contingency Reserve against the Judicial Council's future allocation.

2. The authorized travel allowance for attendance at the 1976 General Conference shall be as stated in the final Plan of Organization and Rules of Order of the 1976 General Conference.

3. *The Book of Discipline* (Par. 842.1d) states that the expenses of the Council on Finance and Administration, including the cost of all its operations, shall be a first claim against all general funds received and disbursed by the council. The charges against the several funds or beneficiary agencies shall be in proportion to the funds' receipts.

4. When all the approved items in the General Administration Fund have been determined, the General Council on Finance and Administration is authorized to apportion the same to the annual conferences using the same formula used in determining the apportionment for the World Service Fund (see Report No. 2).

5. The General Council on Finance and Administration is authorized to adjust annual conference apportionments for the General Administration Fund as follows: an annual conference which in any year overpays its apportionment for the General Administration Fund shall be given credit for same in the succeeding year and any conference which fails to pay its apportionment in full for any one or more years shall have its deficit added to the apportionment of the succeeding year. Deficits or credits shall not be carried into a new quadrennium.

Report No. 7**Interdenominational Cooperation Fund**

(Note: General Conference action on Report No. 7 was by means of the adoption of Committee on Financial Administration Report No. 23; see *Journal* pages 494-495, 1700.—Editor)

The action of the 1972 General Conference in restructuring the agencies of The United Methodist Church underlies several changes being recommended in the Interdenominational Cooperation Fund for the 1977-80 quadrennium.

The former Commission on Ecumenical Affairs is now a division of the Board of Global Ministries. Its financial support will therefore come from the World Service Fund allocation to that general agency and will no longer appear as a part of the

Interdenominational Cooperation Fund. It is to be noted, however, that the Ecumenical and Interreligious Concerns Division will continue to serve as a cooperating body in the administration of this fund with the General Council on Finance and Administration.

The General Council on Finance and Administration recommends the following annual budget for the Interdenominational Cooperation Fund:

ANNUAL BUDGET FOR THE INTERDENOMINATIONAL COOPERATION FUND

PRIOR CLAIMS

1. Division of Program and Benevolence Interpretation, Joint Committee on Communications	\$ 25,000.00
2. Central Treasury, General Council on Finance and Administration	20,000.00
☞ Total Prior Claims	\$ 45,000.00

ON RATIO

1. National Council of Churches	\$ 500,000.00
2. World Council of Churches	300,000.00
3. Religion in American Life	25,000.00
4. General Commission on Chaplains	14,000.00
5. Approved Travel for National Council of Churches, World Council of Churches (approved by General Council on Finance and Administration)	50,000.00
6. Consultation on Church Union	40,000.00
7. Contingency Reserve	26,000.00
Total On Ratio	\$ 955,000.00

Total Interdenominational Cooperation Fund \$1,000,000.00

The National Council of Churches

The budget allocation for the National Council of Churches covers the general responsibilities of The United Methodist Church. It is understood that general boards and agencies may participate in the budgets of the cognate divisions and departments of the National Council.

Within the limits of the funds available, the General Council on Finance and Administration establishes the following procedures

with reference to the payment of travel to meetings of the General Board and the General Assembly of the National Council of Churches:

a) Such travel expense is to be paid for United Methodist delegates named by the General Conference or the Council of Bishops, except that United Methodist delegates who represent Councils of Churches or who are staff members of boards and agencies of the Church shall have their expenses provided by their respective agencies.

b) One committee meeting per year for those members qualifying under a).

c) Travel expense for members of the Broadcasting and Film Commission for this commission meeting, upon approval of the executive secretary of the Joint Committee on Communications.

d) Attendance during three-fourths of a meeting's agenda time shall be a requirement for eligibility for reimbursement.

The World Council of Churches

a) *Administration and Program.* Both administration and the work of the departments of the World Council of Churches are covered by this appropriation.

b) *Travel.* It is important that The United Methodist Church be represented at meetings of the Central Committee, which meets annually; the Executive Committee, which meets twice a year; and the Assembly, which meets every seven years. The annual appropriation makes possible United Methodist representation at all of these meetings.

Payment of the expenses of United Methodist members of World Council committees shall be authorized upon approval of the Council of Bishops after full negotiations. Such expenses shall be limited to the round-trip coach air fare from the place of residence to the place of the meeting, plus expenses at the place of meeting. Expenses for committees other than the Executive Committee shall be limited to one trip annually. Similar provisions shall apply with reference to the travel of United Methodist appointees to study conferences, who, in each case, shall be named by the Council of Bishops.

Report No. 8 The Black College Fund

(Note: General Conference action on Report No. 8 was by means of the adoption of Committee on Financial Administration Report No. 24; see *Journal*, pages 495, 1700.—Editor)

In response to a request from the Commission on the Black Colleges and the Council of Presidents of the Black Colleges, the

1972 General Conference established as one of the general apportioned funds "The Black College Fund." The objective of the fund is to marshal financial support for the twelve black colleges related to The United Methodist Church and provide this support at a time of their need in their service to the United Methodist constituency. The goal of this new fund was set at \$6,000,000, this amount to be apportioned to the annual conferences by means of the World Service apportionment formula.

Response by local churches and annual conferences during the quadrennium has been commendable. The record for the first three years is as follows:

Year	Receipts	Percent of Goal
1973	\$4,012,504	67%
1974	4,518,441	75%
1975	4,482,029	75%

Annual conferences, by action of the General Conference, are permitted to designate 75 percent of their receipts for a specific black college or colleges with which there may have been a long history of support, provided that the college or colleges so selected receive no more than their fair share of the total funds contributed. This arrangement proved helpful for many of the annual conferences.

The Council on Finance and Administration recommends the following:

1. That the 1976 General Conference authorize the continuation of the Black College Fund as one of the apportioned funds of the Church.

2. That the goal for this fund be continued at \$6,000,000, and that this amount be apportioned to the annual conferences by means of the same formula used for the World Service Fund. The annual conferences shall apportion the funds to the local churches on the formula of their choosing.

3. That annual conference treasurers remit monthly to the treasurer of the General Council on Finance and Administration the amounts received for this fund.

4. That the General Treasurer remit monthly receipts for this fund to the Board of Higher Education and Ministry for distribution to the colleges on the formula recommended by the Commission on the Black Colleges and the General Board of Higher Education and Ministry and approved by the General Conference. The formula for distribution is as follows:

a) That 5/6ths of the receipts of the fund be distributed to the colleges to assist in supporting their current operating budgets, and 1/6th of the fund receipts be set aside for capital improvements.

b) That 75 percent of the 5/6ths current operating portion be shared equally by each college.

c) That 20 percent of the 5/6ths current operating portion be distributed on the basis of enrollment.

d) That the remaining 5 percent of the 5/6ths current operating portion be set aside by the Division of Higher Education of the General Board of Higher Education and Ministry to make special grants to institutions for promising programs of innovation and experimentation.

e) That the 1/6th capital fund portion be distributed by the Division of Higher Education on the basis of need, matching funds from other sources, and relevance to the fundamental purposes of the institution.

f) After consultation with the Division of Higher Education, an annual conference may choose to direct up to 75 percent of its paid apportioned share of support of black colleges to a specific black college or colleges in such manner that the college so selected may receive no more than its fair share of the total funds achieved for the black colleges' support.

5. Promotion of the Black College Fund shall be by the Division of Higher Education and the Council of Presidents of the Black Colleges, in cooperation with and with the assistance of the Joint Committee on Communications, the cost being a prior claim against the Black College Fund receipts and within a budget approved by the Division of Higher Education and the Council on Finance and Administration.

Report No. 9 Missional Priorities Funding

(Note: The Council substituted this report for one which had been submitted earlier under the title "Ethnic Minority Concerns Fund." For General Conference action on this report, see *Journal*, pages 479-481.—Editor)

The General Council on Finance and Administration recommends to the General Conference that a new general fund be established, to be called the Missional Priorities Fund, in the amount of \$4,125,000 annually for the quadrennium 1977-1980, to be apportioned to the several Annual Conferences on the World Service Fund apportionment formula. It is recommended that

receipts credited to this new fund be allocated to the following missional priorities programs on ratio:

1. Ethnic Minority Local Church Program	\$ 1,500,000
2. HANA Scholarship Program	500,000
3. World Hunger	2,000,000
4. Evangelism	<u>125,000</u>
Total	\$ 4,125,000

It is recommended that the receipts credited to the Ethnic Minority Local Church program be administered through existing general program agencies under the guidance of the General Council on Ministries; the receipts credited to the HANA Scholarship program be administered by the General Board of Higher Education and Ministry; that the receipts allocated to the World Hunger program be administered by the General Council on Ministries and allocated to the program agencies as provided in Report No. 21 of the Committee on Council on Ministries to the 1976 General Conference (Calendar Item 343), subparagraph c; and the receipts allocated to Evangelism be administered by the General Board of Discipleship.

It is further recommended to the Advance Committee that a Missional Priority Advance Special be approved with a goal of \$3,500,000 for the Ethnic Minority Local Church Program.

It is further recommended to the Advance Committee that a Missional Priority Advance Special be approved with a goal of \$3,000,000 for the World Hunger Program.

Promotion of the Missional Priorities Fund shall be the responsibility of the Division of Program and Benevolence Interpretation of the Joint Committee on Communications, the cost being a prior claim against the Missional Priorities Fund, and within a budget approved by the General Council on Ministries and the General Council on Finance and Administration.

**Report No. 10
Special Days**

(Note: General Conference action on Report No. 10 was by means of the adoption of Committee on Financial Administration Report No. 26; see *Journal*, page 1701.—Editor)

**SPECIAL DAYS
WITH GENERAL CHURCH OFFERINGS**

The 1972 *Discipline* designates four special days in connection with which offerings for general church purposes are to be

received (Par. 163.1a, b, d, e). The General Council on Finance and Administration, after consultation with the General Council on Ministries (Par. 842.10), recommends that these four general church special day offerings be continued in accordance with the following provisions:

1. Human Relations Day (on or about the second Sunday in February). A Human Relations Day shall be observed on or about the second Sunday in February with an offering goal recommended by the General Council on Finance and Administration and adopted by the General Conference. The purpose of the day is to further the development of better human relations through funding programs determined by the General Conference upon recommendation of the General Council on Finance and Administration after consultation with the General Council on Ministries. Net receipts from this observance shall be allocated as predetermined on ratio, with the funds being administered by the general boards under which approved programs are lodged.

For the 1977-80 quadrennium an annual goal of \$1,000,000 shall be established; which, if achieved, will be allocated and administered as follows:

a) United Methodist Voluntary Services Program: \$375,000 (administered by the National Division, General Board of Global Ministries).

b) Community Developers Program: \$340,000 (administered by the National Division, General Board of Global Ministries).

c) Police-Community Relations Program: \$35,000 (administered by the General Board of Church and Society).

d) Ethnic Minority In-Service Training Program: \$250,000 (administered by the Division of Higher Education, General Board of Higher Education and Ministry).

Net receipts of the Human Relations Day Offering shall be distributed on ratio to the administering agencies.

2. One Great Hour of Sharing (on or about the fourth Sunday in Lent). There shall be an annual observance of the One Great Hour of Sharing as a special offering for relief. The observance shall be under the general supervision of the Joint Committee on Communications (Pars. 897-906) in accordance with the following directives. The One Great Hour of Sharing shall be observed annually on or about the fourth Sunday in Lent. All local churches shall be fully informed and encouraged to receive a freewill offering in behalf of the relief program. Insofar as possible, the planning and promotion of the One Great Hour of

Sharing shall be done cooperatively with other denominations through the National Council of Churches, it being understood, however, that receipts of the offerings shall be administered by The United Methodist Church. Receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the General Council on Finance and Administration to the United Methodist Committee on Relief (Pars. 1141-44) to be administered by that committee.

3. *United Methodist Student Day* (preferably on the second Sunday in June). The United Methodist Student Day offering, taken annually, preferably on the second Sunday in June, or as designated by the Annual Conference or the Commission on Education of the local church, shall be received for the support of The United Methodist Scholarships and The United Methodist Student Loan Funds. Receipts from the offering, after payment of the expenses of promotion, shall be remitted by the treasurer of the General Council on Finance and Administration to the General Board of Higher Education and Ministry to be administered by that board.

4. *World Communion Offering* (first Sunday in October). In connection with World Communion Sunday there shall be a church-wide appeal conducted by the Joint Committee on Communications in accord with the following directives: Each local church shall be requested to remit as provided in Par. 851.6 all the Communion offering received on World Communion Sunday (the first Sunday in October) and such portion of the Communion offering received at other observances of the Sacrament of the Lord's Supper as the local church may designate. The net receipts, after payment of promotional costs, shall be divided as follows: 50 percent to the Crusade Scholarship Committee, 25 percent to the Division of Chaplains and Related Ministries, and 25 percent to the Scholarship Fund for Minority Groups, administered by the Board of Higher Education and Ministry in consultation with the various minority groups.

Directives

The following directives shall apply to each of the four general church special day offerings:

1. Promotion of all authorized general church special day offerings shall be by the Joint Committee on Communications in consultation with the participating agencies. Expenses of promotion for each offering shall be a prior claim against the receipts of the offering promoted. In each case such expenses shall be within

a budget approved by the General Council on Finance and Administration upon recommendation of the Joint Committee on Communications after consultation with the participating agencies. In the promotion of these offerings there shall be an emphasis on the spiritual implications of Christian stewardship.

2. Receipts from all authorized general church special day offerings shall be remitted promptly by the local church treasurer to the Annual Conference treasurer, who shall remit monthly to the treasurer of the General Council on Finance and Administration. A special gift voucher for contributions to the offerings will be issued when appropriate. Local churches shall report the amount of the offerings in the manner indicated on the Annual Conference report form.

SPECIAL DAYS WITH OFFERINGS AUTHORIZED FOR USE WITHIN THE ANNUAL CONFERENCE

The 1972 *Discipline* authorizes offerings to be received in connection with three special days, but with the offering receipts to be retained for use within the Annual Conference. The General Council on Finance and Administration, after consultation with the General Council on Ministries, recommends that the authorization for these offerings be continued in accordance with the following provisions:

1. *Christian Education Sunday.* This is an annual offering taken in the church school for the work of Christian education within the Annual Conference and goes entirely for the support of such work at the Annual Conference level. This offering may be held any Sunday or as the Annual Conference directs. Receipts from this offering will be acknowledged in accordance with the procedure of the Annual Conference, and pastors will report the amount of the offering to the Annual Conference.

2. *Golden Cross Sunday.* The Golden Cross offering is an annual offering taken for the support of the work of health and welfare ministries in the Annual Conference or, if the conference has no Golden Cross program, in the local church. The recommended date for Golden Cross Sunday is the first Sunday in May. The week immediately preceding is designated as Health and Welfare Ministries Week and offers an opportunity to interpret and promote this aspect of the church's work. Where there is an Annual Conference Golden Cross program, a special Golden Cross voucher will be issued and pastors will report the amount of the offering to the Annual Conference. An alternate

suggested date for receiving the offering may be the Sunday before Christmas.

3. Laity Sunday (third Sunday in October or as determined by the Annual Conference). The Annual Conference Board of Discipleship, or its equivalent, may authorize and promote an offering.

SPECIAL DAYS NOT INVOLVED IN OFFERINGS

In keeping with actions of the 1976 General Conference, the observance of special days without offering is as authorized by the General Conference upon recommendation of the General Council on Ministries.

Report No. 11 Program and Benevolence Interpretation

Income Budget

(Note: General Conference action on Report No. 11 was by means of the adoption of Committee on Financial Administration Report No. 27; see *Journal*, page 1701.—Editor)

The 1972 General Conference created a new agency to service the Church's communication needs. This new agency, the Joint Committee on Communications, was assigned the functions of three former agencies that were engaged in communication activities. These included the former United Methodist Information agency and the former Divisions of Interpretation and Television, Radio and Film Communication of the Program Council (predecessor to the Council on Ministries). The General Council on Finance and Administration has worked very closely with the Joint Committee on Communications during this period of transition and readjustment. The 1972 General Conference made funding allocations to the three former agencies, and the council followed the same principle of "funds following functions" used in working with other agencies of the Church undergoing structural changes. The net result of this procedure was to combine allocations to the three former agencies into one allocation for the new structure, the Joint Committee on Communications.

However, one of the divisions of the Joint Committee on Communications, the Division of Program and Benevolence Interpretation, is involved totally in the promotion and interpre-

tation of the general funds of the Church. In this connection, it has had a separate allocation in the World Service Fund budget for the promotion and interpretation of this major fund of the church, the World Service Fund. In addition, and in accordance with General Conference action, other costs of this division have been charged against other funds being promoted by the division, including the Interdenominational Cooperation Fund and the observances of Human Relations Day, One Great Hour of Sharing, and World Communion Day. Actual promotional charges were deducted from these promoted funds before distribution. In the case of General Advance Specials, promotional costs have been charged to the agencies which administer the funds.

Since the Division of Program and Benevolence Interpretation of the Joint Committee on Communications receives its funding from a number of sources, the council is herewith recommending a total income budget for it so that the General Conference and other interested United Methodists may be aware of the total costs to the Church of this division. The council therefore recommends that the sources of income for the 1977-80 quadrennium to support the work and services of the Joint Committee on Communications Division of Program and Benevolence Interpretation be as follows:

Joint Committee on Communications

Division of Program and Benevolence Interpretation

World Service, Prior Claim	\$ 1,000,000
The Advance	443,600
Ministerial Education Fund	40,000
Black College Fund	30,000
Temporary General Aid Fund	25,000
Methodist Student Day	10,000
Episcopal Fund	30,000
General Administration Fund	25,000
Interdenominational Cooperation Fund	25,000
World Communion Fund	120,000
Human Relations Day Fund	100,000
One Great Hour of Sharing	120,000
Total	\$ 1,968,600

It is further recommended that the budget for the expenditure of funds by this division for the promotion of all the general promoted funds be developed by the division and approved by the General Council on Finance and Administration and the agency or agencies having the responsibility for the administration of the

program or programs related to the general fund being promoted.

Promotion of new general funds approved by the 1976 General Conference shall be by this division and shall be in accordance with budgets developed by the division and approved by the General Council on Finance and Administration and the agency or agencies having the responsibility for the administration of the program or programs related to these funds.

In addition, the council recommends that the Joint Committee on Communications receive \$1,500,000, on ratio, from the World Service budget, and the net receipts of the Mass Communications Fund, after payment of promotional costs, to fund the other divisions of the Communications agency.

Report No. 12 Recommendations

(Note: General Conference action on Report No. 12 was by means of the adoption of Committee on Financial Administration Report No. 28; see *Journal*, page 1702.—Editor)

The Council on Finance and Administration presents the following recommendations for which it seeks the approval of this General Conference:

1. World Service Fund. The council recommends that special attention be drawn in each annual conference to the role of the World Service Fund and the responsibility of meeting the apportionment. The following paragraph is from the 1972 *Book of Discipline*:

“The World Service Fund is basic in the financial program of The United Methodist Church. World Service on apportionment represents the minimum needs of the general agencies of the Church. Payment in full of these apportionments by local churches and annual conferences is the first benevolent responsibility of the Church” (Par. 847).

The 1972 General Conference also spelled out very clearly the procedures to be followed for the remittances of World Service funds and conference benevolences from local churches through the conference treasurer to the treasurer of the General Council on Finance and Administration. Par. 878 reads as follows:

“All amounts contributed in each local church for World Service and conference benevolences shall be remitted monthly by the local church treasurer to the conference treasurer, who shall each month divide the total amount thus received, setting aside the proper amount for World Service

and the proper amount for conference benevolences, according to the ratio of each established by the Annual Conference in the total World Service and conference benevolence budget. The conference treasurer shall make monthly remittances of the share received for conference benevolences to the treasurers of the several agencies for conference work according to the rightful share and proportion of each. The treasurer shall remit monthly to the treasurer of the Council on Finance and Administration the total share received for World Service. When the amount contributed during the year for World Service and conference benevolences exceeds the amount apportioned to or accepted by the Annual Conference, the entire share contributed for World Service shall be remitted in regular order to the treasurer of the Council on Finance and Administration before the end of the fiscal year."

Annual conference boards and local churches often call upon the general boards for help in their work. The help these agencies can give is dependent on the income they receive from the World Service Fund raised in the local churches and transmitted through annual conferences.

2. *World Service and Conference Benevolences.* The council wishes to call attention to the following three vital concerns:

a) When local churches include World Service and Conference Benevolences in a unified budget, the purpose of World Service is frequently forgotten. Therefore, we urgently request that local churches with unified budgets make provision for:

(1) Dissemination of information concerning World Service and Conference Benevolences, with special emphasis that this program provides the major funds for the agencies which are helping local churches with their program on both the general level (through World Service) and the annual conference (through Conference Benevolences). When there is no special appeal for these causes, additional information is needed in order to keep informed about this essential work of the church.

(2) Providing means whereby persons who desire to make an additional gift for World Service and Conference Benevolences beyond the amount in the church budget can do so. The World Service and Conference Benevolence asking is a minimum asking, and treating it as a ceiling above which a church should not go is injurious, not only to the work but also to the motivation which prompts World Service and Conference Benevolences.

(3) Providing means whereby persons who desire to make an additional gift for World Service only can do so by being properly informed concerning the purposes and procedures of the World Service Specials administered by the Council on Finance and Administration.

b) Maintaining the integrity of World Service as a benevolence is essential. On the annual conference level there is a tendency to include "administrative" items in the conference World Service and Conference Benevolences budget. To help maintain the distinction between "benevolence" and "administration" the council respectfully reminds the leadership of annual conferences of the following definitions of Conference Benevolences, as found in the 1972 *Book of Discipline*:

"The term 'conference benevolences' shall include those conference allocations and expenditures directly associated with the program, mission, and benevolent causes of Annual Conference program agencies and institutions. 'Annual Conference program agencies and institutions' shall be defined as those agencies represented by voting membership on the conference Council on Ministries and institutions whose work is within the field of responsibility of one or more of those agencies. Administrative expenses which are directly related to the program, mission, and benevolent causes of conference program agencies may also be included in the conference benevolences budget. The term 'conference benevolences' shall not include allocations and expenditures for other conference agencies and officers whose work is primarily administrative; it shall likewise not include Annual Conference ministerial support funds as set forth in Pars. 887-896, allocations and expenditures of conference agencies responsible for administering ministerial support funds or apportionments made to the Annual Conference by the General or Jurisdictional Conferences" (Par. 869).

c) Annual conferences should be aware that World Service is a minimum asking and insist that World Service funds be transmitted in full to the Central Treasury by the conference treasurer.

3. *Budgets of the Council and the Central Treasury.* The costs of the Council on Finance and Administration and of the Central Treasury are charged against all general funds in proportion to receipts. The recommended budget for these purposes is \$1,450,000. Exceptions to this provision may be made only by the council. In addition, other costs of the council will be charged against an approved allocation in the World Service and

General Administration Funds. It is anticipated that proceeds from short-term investments of receipts of general funds and balances held by the Central Treasury for general agencies may be used to support the work of the council. The operation of the council shall be within an annual budget submitted to and approved by the council.

4. *Budget of the Division of Program and Benevolence Interpretation of the Joint Committee on Communications.*

The costs of the Division of Program and Benevolence Interpretation are to be distributed among the funds promoted by the division. This next quadrennium, these will include the World Service Fund, the General Administration Fund, the Interdenominational Cooperation Fund, General Advance Specials, the Episcopal Fund, the Black College Fund, the Ministerial Education Fund, One Great Hour of Sharing, World Communion Day, Human Relations Day, and the Missional Priorities Fund. The amount allocated to the Division of Program and Benevolence Interpretation from the World Service Fund is \$1,000,000. The remainder of the division's total budget of \$1,968,600, which amounts to \$968,600, is to be a charge against other promoted funds before distribution or, in the case of General Advance Specials, to the agencies which administer the funds. The budget being developed for the promotion of all the general promoted funds will be developed by the Division of Program and Benevolence Interpretation and approved by the General Council on Finance and Administration and the general agency or agencies having the responsibility for the administration of the program or programs related to the general fund being promoted.

5. *Authority to Adjust Budgets.* It is recommended, in order to meet changing conditions or emergencies, that the Council on Finance and Administration be authorized to adjust the budgets of prior claim items as the emergencies or responsibilities placed upon these agencies by the General Conference may require.

6. *General Administration Fund.* All allocations of the General Administration Fund except prior claims shall be paid on ratio of receipts to the fund.

7. *The Interdenominational Cooperation Fund.* The council is requesting the associate general secretary of the Ecumenical and Interreligious Concerns Division to review and make recommendations to the Council on Finance and Administration

regarding funds payable to agencies from the Interdenominational Cooperation Fund. Except for prior claims, allocations from the fund are payable on ratio of receipts to the fund.

8. *Income From the Board of Trustees.* The Council on Finance and Administration, by action of the 1972 General Conference, is the successor to and serves as the Board of Trustees for The United Methodist Church. In serving in this capacity, the Council on Finance and Administration shall publish annually a report of all distributable income held in the name of the Board of Trustees. The 1972 General Conference recommended that the distributable income from undesignated funds be made a part of the World Service funds for distribution. The council reports that in 1972, 1973, 1974, and 1975, \$76,745.84 was received and placed in the World Service Fund for distribution as directed by the 1972 General Conference. The Council on Finance and Administration recommends that the Board of Trustees' distributable income for undesignated funds be made available to the treasurer of the Council on Finance and Administration to be made part of the World Service funds for distribution.

9. *Validity of Claims.* We recommend that the Council on Finance and Administration be authorized to determine the validity of claims in all matters involving the World Service Fund, the Episcopal Fund, the General Administration Fund, and the Interdenominational Cooperation Fund, where these are not specifically set forth or determined by the General Conference.

10. *New Apportionments for Annual Conferences.* The General Conference authorizes the Central Treasury to report immediately the new apportionments to each annual conference.

Report No. 13 Improvements and Economies

(Note: General Conference action on Report No. 13 was by means of the adoption of Committee on Financial Administration Report No. 29; see *Journal*, page 1702.—Editor)

The Council on Finance and Administration is charged with reviewing operational improvements within World Service agencies and providing assistance toward this end upon request (Par. 843.4).

During the quadrennium, every national agency has had the

primary task of reorganizing its programmatic and operating units as a consequence of the restructuring of general agencies instituted by the 1972 General Conference. The intended purpose of this restructure was to improve the effectiveness of program and to realize inherent savings in supporting administrative and operating costs.

A review of operating improvements and economies throughout the general agencies indicates significant strides have been taken with plans still in early stages of implementation. Basically, these steps can be classified into four major areas: (1) operating departmental consolidation and reorganization; (2) business operating systems; (3) interagency cooperation; and (4) computer utilization. These are not mutually exclusive but serve as convenient categories for comment.

I. Operating Departmental Consolidation and Reorganization

Indicative of this trend is the implementation of a "Central Support Services" unit for the General Boards of Discipleship and Higher Education and Ministry. This concept includes all operating aspects of accounting/treasury services, personnel, typing services/records management, production and distribution, purchasing, sales and subscription control, mail services, and building administration. It is significant to note that this "Central Services" concept includes all agencies in the geographic location.

Similar in nature are the branch accounting operations of the Council on Finance and Administration. All bank deposits, cash disbursements, payroll, and related controls are maintained in each branch for all agencies in the geographic area.

Other examples could be cited, but these illustrate the objective and trend toward centralized cooperative operating departments.

II. Business Operating Systems

The tools used by management and management concepts are changing rapidly as they relate to business operating systems. An increased use of computers has been exhibited during the quadrennium for all aspects of administrative management. Computerized operations have been and are continuing to be revised to take advantage of the current "state of the art." This includes equipment and program software.

The centralized banking and financial reporting provided by the Council on Finance and Administration has been greatly facilitated by the use of a national "time sharing" computer

network. A standardized computer data base file is now being used by several agencies for subscription mailings. Additional applications of this type are slowly being discovered and will be incorporated as time and funds are available.

“Word processing” still represents a major area of potential savings in clerical and secretarial costs. Modern tools and departmental reorganization are resulting in much greater productivity in this area.

A reevaluation of file retention and the incorporation of “central files” has been accomplished by several agencies. As a consequence, greater clerical productivity and more efficient use of floor space have resulted.

Postage and mailing costs continue to plague all program-oriented agencies. Efforts to improve these range from coordinated mailings to bulk order permits. Selective computerized mailings have been designed and used effectively. In the long run, however, this will require extensive review.

Staff travel represents a significant portion of an agency’s budget. Concerted efforts have been made to control travel through advance planning, coordinated staff assignments, area representation, and regional “workshop” concepts. As a general rule, all staff travel requests must be reviewed and authorized by the agency’s chief executive.

Telephone costs, like postage and travel, represent considerable expense in total. It has been found that the installations by competitive suppliers of in-house switching and phone networks can realize considerable savings after a relatively short amortization period.

Many agencies have justified the cost of school tuition and professional seminar participation for line employees and middle management. The problems of specialization, on the one hand, and productivity motivation, on the other, strongly suggest increased use of continuous formal training for agency personnel.

Agency executives during the last quadrennium have become acutely aware of administrative “operating” costs. Accounting cost centers have been established within general ledger account structures. In one instance, incumbrance accounting is utilized to provide a current status of budget line items. Departmental restructuring, personnel training, operating system studies, and sophisticated business tools have become more or less common within World Service agencies in order to increase productivity and decrease or stabilize expenses.

III. Interagency Cooperation

During this quadrennium, much greater evidence of coopera-

tion within administrative operations can be observed than in prior years. Mutual design of data base systems, standardized accounting nomenclature, centralized accounting and finance, central support services, and cooperative computer systems design and services are only a few of the many examples where agencies have pooled their operating responsibilities to insure maximum productivity.

Where computerized systems are involved, costs can be enormous. Future coordination and cooperation is mandatory if the Church is ever to receive the greatest return on its computer expense dollar.

IV. Computer Utilization

As already mentioned, the budget allocated to computer services and related expense is enormous. Getting the most for each dollar has become an objective paramount in the minds of agency executives.

Systems were redesigned during the quadrennium to take advantage of rapidly changing computer hardware and "software" improvements. Outside service bureau applications have been reviewed for possible implementation on new or existing in-house configurations. Personnel have been continuously upgrading skill levels to keep abreast of changes in the industry.

All in-house computer systems are leased. Where possible, "third-party lease contracts" are used to reduce lease expense. Configurations often are comprised of multi-vendor systems which provide not only economic advantage but increased proficiency.

It is our observation that much more needs to be done in the area of mutual feasibility studies within computer system applications. Toward this end, an interagency task force, with representation from all agencies using computers, met several times during the quadrennium. A Computer Advisory Task Force, consisting of agency executives and outside computer consultants, also convened several times and helped formulate a generalized computer utilization policy subsequently approved and adopted by the Council on Finance and Administration.

Report No. 14 Specific Assignments by the 1972 General Conference

(Note: General Conference action on Report No. 14 was by means of the adoption of Committee on Financial Administration Report No. 30; see *Journal*, page 1702.—Editor)

Several specific assignments were made to the Council on Finance and Administration by the 1972 General Conference. Three of these assignments were nonlegislative in nature while others were legislative assignments. A report on these specific assignments follows:

1. *Investment Ethics.* The 1972 General Conference approved a resolution requesting the Council on Finance and Administration to review and correlate the guidelines for investments already developed by several boards and agencies of the Church; develop guidelines and procedures for investment review to be used by local churches, annual conferences, general boards and agencies, and church-related institutions; report regularly concerning its work to the Council on Ministries; work faithfully with the Coordinating Committee on Peace and Self-Development of Peoples.

Early in the quadrennium, the council set up an Interagency Committee on Investment Guidelines, composed of representatives of the several general agencies having investment portfolios. This committee developed a set of investment guidelines to be used by the council and other general agencies, local churches, annual conferences, and church-related institutions in managing their investment portfolios. The text of these proposed guidelines was submitted to and approved by the General Council on Finance and Administration. These guidelines as adopted were subsequently printed and have had wide distribution in the Church. The council has cooperated and worked with the Coordinating Committee on Peace and Self-Development of Peoples. A staff member of the council has met on a regular basis with the Coordinating Committee during the quadrennium.

2. *Insurance Program.* The 1972 General Conference adopted the council recommendation that the council be given "authority to institute a church-wide insurance program to be offered to local churches, institutions, and agencies of such participants. This insurance program would include such coverage as fire, theft, liability, property damage, Workmen's Compensation, fidelity bond, disability insurance, and such other general insurance." In developing a program of general church insurance, the council insisted that two principles be kept in mind:

First, property and liability insurance must be made available by the insurer to any United Methodist local church, regardless of the risk involved;

Second, the program must provide for the use of local insurance agents where a local church preferred to do so.

Early in the quadrennium, the council contracted with the Frank B. Hall Company to become the broker of record for the council in the general church insurance program. This contract was concluded only after the council had received and reviewed proposals from a number of companies for this service. In due course of time, the Frank B. Hall Company recommended and the council subsequently adopted a proposal that the Atlantic Mutual Insurance Company be the insurance carrier for a general church insurance program to be offered to local churches, general agencies, church institutions, as well as ministerial and lay employees of the church. Protection in this program is offered for property damage, fire, theft, and liability.

At the time of this writing, more than 7,000 churches and other church properties have been covered, the valuation of which exceeds \$1,000,000,000. Annual premiums for this protection are approximately \$3,600,000. For most of these policyholders, there have been substantial savings. A number of the policyholders, at this writing 131, have assigned their annual dividends on their policies amounting to \$18,000 annually, to a United Methodist Insurance Trust Fund, established and administered by the Council on Finance and Administration. Proceeds of the trust are dedicated to reducing the risks of church property where congregations are unable, because of costs, to make necessary improvements, and to recovering for the Council on Finance and Administration some of its costs in instituting this program.

The general church insurance program also includes an accidental death and dismemberment protection which has been made available to the general agencies, local churches, annual conferences, as well as ministerial and lay employees of the church. The carrier for this program is the American Home Assurance Company. Also, the general church insurance program includes Directors' and Officers' Liability protection. This insurance has been provided for the Council of Bishops, the Council on Finance and Administration, and is being made available to all the general agencies of the church, annual conferences, and church-related institutions through the Frank B. Hall Company.

The general church insurance program is finding wide acceptance throughout the church. It is anticipated that in the future an even larger number of United Methodist churches and institutions will be using and appreciating the protection and benefits provided by this insurance program.

3. Restructuring and Redistribution. The 1972 General Conference adopted a recommendation of the former Council on

World Service and Finance that “. . . should the General Conference substantially change the present general agency structure, that the Council on World Service and Finance, or its successor, be given specific authority, in cooperation with the Program Council, or its successor, to redistribute the allocations to the program agencies of the church within approved totals in accordance with the actions of the General Conference with respect to such agencies. Such action shall be completed not later than September 1, 1972, and reported to the general agencies and to the church at large through its general periodicals.”

The 1972 General Conference did order substantial restructuring. Because of the schedule of the organization of the new agencies and, particularly, the Council on Ministries, it was not possible to complete the redistribution of the allocations by September 1, 1972. However, the redistribution of the allocations was made prior to January 1, 1973, the beginning of the new quadrennium, at which time the allocations voted by the 1972 General Conference were to be effective. The plan of redistribution of allocations was published in the church press.

The Council on Finance and Administration cooperated with the Council on Ministries in this reallocation process, using as a basic principle in reallocating that “funds follow functions.” As functions had been transferred or reassigned within the new structure by General Conference, funds which General Conference had allocated for these functions were reallocated to the agency assigned responsibility for the performance of these functions. We report to the 1976 General Conference that there seemed to be a smooth transition throughout this process. The plan of redistribution of the reallocations has been effective throughout the quadrennium. Should there be any restructure of any general agencies by the 1976 General Conference, the council requests similar authority for the 1977-80 quadrennium.

4. Personnel, Titles, Salaries, and Fringe Benefits. Par. 843.6 provides that “the council shall organize a committee of ten, four of whom shall be voting members of the Council of Ministries, selected by it, and six of whom shall be members of the Council on Finance and Administration, selected by it. The committee shall develop an approved salary scale based on compensation according to responsibility and a schedule of comparable fringe benefits, and require adherence.”

The Joint Committee on Personnel, Titles, Salaries, and Fringe Benefits was organized in 1972 and immediately proceeded to fulfill the responsibilities assigned to it. The committee employed as consultants the firm of Peat, Marwick & Mitchell;

and after receiving its report in 1973, developed and approved a salary scale for executive personnel of each agency, based on the responsibilities determined for each position. This program was put into effect January 1, 1975. A program of insurance covering life, health, long-term disability, and accidental death and dismemberment was developed for all employees of agencies, and ten insurance companies bid on the package. The committee chose Connecticut General Life Insurance Company as the carrier of the life, health, and long-term disability and American Home Assurance Company as the carrier of the accidental death and dismemberment coverage.

To accommodate the policies of agencies in effect, the committee established a period of time to terminate as of July 1, 1975, for agencies to effect their transition into this coverage. Because of certain specific variances in type of operation, the committee excluded The United Methodist Publishing House from this program. A program of retirement benefits for all employees of agencies was developed through the General Board of Pensions of The United Methodist Church, was approved by the Joint Committee, and put into effect for all agencies as of January 1, 1974.

All actions and programs developed by the Joint Committee have had the approval of the General Council on Finance and Administration, to which agency the Joint Committee is amenable.

5. Accounting/Reporting—Central Fiscal System. Par. 842.3 provides that the council shall have authority and responsibility “to perform the accounting and reporting function for the Council on Ministries and the boards and agencies amenable to it. The council shall assume this responsibility for the Board of Discipleship and the Board of Church and Society upon their organization; and for the Board of Higher Education and Ministry and the Board of Global Ministries prior to the General Conference of 1976. The council shall work with the Board of Higher Education and Ministry and the Board of Global Ministries to assure an efficient assumption of the boards’ accounting and reporting functions by the council. If necessary for the efficient performance of the accounting and reporting function, the council may establish branch offices.”

Par. 842.5 provides that the council shall have authority and responsibility “to establish policy governing the functions of payroll, purchasing, accounting, and budget control for all agencies receiving general church funds. The council may upon mutual consent of the agencies involved perform these functions

on behalf of an agency in order to maximize efficiency of operation. All boards and agencies shall observe the uniform fiscal year.”

During the latter part of 1972, the council began the implementation of the provisions of these two paragraphs. After conferring extensively with the Council on Ministries and the boards and agencies amenable to it, the council instituted as of January 1, 1973, a program of accounting and reporting for the Council on Ministries and all of the agencies amenable to it. For the effective performance of these functions, it became necessary for the council to establish branch offices in Washington, D.C., and in Nashville.

The accounting functions being performed by the General Board of Global Ministries were judged sufficiently efficient and compatible with the accounting and reporting functions being performed in the Washington and Nashville Service Centers. Further, a service center was set up within the Evanston office to accommodate the Division of Health and Welfare Ministries, the Division of Lay Life and Work of the General Board of Discipleship (later moved to Nashville), the Council on Ministries located in Dayton, and the Division of Program and Benevolence Interpretation of the Joint Committee on Communications. Each of these service centers is appropriately staffed.

During this quadrennium, the chart of accounts of all of the agencies has been moving toward standardization, and it will soon be possible to generate reports on a monthly or quarterly basis which will consist of comparable balance sheets and operating reports. It is now possible, for the first time, to generate a single balance sheet and operating report which will include all of the general agencies receiving general church funds.

In addition, the council moved to implement Par. 842.5. Through mutual consent of the agencies involved, the council organized a central fiscal system which now provides services of banking, check preparation and payroll, and other control functions for all of the general agencies receiving general church funds, with the exception of the Board of Global Ministries and the Council on Ministries. An exception has been made for the Board of Global Ministries because its system is now efficiently computerized and functioning acceptably, and also because of its size and complexity. The Council on Ministries is performing its own banking and check preparation services because of its remoteness from the location of any of the council's service centers.

This centralized fiscal system has reduced duplication of these services in each of the agencies, decreased the cost of these

services, and increased monies available for a short-term investment program involving cash balances held by the council for the agencies involved in the system. This has further made possible increased money for program purposes, both from reduced agency costs for performing these services and from their receipts of invested balances' proceeds made available at the end of each year. The total system has now been in operation more than two years. Improvements are being made in the system and it is anticipated that further reduction in costs will be effected. A further by-product of the system is that it is now possible for the first time for one audit to cover the council and all of the general agencies involved in the centralized fiscal system.

We report these developments and this progress to this General Conference, since the council believes that these developments are in keeping with the responsibilities assigned to the council by the 1972 General Conference. The council also reports that it has had splendid and supportive cooperation from all of the general agencies involved in the system.

6. Property Management Functions. Par. 843.2 of the *Book of Discipline* reads as follows:

"To exercise on behalf of the General Conference a property management function, by holding title to and managing real property for the use of general agencies of the church. This function shall be exercised with respect to agency properties acquired before 1972 by mutual consent of the council and the agency. This provision shall apply to headquarters buildings but not to properties which are part of the program responsibilities of the Board of Global Ministries.

In no event shall the following be excluded: property of The Methodist Corporation in Washington, D.C., at the Ward Circle at the intersection of Nebraska and Massachusetts Avenue, historical shrines, landmarks and sites previously owned by the Commission on Archives and History and such historical property as may be acquired in the future; and property previously owned by the Program Council of The United Methodist Church."

In implementing this legislation, the council reports that title to the property owned by the Program Council of The United Methodist Church was transferred for property management functions to the Council on Finance and Administration in early 1973. Since the transfer, the council has worked with the Council on Ministries which occupies the property in seeing that the property is properly managed and maintained.

Also, during the quadrennium, historical shrines and land-

marks owned by the Commission on Archives and History have been transferred to the Council on Finance and Administration for property management purposes. Since the transfer, the council has cooperated with the Commission on Archives and History to maintain these properties.

In early 1973, The Methodist Corporation transferred to the Council on Finance and Administration its accounting and reporting functions, as well as the banking and check preparation services. The council has continued to perform these services for The Methodist Corporation throughout the quadrennium.

In early 1974, the council announced to The Methodist Corporation that the council was ready to receive the property of The Methodist Corporation in Washington, D.C. To date, that transfer has not been made. This property, located at Ward Circle, intersection of Nebraska and Massachusetts Avenue, has been offered for sale by The Methodist Corporation.

7. Board of Trustees. The 1972 General Conference in its restructuring program made the Council on Finance and Administration the successor corporation to the Board of Trustees of The United Methodist Church and the seven predecessor Boards of Trustees of that Board (see Par. 839). In 1973, the Council on Finance and Administration advised the Board of Trustees of The United Methodist Church that it was ready to effect this succession.

The transfer was made with members of the former Board of Trustees resigning their positions and the members of the Council on Finance and Administration becoming the members of the Board of Trustees of The United Methodist Church, a corporation in the State of Ohio. Since the transfer of this responsibility to the Council on Finance and Administration, the council has managed the holdings of the Board of Trustees. The Harris Trust & Savings Bank of Chicago has the custodian account of the holdings of the Board of Trustees, and Stein, Roe & Farnham, the investment counselors for other council investments, advise on the holdings of the Board of Trustees as well. This responsibility within the council is lodged within the Section on Legal Services, Property Management and Trustee Matters, and reports are made regularly to the council.

Report No. 15 Employment Practices

(Note: General Conference action on Report No. 15 was by means of the adoption of Committee on Financial Administration Report No. 31; see *Journal* pages 1702-1703.—Editor)

The 1972 *Book of Discipline* of The United Methodist Church, Par. 846.1, requires that the Council on Finance and Administration "shall withhold approval of the entire budget of any agency or any church-related institution receiving general church funds until such agency or church-related institution certifies to the council in writing that it has established and has complied with a policy of (a) recruiting, employing, utilizing, recompensing, and promoting professional staff and other personnel without regard to race, color, or sex, and (b) fulfilling its duties and responsibilities in a manner which does not involve racial segregation or discrimination."

In accordance with *The Book of Discipline*, the Council on Finance and Administration has requested and obtained from all agencies receiving general church funds certification of compliance with Par. 846.1.

REPORTS ON REFERRALS BY THE 1976 GENERAL CONFERENCE

(Note: The following are reports by the Council on Finance and Administration on matters referred to the Council during the course of the 1976 General Conference sessions; for General Conference action on these reports, see *Journal*, page 543.—Editor)

1. EVANGELISM SUNDAY

With regard to the reference to GCFA concerning the proposed Evangelism Sunday with offering (Calendar Item 134), the Council recommends to the GCOM that it establish an Evangelism Sunday or Evangelism Period without offering.

2. COMMITTEE ON CENTRAL CONFERENCE AFFAIRS

With regard to the reference to GCFA by General Conference on Funding of \$5,000 for the work of the Executive Committee of the Committee on Central Conference Affairs, it is recommended that this request be funded by the Council upon the submission of a budget not to exceed \$5,000 by October 1, 1976.

3. OVERSEAS DELEGATES EXPENSE ACCOUNTS

With regard to the reference to GCFA by General Conference concerning travel and per diem allowances for overseas delegates, it is recommended that the Conference adhere to travel expense and per diem rules recommended by the Commission on the General Conference and adopted by the General Conference, which provides that overseas delegates are entitled to full travel expenses for a two-day period prior to General Conference and

following adjournment of General Conference, it being understood that where there are unavoidable exceptions to this limitation, due to transportation schedules, these expenses may be approved by the General Council on Finance and Administration.

(Note: In its report to the General Conference the Council on Finance and Administration presented other exhibits and supplementary information designed to assist delegates in gaining an overview of the financial recommendations as they related to the budgets and receipts of previous years. Inasmuch as this material was not the subject of formal action by the General Conference, it is not printed in this *Journal*; it may be found in the 1976 *Daily Christian Advocate*, Advance Edition C, pages C-3—C-17, C-44—C-47.—Editor)

A STUDY OF MEMBERSHIP TRENDS IN THE UNITED METHODIST CHURCH, 1949-75

(Note: General Conference action on this report was by means of the adoption of Committee on Discipleship Report Nos. 2, 6, 7, 8, and 24; See *Journal*, pages 1347, 1348-1350, 1386.—Editor)

The current concern about declining church membership trends indicates that church membership growth is once again considered to be important. During the last decade statistical measurements of the church were criticized by some and discredited by others. In fact, in some circles, losses in church membership were considered to be marks of "success" and were proof that the church was engaged in a prophetic ministry.

In more recent years an awareness of the stark significance and the erosive effect of declining church membership has generated grave concern among many persons in The United Methodist Church. The concern grows out of an awareness that every number in the statistical tables represents a person of worth, and a continued decrease in the number of persons who are associated with The United Methodist Church indicates that all is not well. This is based on an understanding of the church as an institution which is wholly dependent on the voluntary response and support of persons who look to it for the fulfillment of their basic needs. When the church supplies what persons perceive to be essential to their well-being, they are inclined to increase their level of participation, and conversely, when the church fails to meet those needs, persons tend to reduce their participation.

This report is abstracted from the more complete report which will be provided to General Conference delegates at Portland. Both reports describe the decline in church membership and some of the related developments elsewhere in the church, identify some of the factors which seem to be contributory to or are contingent with changes in church membership, and conclude with some recommended courses of action. Documentation for the findings has been omitted from this report to conserve space but will be found in the complete report.

Authorization for Study

A petition to the 1968 united General Conference from the South Central Jurisdictional Council expressed concern about the decline in church membership and requested that the General Board of Evangelism "make a study during the quadrennium 1968-72 on ways to conserve membership, and to formulate a plan to be presented to the General Conference in 1972." Concurrent

action was taken by the 1968 General Conference and the matter was referred to the General Board of Evangelism. The Section on the Local Church of the Board of Evangelism conducted a study and submitted a report on membership loss and conservation to the 1972 General Conference. The report was adopted and referred to the General Board of Evangelism for possible implementation.

In the March 1973 meeting of the General Council on Ministries, the question about declining church membership was raised and referred to the Section on Evaluation and Review of the Council with the request that specific recommendations be brought to the General Council on Ministries in November. The Section on Evaluation and Review recommended referral to the Board of Discipleship. It further recommended that the previous study be noted and that "the Board of Discipleship be urged to make a serious, thoroughgoing analysis of the issue with specific actions for consideration and follow-up by the board itself, the General Council on Ministries, and the total denomination."

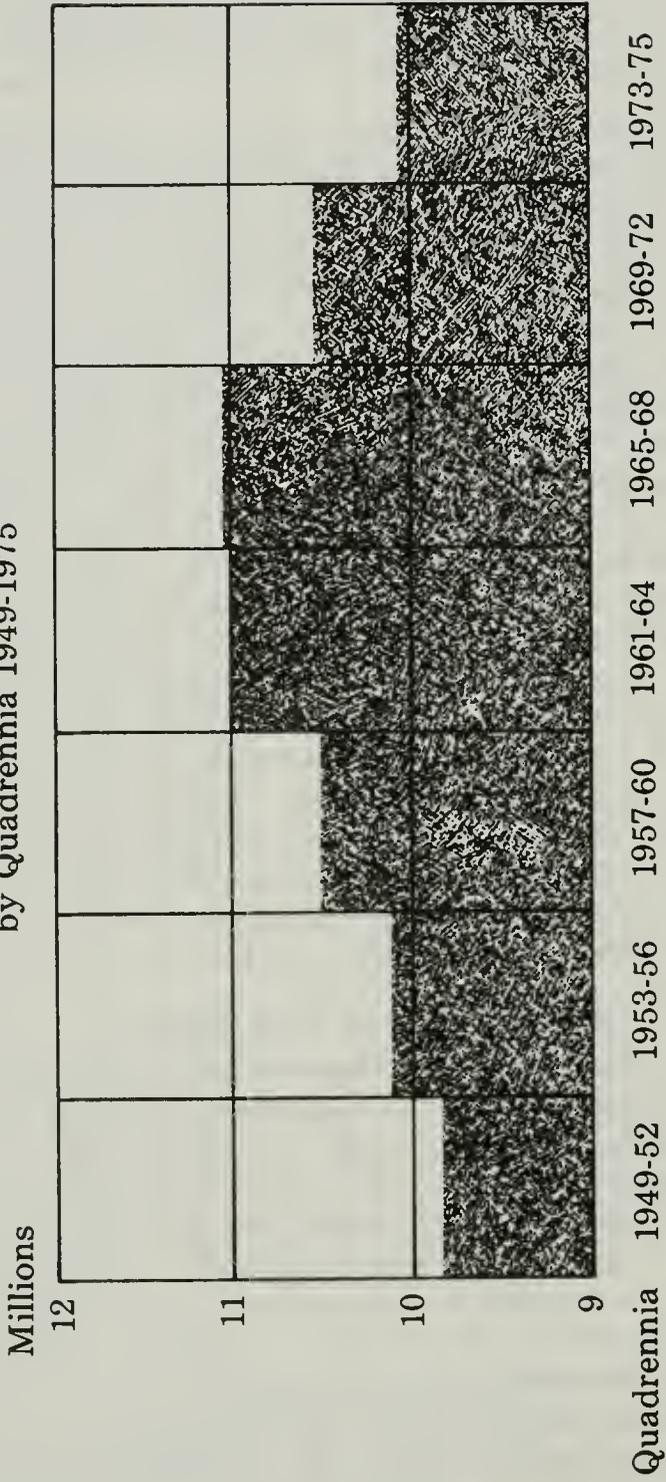
A design team was appointed to develop a study design. The proposed design was approved by the Administrative Council of the Board of Discipleship, and a staff task force was named to conduct the study. The work of the staff task force was augmented by several research specialists who served as consultants and investigators. This report, in various stages of development, has been before the General Council on Ministries and the Board of Discipleship. This final report, including the recommendations, has been reviewed by the Executive Committee of the Board of Discipleship and is now being referred to the General Conference for consideration and appropriate action.

Highlights and Conclusions

The term *membership loss* implies that the decline in church membership is due largely to a mass exodus which has resulted in a sharp increase in the number of names which have been removed from the church membership rolls. Data do not support that thesis. The number of names removed from the church membership rolls has remained relatively constant since the mid-'50s. A primary cause for the decline in church membership is the sharp reduction in the number of persons who have been added to the membership of the church.

The decline in church membership is but the last in a series of several other declining trends, all of which are inextricably interwoven and highly interdependent. Consequently, a study of membership trends soon becomes a complex endeavor which includes analyses of trends in a number of interrelated areas.

FIGURE I
 Average* United Methodist Church Membership
 by Quadrennia 1949-1975



*Average annual statistics were computed by adding the four annual totals within each quadrennium, then dividing by four.

Since some of the trends have preceded church membership trends by several years, most trend analyses in this report begin with 1949 and continue to the present.

How Real Is the Decline in Church Membership?

Our church membership peaked before the union of The Evangelical United Brethren Church and The Methodist Church, when the combined full membership reached an all-time high of 11,054,634 in 1964. The total full membership in December 1974 was 9,957,710. That is a net loss of slightly more than one million members in the last decade. See Figure I.

Receptions by Profession of Faith and Transfer of Membership

The peak quadrennium for receiving persons on profession of faith was 1957-60, when more than 400,000 new persons were added each year. The lowest number was received during the 1969-72 quadrennium, when just slightly more than 211,000 were added each year by profession of faith.

The largest number of transfers in from other United Methodist churches occurred in the 1953-56 quadrennium, when 310,000 were received annually. The lowest number received by transfer from other United Methodist churches was about 198,000 in the present quadrennium.

Transfers in from other denominations reached a high of 109,000 in the 1957-60 quadrennium and have been the fewest in the present quadrennium with an average of 77,000 per year.

The peak quadrennium for all additions by transfer was 1953-56 when 417,000 were received. The lowest number has been this quadrennium with 275,000 being reported.

The peak quadrennium for all additions to The United Methodist Church membership roll was 1957-60, when more than 800,000 persons were added each year by profession of faith and by transfer. The current quadrennium, with just slightly over 490,000 being added each year, shows the smallest number of additions.

Removals from Church Membership

The total number of those removed from the membership rolls of the church as a result of death has remained relatively constant, especially since the 1961-64 quadrennium. The range has been between 113,000 and 119,000 annually.

The number of persons who have been removed by transfer to other United Methodist churches has decreased from a high of

262,000 in the 1961-64 quadrennium to a low of 173,000 in the present quadrennium. Nationwide the pastors report that they have transferred in about 10% more members from other United Methodist churches than they have transferred out to United Methodist churches. This probably means that a number of names are carried on the membership rolls of two churches.

The number removed by transfer to other denominations has decreased slightly from 95,000 in the 1957-60 quadrennium to 72,000 in the present quadrennium. The total number removed by transfer to both United Methodist churches and other denominations dropped from 357,000 in the 1957-60 quadrennium to 246,000 in the present quadrennium.

There has been a slight increase in the number who have been removed by charge conference action and otherwise. The low point, in the data available, was 183,000 in the 1961-64 quadrennium. In the 1969-72 quadrennium 263,000 were removed each year by charge conference action, and 255,000 have been removed each year since 1972.

The total number removed from the membership rolls of the church by death, transfer, and charge conference action remained relatively constant between 1957 and 1972. The average annual loss ranged between 645,000 and 678,000.

Where Are the Real Losses?

It appears that the actual numbers of persons added and removed by transfer each year are approximately equal. Therefore, only a small percentage of the net changes in church membership can be attributed to additions or removals by transfer. Since the average number of names removed by death each year has not changed greatly, only a very small percentage of the overall decline in church membership is due to an increase in the number of deaths.

The developments which have resulted in a net decline in church membership can be traced to changes in the number of names removed by charge conference action or otherwise and in the number received on profession of faith. A comparison of the average number removed by charge conference action during the net growth years with the average number removed during the net loss years indicates that an approximate average of 60,000 more persons were removed each year during the net loss years than during the net growth years. This increase in the number of removals by charge conference action can therefore account for some of the net decline in church membership.

A comparison of the reports from the quadrennia with the most rapid growth (1953-56 and 1957-60) and the quadrennia with the

sharpest losses (1969-72 and 1973-present) shows that the sharp reduction in the number of persons received by profession of faith accounts for a considerably larger portion of the decline in the total church membership than the combined total of the decrease in the numbers added by transfer and the increases in the numbers lost by death, by transfer, and by charge conference action or otherwise.

The net losses in church membership are not due to a mass exodus or greatly increased numbers of removals from the membership rolls. See Figure II. A primary factor in the net loss is the sharp reduction in the number of persons who have been received on profession of faith, and a secondary factor is a slight increase in the number who are removed by charge conference action.

Some Trends Which Preceded Church Membership Decline

The decline in church membership which began in 1964 was preceded by declining trends in several other areas in the life of the church. Although a direct cause-and-effect relationship cannot be established between church membership trends and other trends, the time sequence is a matter of record, and since the trends are interdependent it is likely that at least some of them have contributed to church membership decline.

Since 1949 there have been many radical changes in the larger society, in the religious subculture, and in the church. Within the church these changes have prompted the reordering of priorities and have resulted in noticeable shifts in program emphases and in the allocation of financial resources.

Shifts in Program Emphases

The local church functions which are most closely related to church membership trends are addressed in programs which are developed and promoted by the agencies responsible for Christian education and evangelism. A cursory examination of the reports which have been made by Christian education and evangelism agencies reveals that there was a tendency during the 1950s and early 1960s to emphasize broadly defined programs which appealed to large numbers of persons. In recent quadrennia there has been a tendency to emphasize programs and resources which appeal to smaller numbers of persons. The programs and resources tend to focus on meeting the specialized needs of more sharply defined but relatively small groups of leaders and persons.

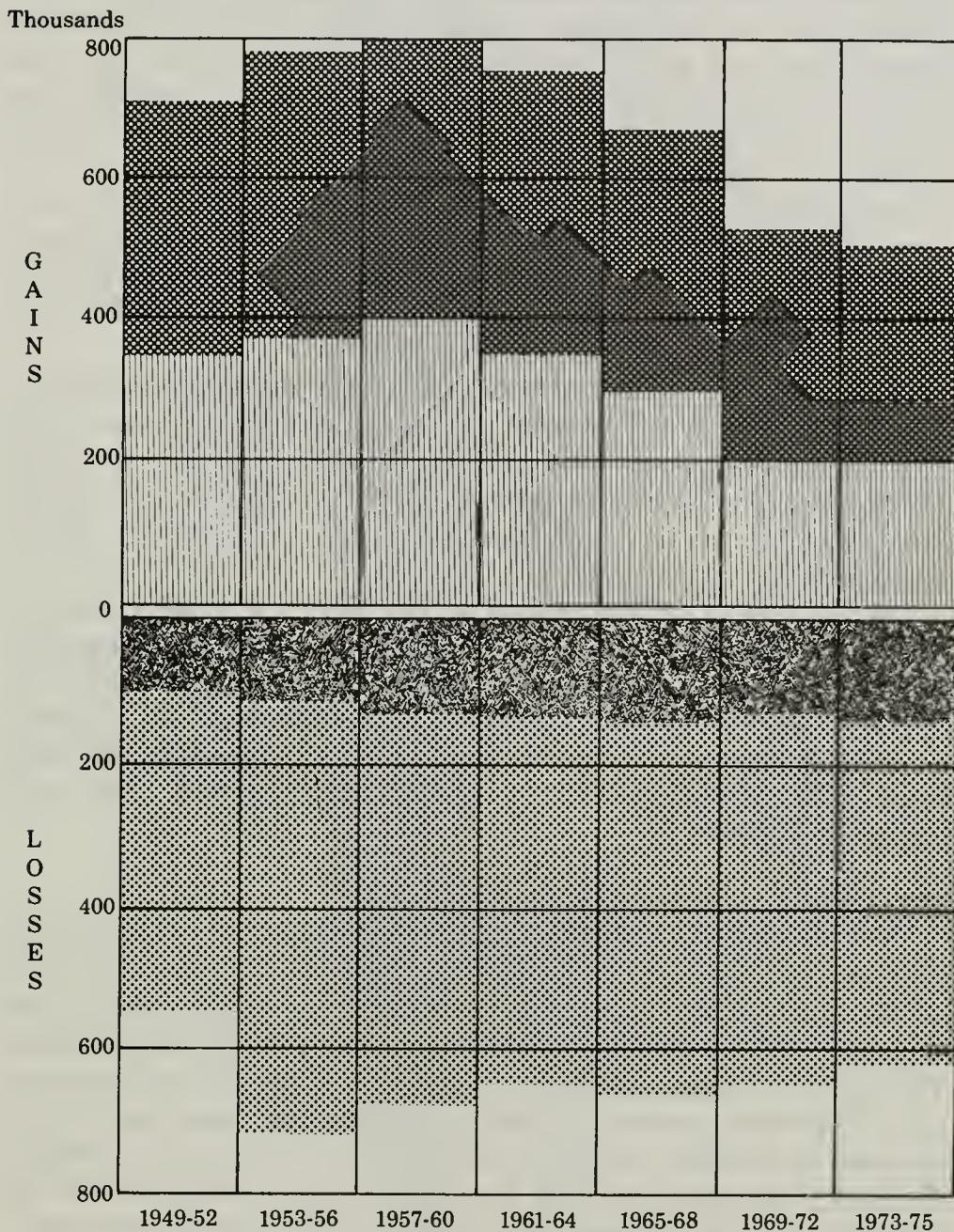
TABLE I
Average Annual Contributions to General Causes and Distribution of Money to
Christian Education and Evangelism by Quadrennia 1949-1975

Quadrennium	DISTRIBUTIONS TO:				% of All Money
	Contributions to All General Causes	Local Church Education	Evangelism	Education & Evangelism	
1949-52	14,194,678	630,383	90,411	720,794	5.08
1953-56	17,724,958	667,673	195,675	863,348	4.87
1957-60	23,316,995	752,648	254,505	1,007,153	4.32
1961-64	30,353,357	967,269	355,441	1,322,710	4.36
1965-68	34,406,518	1,509,309	384,944	1,444,253	4.20
1969-72	45,779,002	1,211,397	463,463	1,674,860	3.66
1973-75	52,434,368	1,205,069	304,309	1,509,378	2.88

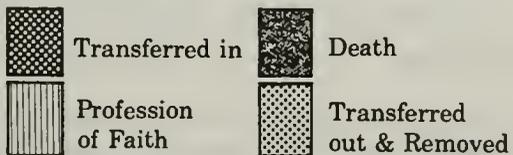
Sources: Council on World Service and Finance
Quadrennial Reports to General Conference

FIGURE II

Total Average Quadrennial Gains and Losses by Sources (1949-1975)



Sources: Methodist *General Minutes*
 E.U.B. *Yearbooks*
 United Methodist *Minutes*



Financial Distributions

Decided shifts have taken place in the proportionate amount of available financial resources which have been distributed to agencies responsible for Christian education and evangelism programs in the annual conferences and in the general church. Table I shows the average annual contributions to the general benevolence and administrative funds* of the church by quadrennia and the amounts of money which were distributed to the general agencies responsible for evangelism and Christian education in local churches.

The average annual contributions to all general causes have increased more than \$38,000,000 (269.39%). The percentage of that money which was distributed to Christian education and evangelism dropped from 5.08% in the 1949-52 quadrennium to 2.88% in the present quadrennium.

The purchasing power of contributions to all general causes is 99.97% greater in the present quadrennium than it was in the 1949-52 quadrennium. The purchasing power of the combined distributions to Christian education and evangelism is 13.36% greater in the present quadrennium than it was in the 1949-52 quadrennium. See Figure III.

The full effect of the changing emphases in evangelism and Christian education programs and the reduction in the percentage of general cause money which was distributed to Christian education and evangelism agencies cannot be assessed accurately. It is, however, noteworthy that as those changes took place church membership growth began to slacken and eventually began to decline.

More about Professions of Faith

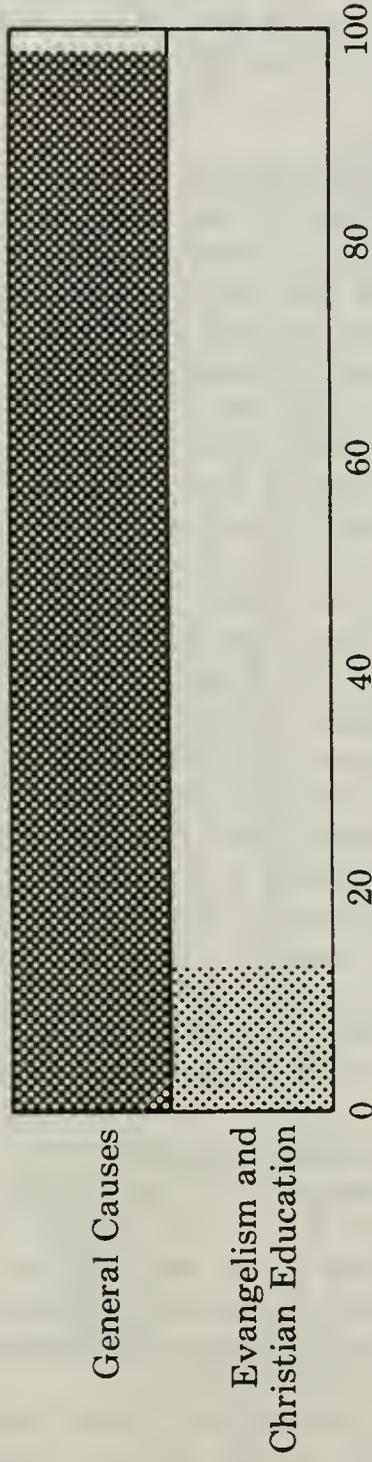
We noted earlier that the peak quadrennium for receiving new members on profession of faith was 1957-60, when an average of more than 400,000 were received each year. This was almost 190,000 more than were received in the 1969-72 quadrennium. The fewest persons added by profession of faith in any one year since 1949 were reported in 1969, when 202,000 were received. In the 1961-64 quadrennium there were 37.94 professions of faith per thousand members and by the 1969-72 quadrennium this had dropped to 19.97 professions of faith per thousand members.

In 1974 all of the professions of faith came from 63.4% of the churches. None were reported by 36.6% of the churches and

*For convenience, in the remainder of this report these will be referred to as contributions to "all general causes." Complete data for Evangelical United Brethren funds were not at hand; consequently the amounts prior to 1969 are for The Methodist Church only.

FIGURE III

Percentage Increase in Purchasing Power of Contributions to All General Causes and Distributions to Evangelism and Christian Education between 1949-1952 and 1973-1975



Sources: Council on World Service and Finance
Quadrennial Reports to General Conference
Index from U.S. Bureau of Labor Statistics

nearly two-thirds of the churches received four or less persons on profession of faith in 1974. There were 222 churches with 500 members or more which received two or less persons on profession of faith. The number of professions of faith is generally in an inverse ratio to the size of the church. The smaller the church, the larger the number of professions of faith per 1000 members.

Church School Developments

About 62% of those who are received on profession of faith come through the church school. Nearly 70% of the professions of faith are by persons fourteen years of age or younger.

Changes in church school attendance are usually followed within a year by similar changes in church school enrollment, in the principal worship services in two or three years, and in church membership within three to six years. Changes in church school attendance have been the first indicators of trends in worship attendance and church membership.

Enrollment in the adult division of the church school has declined 2.48% per year since 1962. There are now very strong signs of recovery. The losses in the youth division of the church school have averaged 3.82% each year since 1963. Moderate signs of recovery are evident. The children's division has reported both the fastest growth and the sharpest losses since 1949. Losses began in 1963 and have averaged 4.2% per year. Signs of recovery are not strong. Church school enrollment in all three age levels has been lagging behind U.S. population growth. See Figure IV.

Growing churches report that the church school dropout rate among children and youth is lower and those who drop out are older. Furthermore, youth who do not drop out until they are in the upper grades of the youth division are more likely to return to the church and to return sooner than those who drop out earlier.

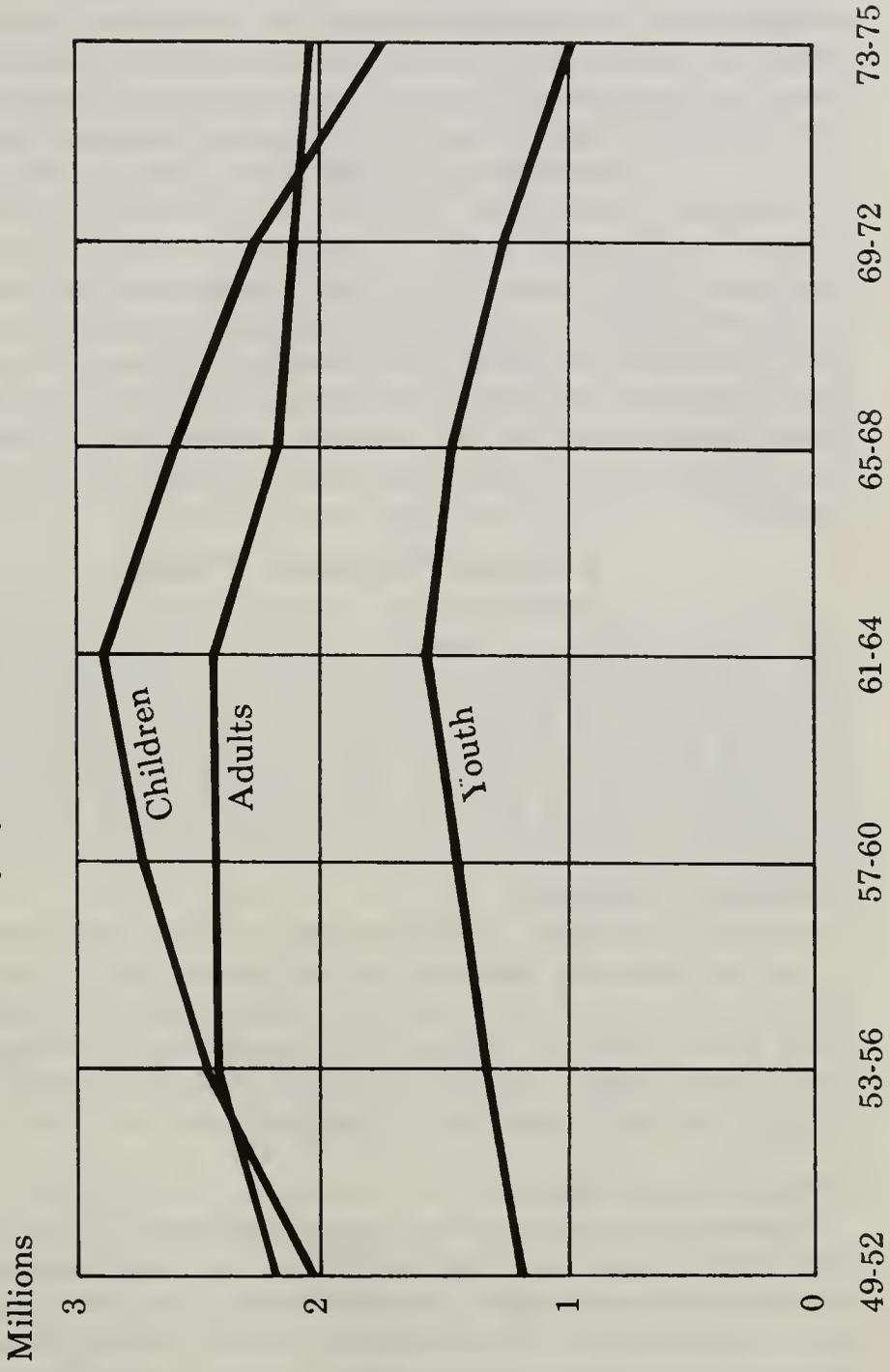
Mobility and Population Centers

Approximately one-half of The United Methodist Church members who move to a new county transfer their church membership and the other half who do not are eventually removed from the membership roll by charge conference action. More non-residents and removals by charge conference action can be expected in the near future.

More than two-thirds of all United Methodist churches and more than one-third of the church members are located in communities of 2,500 persons or less. The proportion of United Methodist church members is greater in communities of 2,500 to 25,000 population than in any other size community. The

FIGURE IV

Average Annual Age-Level Church School Enrollment
by Quadrennia 1949-1975



disproportionately small number of churches and church members in large metropolitan centers may indicate a failure to develop an effective urban ministry. Between 1970 and 1974, 68 new congregations were organized, and the total number of organized congregations dropped from 40,640 to 39,029 due to mergers and closings. Church location, relocation, establishment of new churches, and closing and merging congregations have probably had some effect on church membership trends.

If the sequence of changes in previous quadrennia continues, then the very recent slight signs of recovery in church school attendance, professions of faith, and numbers received by transfer and worship service attendance will be reflected in increased church school enrollment and eventually in church membership. There may be an additional correlation between church membership trends, the changing emphases in evangelism and Christian education programs, and the distribution of financial resources for the agencies responsible for evangelism and Christian education, both in the conference and general church.

Personal Influence Factors

Almost every consideration of developments and trends within the church ultimately comes to a focus on the church's ministry with the individual persons who make up the church. Each person is influenced by a number of factors, many of which are quite personal and not easily identified. The factors which follow are among those which seem to be influential with regard to the relationship persons do or do not maintain with the church.

Why They Drop Out

Persons who have actually dropped out of the church have given the following reasons for their action and in this order of frequency: (1) they did not feel they were accepted or wanted; (2) they had hindering personal circumstances; (3) they felt the church and church school were irrelevant; or (4) they felt the church was too liberal or too conservative.

What Attracts Them

The dominant factor which attracts persons to the church and holds them is a sense of being accepted, loved, and wanted. Other positive influence factors are the minister, the worship services, the church school, the dedication and loyalty of those in the congregation, and opportunities to serve. Growing churches are more likely to demonstrate an active concern and love for persons through regular and continuing programs and procedures which are an integral part of their total ministry.

Faith-Belief Concerns

Persons feel that the most important things for a local church to do are to win others to Christ, to provide worship services, and to provide religious instruction. A higher percentage of the members of growing churches report that they have made a definite commitment to Jesus Christ as Savior and Lord. Church growth seems to be fostered when emphases are placed on a comprehensive faith-belief system which is theologically and educationally sound, basically experiential, and in which both personal and social dimensions are present.

The Minister—Key

The minister is usually seen as the key to church growth. The minister's commitment to an emphasis on church outreach and growth is reflected in the various programs and activities of the church's ministry. The current groundswell of interest among clergy and laity in Christian education and evangelism and other programs which are designed to minister to large numbers of persons may be signalling a reordering of priorities which could have a positive effect on future church growth.

Family Influences

Church attendance is related to different family configurations. The presence of children in the home is highly correlated with increased church attendance. Active church and church school participation on the part of both parents, and especially the father, seems to have a lifelong effect on children and youth. Support from the spouse and an active concern on the part of the church and church school for children and youth are highly correlated with church and church school attendance.

Five Different Audiences

At least five separate and distinct groups of persons are found among United Methodist church members. Those in each group have distinct personal characteristics, have different expectations concerning the church and church school, and follow different participation patterns in the church and its programs and activities. Their relationship to the church is, in part, determined by the extent to which their own expectations and needs are or are not met by different programs and activities in their local church.

The relationship a person does or does not maintain with the church is usually affected by a combination of several influential factors. Church growth will be strongly affected by the extent to which the negative factors can be eliminated and the positive

factors can be brought to bear within the lives of individual children, youth, adults, and families.

The World in Which the Church Lives

From the beginning the church has been *in* but not *of* the world. Some of the forces in the world can be affected by the church, but many others are beyond the influence of the church. An increased understanding of the larger social context can provide a basis for developing a more effective ministry among persons who are living in the midst of the many crosscurrents of contemporary society.

Some Developments in the Religious Subculture

Eight of the eleven Protestant denominations with a membership of one million or more reported fewer members in 1973 than in 1965. This suggests that there are common causes within the larger society which have contributed to losses in church membership. Several theories have been advanced to explain the declining trends. Basic doctrinal beliefs have not changed but theological pluralism has become more noticeable as varying degrees of emphasis are placed upon different tenets by persons within the same congregation. Since this is occurring among many local Protestant churches, it has tended to blur the former differences among denominations. As a result, denominational loyalty is no longer a major factor in the choice of a church home for many persons. Furthermore, the quest for a functional faith has caused some to feel that the more traditional forms of institutional religion are not the only options and they have turned to a number of quasi-religious movements.

Some Developments in the Larger Sociocultural Context

A number of changes in the larger sociocultural world have heavily impacted the religious subculture and The United Methodist Church. Some which generated the greatest challenges are related to population mobility, changes in age distribution and family configurations, shifting economic distribution, the energy crisis, and the plight of the disenfranchised. Less tangible, but equally influential, are mood and attitudinal changes, changing values, and the rise and acceptance of pluralism.

Since the effects of developments in the larger society as well as in the religious subculture are noticeable in a number of the mainline Protestant denominations, neither the problems nor the solutions are unique to The United Methodist Church. They call for cooperative research and planning across denominational lines.

Recommendations

On the basis of the foregoing findings related to church membership trends, the Board of Discipleship affirms that specific actions are essential in order to improve the ministry of local United Methodist churches and to reverse the downward trends in church membership. Therefore, the Board of Discipleship requests the General Conference to approve the following recommendations for action and to commend and refer them to the appropriate bodies for implementation.

The Board of Discipleship recommends—

1. that a comprehensive broadly conceived evangelistic outreach program be developed and implemented which would emphasize personal commitment to Christ and his church, the development of a supportive community, and the conservation of members; we commend to the church the comprehensive plan for evangelism as a suggested way of implementing this recommendation;
2. that a concerted program be launched to improve the quality of teaching, learning, and nurture which are offered through the church school in order that more children, youth, adults, and families might be enlisted and equipped for Christian discipleship and service;
3. that every program agency be encouraged to emphasize and, where necessary, to develop programs which are designed to meet the needs and expectations of large numbers of persons while at the same time, not neglecting a ministry to those persons and groups that have specialized needs and concerns;
4. that every pastor and all local church leaders be encouraged to develop and carry out, in cooperation with district and conference leaders, those ministries which are designed to extend the outreach of the church to additional persons, to increase the number of professions of faith, to raise the level of participation of present members, and to provide all persons with opportunities for spiritual growth, service and nurture;
5. that the Board of Discipleship, in cooperation with the General Council on Ministries and such other boards and agencies as may be determined, be authorized to develop and implement a comprehensive plan—
 - a. to explore the meaning of church membership and related issues;
 - b. to examine different pastoral/leadership styles in order to determine their influence on church growth;
 - c. to develop an extension/service-type action research

- program related to local church effectiveness and growth;
- d.* to respond to the crisis in ethnic local churches with relevant programs and resources;
 - e.* to explore the possibilities and determine the desirability of cooperative research and planning for church growth with other denominations;
6. that the Board of Global Ministries be commended for the study which is designed to gather data concerning church location and relocation, church closings and mergers, the establishment of new churches and their relationship to church growth, and further that the findings from that study be commended to conference and district leaders responsible for church extension for their consideration and guidance;
7. that the General Council on Ministries and the General Council on Finance and Administration be commended for their current efforts to allocate general church funds on the basis of carefully established priorities, and further, that factors and data reported in this study which seem to be related to church growth be given careful consideration when future priorities are established.

Conclusion

Those persons who have been involved in this study of church membership have attempted to deal responsibly with the data which have been available and manageable within the limitations of time and resources. The findings which have been summarized in this report are discussed more fully in a document which will be distributed at the General Conference. Each of the above recommendations is based on data which have been gathered and reported in the study. They are commended to the attention of the General Conference for consideration and action. Those who have been involved in this study are of the firm conviction that if the recommendations are approved and implemented throughout the church, then the ministry of The United Methodist Church will be made more effective and the downward membership trend can be reversed.

GENERAL COUNCIL ON MINISTRIES

(Note: The General Council on Ministries, in an Advance Edition of the *Daily Christian Advocate*, submitted its report to the General Conference in four parts: Part I—Reports on References from the 1972 General Conference to the General Council on Ministries; Part II—Recommendations of the General Council on Ministries; Part III—Resolutions from the General Council on Ministries to the General Conference; and Part IV—Reports to the General Conference. At the site of the General Conference the Council submitted an “Addendum to the General Council on Ministries Reports, Recommendations, and Resolutions” in two parts: Part I—Resolutions to the General Conference from the General Council on Ministries; and Part II—Reports to the General Conference.

(All of the material contained in the Council’s report was referred to one of the legislative committees of the Conference and was subsequently reported back to the Conference by a legislative committee. For some of the material, the legislative committee recommendation was for concurrence or adoption, either in the form submitted by the Council or in an amended form. For other portions of the Council’s report, the legislative committee recommended that the material be “received” by the Conference.

(In this *Journal* the “Reports on References,” the “Recommendations,” and the “Resolutions” have been printed in full in the form in which the General Conference acted on them. The material in Part IV of the original report and Part II of the Addendum has been printed in full only when the legislative committee recommendation was for adoption or concurrence; material from Part IV and from the Addendum, Part II which was “received” is not printed in full in the *Journal*.—Editor)

Part I—Reports on References From the 1972 General Conference to the General Council on Ministries

Two references were made to the General Council on Ministries by the 1972 General Conference. The following are the reports of the work of the General Council in relation to these references.

A. Report on the Reference Dealing With Central Ordering and Distribution for All Publications and Supplies Produced by the Boards and Agencies.

(Note: General Conference action on Part I, A was by means of the adoption of Committee on Council on Ministries Report No. 42; see *Journal*, page 1817.—Editor)

The 1972 General Conference considered Report No. 11 from the Committee on Communications and Publications. The report appears as Calendar Item 158 and is listed on page 915 of the *DCA*.

Your committee concurs in the petition that a central ordering and distribution point be established for the ordering of all publications and supplies produced by our varied Boards and Agencies. The use of one ordering address would simplify the ordering procedures in the local church, speed up deliveries and would encourage the use of such materials by the local church.

The Committee reported that the petition was supported by 26 persons. Two voted against it. One not voting.

In the discussion of the petition on the General Conference floor, Dr. Charles A. Sayre, Chairman of the Committee on Communications and Publications, indicated that the wording of the recommendation had been changed in the Committee, but that this change did not appear in Report No. 11. He said that it was not the intent of the Committee to make the recommended action mandatory.

The General Conference voted to refer this item to the General Council on Ministries. The reference to the General Council did not state what action it was expected to take in relation to the reference. However, it has been presumed that the Council was expected to study the matter and report back to the General Conference.

In order to prepare for such a report, the General Council on Ministries called a consultation of the general agencies that are producing and distributing resource materials. Each agency was asked to prepare a written statement describing its distribution operations and specifically to supply information related to a number of questions which were submitted to them.

- a) Free material interpreting and promoting the work and resources of the agency.
- b) Free material promoting special days or causes.
- c) Audiovisual materials.
- d) Program resources—primarily for sale.
- e) Magazines and publications.

The volume of materials distributed by the general agencies is somewhat staggering. The United Methodist Publishing House reported an annual volume of 155,000 wholesale orders and 900,000 retail orders. The Service Center of the Board of Global Ministries handles 140,000 to 150,000 orders each year. The dollar volume of sales of the Board of Discipleship in 1974 was \$1,142,545. The Joint Committee on Communications processes

over 75,000 orders each year. The Service Center of the Board of Church and Society processes approximately 4,000 orders annually.

Three of the questions asked in the survey of the agencies dealt with the economics of distribution. The United Methodist Publishing House does not have access to World Service funds. Therefore, its operation must break even or show a profit. It was stated that the 40% markup for distribution that the Publishing House normally receives is absolutely essential for a break-even or small-profit operation.

Both the Board of Global Ministries and the Board of Discipleship reported that they sought to make their service centers self-supporting operations. However, both use World Service funds to subsidize materials that are distributed for promotional purposes. It should also be noted that no agency, except the Board of Publication, attempts to recoup the expense of staff persons involved in writing and editing materials.

The advantages and disadvantages of central distribution were explored in the consultation. It was the judgment of the General Conference Committee on Communications and Publications that the use of one ordering address would simplify the ordering procedures in the local church, speed up deliveries, and would encourage the use of such material by the local church.

Another advantage would be that it would help persons who are looking for the source of a specific resource to find it more easily. A central distribution point would place all the distribution under one operation, which might possibly be more efficient.

The experience of The United Methodist Publishing House in handling the resources of the former Board of Laity would indicate that the sales of material can be increased when they are available through the Publishing House distribution system.

There are disadvantages in a central distribution. It would be difficult for one distribution point to handle all of the different kinds of material listed above. Each has its own set of unique distribution problems.

Accounting would provide some extremely difficult problems. To cite a specific example, the *Discipline* requires that all profits from *The Upper Room* be used for the production of further devotional materials by *The Upper Room* operation. Therefore, separate accounting has to be maintained by the Board of Discipleship for the distribution of all Upper Room materials.

The cost of moving present inventories and staffs and space problems relating to relocation would be great. One of the primary arguments against central distribution is that it would destroy the relationship of the constituency to the agencies doing

the distribution. The service centers form one of the primary points of communication with the local church for most of the boards and agencies.

All of the agencies stated that they rendered many services in relation to their work in the service centers. They assisted persons in finding resources that they needed to do a job. Many orders are not now specific as to title. The contacts for resources often open up new channels of service to the agency that go far beyond the filling of orders. These personalized services would be dissipated by a central distribution system. It was also pointed out that all of the service centers serve the needs of the agencies of which they are a part in various ways.

Most agencies have developed a large clientele of persons who are not United Methodists, who relate to only one specific agency. *The Upper Room* and *alive now!* are illustrations. These relationships might be adversely affected by moving to central distribution.

The development of a central distribution point for all United Methodist materials would require the building or purchasing of new space at any point at which a center might be located, since no agency is now equipped to handle all of the material.

Space that is now being used by service centers would need to be utilized in other ways or sold. Since most of the space used is in buildings that are utilized by the boards for other purposes, it is probable that little could be realized in terms of effective use or income from areas that might be vacated.

None of the persons at the consultation believed that a central ordering service was feasible, given the present location of the several service centers. Additional persons would have to be employed to operate such a central ordering service. A considerable amount of money would need to be invested in electronic equipment for the transferring of orders to the various service centers. Paper work in the agencies would be increased. Chances for error in the filling of orders would be multiplied. Parts of an order would come to the customer from different places with possibly different arrival times. Problems relating to public relations with the filling of orders would undoubtedly be increased.

None of the agencies believed that a common catalog was feasible. Several referred to the experiment a few years ago, when an effort was made to put all of the agency catalogs together in a single binder and make them available through the use of UMPH. There was little demand for this by the church, so the experiment was abandoned. The production of such a catalog would be a time-consuming task on the part of the several

agencies as they cooperated together in an attempt to put it together.

Again, none of the persons in the consultation felt that the use of Annual Conference Council offices as central points of distribution for agency materials was feasible. There is no way to force a conference to use its offices for this purpose and, although some might welcome such an opportunity, others would certainly resist it.

In order to check the findings from the consultation, the General Council on Ministries asked staff to confer with an outside consultant on matters relating to central ordering and distribution of material, so that a more objective point of view might be brought to bear on the question. An interview was held with a person who is responsible for central ordering and distribution material at McGraw Hill Publishers. This person spent a considerable amount of time reviewing the situation as it exists in The United Methodist Church. His judgment supported the findings of the consultation. He felt that the problems involved in a central ordering point with distribution taking place through the service centers as they are presently constituted would not be feasible. It was his judgment that a thorough study of the situation in The United Methodist Church might reveal that a central distributing system might be more economical. At any rate, it was his judgment that any move that The United Methodist Church should make ought to be in the direction of central distribution rather than in the direction of central ordering and distribution from a number of different points.

A second interview was held with persons from Federated Department Stores-Rikes. The counsel from this source was to reduce the number of resources now being printed and set up a central distribution system for resources which would have extensive use.

Conclusions

The General Council on Ministries is not ready to recommend that a single central distribution system be established for The United Methodist Church. However, the Council believes that it should continue to keep this matter under study during the next quadrennium. It is probable that more of the most used resources might be listed on a common ordering blank and distributed from a single location. It is also possible that some of the smaller service center operations should be merged with one of the large operations in order to reduce the number of distribution points. Other options may also need to be explored. Only those resources which are needed and used ought to be printed.

The General Council on Ministries, therefore, recommends that this matter be placed in the hands of the General Council on Ministries for continued study and monitoring with the understanding that the Council may recommend to the general agencies any action which seems feasible in order to make general agency resources more accessible to local churches.

(A resolution for action on this report is found on pages 1817-1818 of this *Journal*.)

B. Report on the Reference on an Establishment of a Study Commission on Personal and Family Morality.

(Note: General Conference action on Part I, B and on all of Part II of the report was by means of the adoption of the resolution recorded in Committee on Council on Ministries Report No. 37; see *Journal*, pages 1811-1812.—Editor)

One of the petitions which came to the 1972 General Conference proposed a study commission on Personal and Family Morality be established.

The petition was referred to the Committee on Christian Social Concerns which developed a proposal to establish a study commission on Personal and Family Morality with funding of \$20,000 annually for the ensuing quadrennium. (See Calendar item 659, Report No. 23, page 591 of the 1972 *DCA*.)

When this report came to the floor of the General Conference the report was referred to the General Council on Ministries as proposed by the chairperson of the committee, Dr. Edsel Ammons. (See page 875, 1972 *DCA*.)

Since the General Conference did not authorize the creation of the proposed study commission and since no funding for such a commission was promised, the General Council on Ministries referred this matter to the Board of Discipleship with the expectation that it would be dealt with by the Family Life Committee.

The General Conference also failed to provide funding for the Family Life Committee. Such funding was not promised until 1975 through a grant from the contingent fund.

When the committee started its work, the reference was reviewed. It was the judgment of this committee that the substance of the proposed study was interwoven with a major part of its work. It therefore decided not to undertake such a study as a separate task. This decision was reported to the General Council on Ministries by the Board of Discipleship to which the Committee on Family Life is amenable.

Part II—Recommendations of the General Council on Ministries

A. Report on Recommendations to the General Agencies and Their Responses.

Most of the recommendations by the General Council on Ministries to the agencies related to it are continued in the portion of this report dealing with the evaluation of the program agencies. In addition to this the following recommendations which the General Council has made to the general agencies during the past quadrennium are deemed to be significant.

1. Requested all program agencies to name representative to an interagency task force on legislation in order to eliminate duplication and conflict in proposed legislation.

Response: All program agencies cooperated fully with the initial request and also to a number of requests from the General Council to consider changes in proposed legislation in order to insure clarity and eliminate duplication and conflicts.

2. Requested all agencies to establish a policy of open meetings except for executive sessions for personnel matters.

Response: Request complied with.

3. Requested all agencies to give serious consideration to the holding of their annual and semi-annual meetings in locations which are central to their membership in order to conserve energy and money.

Response: Request was generally complied with; some agencies met in other than central locations because costs were lower in a location that was not central to their membership when the cost of staff attendance at meetings was also computed.

4. Requested the Commission on Archives and History to serve as a coordinating agency for 1976 Bicentennial program.

Response: The Commission accepted this responsibility.

5. Requested the Board of Global Ministries to be responsible for coordinating attendance from general agencies at Methodist events and celebrations outside the USA.

Response: Global Ministries has accepted this responsibility.

6. Requested the Board of Discipleship to be responsible for consulting with other boards and agencies regarding the advisability of calling a consultation in relation to the crisis in ethnic minority churches and to coordinate the work if such a consultation is called.

Response: The Board of Discipleship carried out the request.

7. Requested the Commission on Religion and Race to provide data for the consultations on ethnic minority churches regarding what is currently being done to help ethnic minority churches.

Response: The Commission furnished the data as requested.

8. Requested the Board of Global Ministries to coordinate the new missional priority in world hunger.

Response: The request was implemented.

9. Requested the Board of Discipleship to evaluate the matter of overlapping between age-level coordinators and work area functions and report to the Council.

Response: The Board carried out this assignment.

10. Requested the Bicentennial Task Force to see that its celebration resources are inclusive of the whole church, including the role of women and the ethnic minorities.

Response: The task force is in the process of implementing this request.

11. Requested all boards and agencies to hold to a minimum the number of staff and/or board or agency members attending General Conference at agency expense in the interest of the board or agency.

B. Report on the Recommendation to the Council on Finance and Administration Regarding the Distribution of World Service To Program Agencies.

Board of Church and Society	\$ 840,000
Board of Discipleship	3,300,000
Board of Global Ministries	12,400,000

Board of Higher Education and Ministry	2,020,000
Commission on Religion and Race	330,000
Minority Group Self-Determination Fund	1,000,000
Commission on Status and Role of Women	200,000
	<hr/>
	\$20,090,000

Rationale For The Recommendations

Board of Church and Society \$840,000

1. We do not recommend the addition of any new executive staff positions.
2. We recognize the need for funds to meet inflationary costs.
3. We recommend additional funds so that the Division of Emerging Social Issues can be more adequately funded.
4. We encourage the utilization of staff across Division lines in dealing with priority issues.

Board of Discipleship \$3,300,000

1. We consider the task of this Board to be very basic to the life of The United Methodist Church, noting that this Board deals with more aspects of the local church than does any other Board.
2. We commend the Board for facing its internal struggles and rejoice that the Board is able to deal in a capable and efficient manner with its functions.
3. We recognize that the Board has little or no additional resources beyond the World Service Budget, and we feel that a greater share of the World Service Budget should be distributed to this Board to care for inflation and some increase of program.
4. We recommend that the present number of staff not be increased, noting that the role of general program staff is changing. General program staff now need to provide resources and link with the many district and conference staff who work directly with local churches.
5. We welcome the cooperation with the Board of Higher Education and Ministry in the development of The United Methodist Center in Nashville.

Board of Global Ministries \$12,400,000

1. We recognize the massive missional outreach is given to the Board.

2. We recognize, with gratitude, that the Board has other sources of income, such as United Methodist Women and the Advance Program.
3. We urge that the Board consider dealing with fewer functions so that these can be handled more effectively.
4. We urge review of the decision to spend such a large percentage of the Board's World Service funds which you have projected for the Division on Education and Cultivation.
5. We heard of many overlapping activities within the Board and between the Board and other program agencies, and do not consider this multiplication of missional programs and activities to be wise.
6. The Board could streamline its process, staffing patterns, and procedures so as to uncomplicate its work.
7. We recognize that some of the program agencies are more dependent on the World Service funds for their total program than is this Board.
8. We note that the funding for the Division of Ecumenical and Interreligious Concerns is to be transferred from the Interdenominational Cooperation Fund and to be within this allocation of World Service to the Board.

Board of Higher Education and Ministry \$2,020,000

1. We note with appreciation the satisfactory way in which the Board is handling its functions.
2. We affirm the sensitivity of the Board to the developing issues and concerns in the areas of ministry assigned to it.
3. We note the multi-source income nature of the Board's allocations from World Service and General Benevolences. We respect the Board's integrity in using these funds for their given purposes.
4. We recognize the need for funds to meet inflationary costs.
5. We welcome the cooperation with the Board of Discipleship in the development of The United Methodist Center in Nashville.
6. We note that the basic programmatic aspects of the Division of Ordained Ministry are to be funded from World Service and no longer from the Ministerial Education Fund. The GCFA favors the funding of only that portion of the Division of Ordained Ministry which is directly related to the administration of the MEF. Also, we note that the GCFA favors the continuation of funding of the Division of Chaplains and Related Ministries from receipts of the World Communion offering.

Commission on Religion and Race \$330,000 for Administrative Budget

Minority Group Self-Determination Fund \$1,000,000

1. We favor and give high priority to the Commission adding a Native American staff person, so that this racial and ethnic minority group will be included on the staff. The staff of the Commission represents direct programming assistance within The United Methodist Church to the racial and ethnic minority groups.
2. We affirm the intent of the Commission to monitor racial inclusiveness within The United Methodist Church.
3. The GCOM has declared racial and ethnic minority empowerment as a priority. The Minority Group Self-Determination Fund is the only fund within The United Methodist Church where such empowerment is fully realized, with the racial and ethnic minority persons determining the allocations. We commend the Commission for its efficient administration of the Fund. Even though no increase is recommended, we note that other program agencies are addressing racial and ethnic minority empowerment.
4. We recognize the need for funds to meet inflationary costs.
5. The General Agency Committee of the GCFA requested the GCOM to determine the attitude of the Commission of earmarking 25% of the Minority Group Self Determination Fund for HANA Scholarships. GCOM and GCFA will review present plan of distribution in December in light of further information from the Commission on Religion and Race.

Commission on Status and Role of Women \$200,000

1. We recognize that there was very limited funding for the Commission in the current quadrennium. We commend the Commission for its wise use of these limited funds, and recognize the financial handicaps with which the Commission has worked as it speaks to the Church.
2. We affirm the participatory style of the Commission.
3. We favor and give high priority to establishing a central office for the Commission, but do not recommend the regional offices as requested.
4. We recommend elimination of the grants and distribution items from your requested budget.

Appeals

From the Commission on Status and Role of Women and from

the Board of Higher Education and Ministry to change the distribution were heard (12-2-75).

Changes were *not* accepted.

C. Recommendation of the General Council on Ministries Concerning Structural Changes for the General Agencies.

Each of the three following structural change proposals came before the Section of Evaluation and Review and the General Council on Ministries for discussion and review. In each case the General Council on Ministries has concurred with the proposal made by the respective general agency for changes in structure. These agencies as a part of their legislation will be presenting such changes to the General Conference.

Therefore, the General Council on Ministries recommends that the General Conference approve each of the three following structural changes (recommended as a result of the evaluation process):

1. The Commission on the Status and Role of Women be changed from a Quadrennial Commission to a Standing Commission.
2. The Board of Discipleship be allowed to combine the functions of the present Section of Curriculum Resources and the Program Curriculum Committee into a new structure to be called a Curriculum Resources Committee, which would have carefully defined relationships to the Division of Education, the Board of Discipleship, and the Board of Publication.
3. The Board of Higher Education and Ministry be allowed to separate the Section of Scholarships and Loans from the Division of Higher Education and Ministry and make it an office which would be amenable to the general secretary of that board.

Part III—Resolutions From the General Council on Ministries to the General Conference

A. Resolution on Topic of Central Ordering and Distribution of Resources

(Note: This resolution was amended by the Committee on Council on Ministries and was adopted by the General Conference in the amended form; it is printed as amended and adopted in connection with the Committee's Report No. 43—see *Journal*, pages 1817-1818.—Editor)

B. Resolution on the Incorporation of Constitutional Amendments Into the Constitution

(Note: General Conference action on this resolution was by means of the adoption of Committee on Council on Ministries Report No. 62, and the resolution is printed in connection with that report; see *Journal*, page 1825.—Editor)

C. Resolution on Chapters and Numbering in Part IV of the *Discipline*

(Note: General Conference action on this resolution was by means of the adoption of Committee on Council on Ministries Report No. 61, and the resolution is printed in connection with that report; see *Journal*, pages 1823-1825.—Editor)

D. Resolution on Enabling Legislation

(Note: General Conference action on this resolution was by means of the adoption of Committee on Council on Ministries Report No. 60; see *Journal*, page 1823.—Editor)

Whereas, The enabling legislation found in Paragraphs 1701-1706 of the 1972 *Discipline* is now obsolete.

Resolved, That these paragraphs be deleted from the 1976 *Discipline*.

E. Resolution on the Glossary of the 1976 *Discipline*

(Note: General Conference action on this resolution was by means of the adoption of Committee on Council on Ministries Report No. 59, and the resolution is printed in connection with that report; see *Journal*, pages 1822-1823.—Editor)

F. Resolution Defining “Amenability” and “Accountability”

(Note: This resolution was adopted by the General Conference in amended form by means of its action on Committee on Council on Ministries Report No. 58. It is printed in connection with that report; see *Journal*, page 1822.—Editor)

G. Resolution Regarding “The Kingdom in Our Midst”

H. Resolution on the Theme “Committed to Christ—Called to Change”

(Note: As a result of its consideration of a 1977-80 Quadrennial Theme, the Committee on Council on Ministries, in its Report

No. 11, combined and amended these two resolutions. The resulting resolution was further amended by the General Conference and is printed below in the form in which it was adopted; see *Journal*, pages 380, 390-391. Other material adopted as a result of action on the committee's Report No. 11 will be found on pages 2089-2129 of this *Journal*.—Editor)

Be it resolved that the General Conference approve the theme, **Committed to Christ—Called to Change**, for The United Methodist Church during the 1977-1980 quadrennium and encourage all in the denomination to respond to it in their programming.

Be it further resolved, that the General Conference approve the document, **Committed to Christ—Called to Change** for the 1977-1980 quadrennium and that all in the denomination be encouraged to respond to these concerns in their planning and programming.

Be it further resolved, that this document, **Committed to Christ—Called to Change** supersede and replace the current document, *Planning for Ministries—1973 and Beyond*; and

Be it further resolved, that the vital concerns enumerated in **Committed to Christ—Called to Change** be enabling guidelines for fulfillment of the Theme and with three priorities, the ethnic minority churches, world hunger, and evangelism, so that these issues together serve to focus the energies and resources of The United Methodist Church as it seeks to be responsive to the will of God and the needs of people in the years immediately ahead.

Be it further resolved, that a special coordinating task force on theme be raised by and chaired by the General Council on Ministries, composed of four bishops named by the executive committee of the Council of Bishops and including one bishop from overseas, four representatives of the General Council on Ministries, and one representative each from the Board of Global Ministries, the Board of Discipleship, the Board of Church and Society, the Board of Higher Education and Ministry, the Commission on the Status and Role of Women, the Commission on Religion and Race, and the Joint Committee on Communications, the expenses of each member to be the responsibility of the agency he/she represents.

Funds received for world hunger and evangelism priorities shall not be used to provide support for present staff members of the recipient boards and agencies, and no staff persons to promote these causes shall be employed without the approval of the General Council on Ministries.

Be it further resolved, that financing for promotion of the

theme be from contingency funds held by the General Council on Finance and Administration upon request from and in negotiation with the General Council on Ministries not to exceed \$25,000 per year for the quadrennium, such funds to be administered by the General Council on Finance and Administration.

I. Resolution on the Missional Priority of the Ethnic Minority Local Churches

(Note: By means of the adoption of Committee on Council on Ministries Report No. 22, the General Conference adopted the amended resolution printed below; see *Journal*, pages 381-385, 1801.—Editor)

We recommend that the strengthening of ethnic minority local churches be a missional priority for the quadrennium 1977-80.

We recommend that the General Conference mandate each Annual Conference to study the ministry to and through ethnic minority churches and develop specific goals and strategies for strengthening and developing these ministries; and

that the General Conference strongly urge each annual conference when allocating its funds to make these ministries of the highest missional priority; and

that each Annual Conference be requested to make a progress report at least annually through their conference Council on Ministries to the General Council on Ministries.

We recommend a General Advance Special for \$3.5 million annually for Ethnic Minority Local Churches with the General Council on Ministries designated as Recipient Agency. As Recipient Agency the General Council on Ministries is limited to determining and authorizing allocations of funds to program agencies responsible for the various aspects of each missional priority program in cooperation with respective task forces. Implementation of missional priority programs shall be in consultation and cooperation with the Council on Ministries of the Annual Conference involved.

We further recommend that the General Conference increase the World Service Fund by the following additions:

a. \$500,000 annually for Ethnic Minority Scholarships and for programs in higher education for Hispanic Americans, Asian Americans and Native Americans;

b. \$1.5 million annually for Ethnic Minority Churches to be distributed by the General Council on Ministries in consultation and cooperation with the task forces and the Council on Ministries of the Annual Conferences involved.

(Note: Under the rules of the Conference, the report was referred to the General Council on Finance and Administration. For final action on the funding of the missional priorities, see the reports of that Council, pages 2032-2033.—Editor)

J. Resolution on the Missional Priority of World Hunger

(Note: By means of the adoption of Committee on Council on Ministries Report No. 21, the General Conference adopted the amended resolution printed below; see *Journal*, pages 385-387, 1801.—Editor)

a) Recommend approval of a minimum of \$5 million additional money annually for the alleviation of world hunger and dealing with the causes of world hunger (\$2 million be funded through apportioned benevolence and a minimum of \$3 million from Advance Specials, the latter being developed in a broad category). Recommend that the General Council on Ministries be designated the recipient agency (recipient agency is limited to the General Council on Ministries authorizing allocation of funds to the program agencies responsible in consultation with the agencies involved) for hunger funds. The program envisions collaborative relationships within The United Methodist Church and envisions the assignment of portions of the program to each program agency.

b) Recommend that new money received through the hunger priority be used to alleviate the need of the hungry of the world, the causes of world hunger, and that the program boards implement the hunger priority by developing programs, services, and resources in areas such as life style, public education, policy and legislation.

c) Recommend distribution of the funds as proposed as follows:
58 percent to the Board of Global Ministries for services and resources leading to the alleviation of world hunger and the basic causes of hunger.

18 percent to the Board of Discipleship for programs designed to cultivate for Christian life styles.

18 percent to the Board of Church and Society for programs to cultivate constituencies in the American public organized to affect public policies toward a more adequate system for food production and distribution.

6 percent to the Board of Higher Education and Ministry for training opportunities within United Methodist institutions.

To be reviewed and adjusted annually by the recipient agency in consultation with the Coordinating Committee on Hunger and the Advance Committee.

A Coordinating Committee on Hunger shall be established composed of up to 3 representatives from each of the participating program boards with the convening responsibility lodged with the Board of Global Ministries.

A process of evaluation and review of this missional priority will, it is understood, be handled by the General Council on Ministries. The Commissions on Religion and Race and the Status and Role of Women will encourage and evaluate involvement of the minority constituency and women as these programs become operative.

(Note: Under the rules of the Conference, the report was referred to the General Council on Finance and Administration. For final action on the funding of the missional priorities, see the reports of that Council, pages 2032-2033.—Editor)

K. Resolution on the Study and Determination Concerning the Location of the Board of Global Ministries

(Note: This resolution was adopted by the General Conference in amended form by means of its action on Committee on Council on Ministries Report No. 47. It is printed in connection with that report; see *Journal*, pages 553, 1819.—Editor)

L. Resolution on a Task Force on the Church and Human Sexuality

(Note: The Committee on Council on Ministries, in its Report No. 38, recommended an amended form of this resolution. The General Conference, in acting on Report No. 38, adopted a minority report, which is printed along with other reports of the committee as Calendar No. 538; see *Journal*, pages 1813-1814.—Editor)

M. Resolution on the Church in a Mass Media Culture

(Note: General Conference action on this resolution was by means of the adoption of Committee on Council on Ministries Report No. 35, and the resolution is printed in connection with that report; see *Journal*, pages 450, 1808-1811.—Editor)

Part IV—Reports to the General Conference

(Note: Part IV, A and B, as originally submitted to the Conference, were two papers entitled “The Kingdom in Our Midst” and “Committed to Christ—Called to Change.” The

Committee on Council on Ministries, in its Report No. 11 dealing with a Quadrennial Theme, recommended combining the two papers under the single title, "Committed to Christ—Called to Change." For the text of the resolution on the Quadrennial Theme, see above, page 2086. The paper, "The Kingdom in Our Midst," as presented to the Conference, also included a considerable amount of art work; see 1976 *Daily Christian Advocate*, Advance Edition D, pages D15-D43. Except for the symbolism on page 2126, which was specifically amended and adopted by the Conference, the art work is not reproduced in this *Journal*.—Editor)

A. Committed To Christ—Called To Change

The kingdom of God, according to Jesus, is here! It is now!

As Christians we find our mission all around us. Some may see the fulfillment of that mission in some distant apocalypse, but look again! "The Kingdom of God is in the midst of you," said Jesus. Our task is to love and serve in this place, in this time. Our neighbors are all of humankind. Our measure of success is when "the lame walk . . . the deaf hear . . . and the poor have good news preached to them" (Matthew 11:5).

To help congregations in their mission, the United Methodist Church has set out to identify needs and situations through which God is calling to us. Extensive study has led to a list of *Seven Vital Concerns*. These concerns by themselves do not constitute the whole mission of the church. They may or may not be the most important things a church should be dealing with in any particular locality. But they are concerns that are widely shared. They are areas of need that every local unit of the Body of Christ should examine carefully. In dealing with one or several—or even all—of these Seven Vital Concerns, your church may continue to find its mission for today, its place in "the kingdom that is in the midst of you."

These, then, are the Seven Vital Concerns:

Deeper Personal Commitment to Christ

Thousands of men, women, and young people yearn for a more meaningful religious experience. Their hunger may be fulfilled by a commitment to Christ that embraces both faith and service.

Strengthening the Local Church

The congregation is the place where Christians know one another intimately, grow in grace, and gain strength for their tasks. It is a home base for mission. To keep this base strong is a top priority.

Full Participation by Lay Persons

The strength of the church is in the people who are its members—all of them. Every person must have the opportunity to make his or her full contribution.

Concern for Persons

Our ministries to one another are of utmost importance. These are ministries to the whole person: physical, intellectual, and spiritual. The church is called to address issues which affect human well-being.

Values and Ethics in Public and Private Life

What does the church have to say to a nation that seems sometimes to have lost its way? How will churches and individual Christians respond to the demands of a changing world?

Living as Good Stewards in an Age of Scarcity

Some say that supplies of food and energy are outstripped by human demand; others say there is enough to go around with equitable distribution. Either way, this is a matter that calls for stewardship.

The Future of Church-Related Institutions

The church has founded institutions of many kinds to do specific tasks in mission and service. Christian conscience demands that we keep them missional; economic necessity demands that we reexamine their support.

“There are the issues we think are important.” That is what you, members of the United Methodist Church, said.

Looking toward the years 1977-80, the General Council on Ministries has brought together the thoughts of thousands of persons. Staff of the council and an interagency task force, working for two years, asked the judgments of church members, clergy and lay. They consulted persons throughout the United States and from other countries, including people with special needs. The process included:

Hearings. These were in-depth conversations with many different kinds of persons. There were more than 150 separate hearings in all regions of the country and all sizes of churches.

Data from annual conferences. More than 50 out of the 73 annual conferences in the United States have asked church members to state needs, priorities, and areas of service. Other persons spoke in planning workshops and consultations sponsored by annual conferences.

Opinions of magazine readers. Early in 1974, tear sheets were printed in United Methodist publications: six national magazines and two state papers. The returns reveal attitudes and judgments as to next steps.

Advice from church agencies. All of the general agencies of the church have been consulted about present needs and future directions.

Voices from the world. While listening to the church in this country, planners have tried also to hear what is being said outside the United States and outside the Christian Church. This came to focus in hearings when representatives of developing countries told of their needs and frustrations. The task force has listened to sociologists, economists, and others concerned with planning for the future.

Advice from all these sources has helped to shape the Seven Vital Concerns. No single concern came from just one source; most were registered by every one of them. The statements of concern are the result of factual information, opinion, judgment, and theological study.

The Seven Vital Concerns are sent to the church at all levels, and especially to congregations, by vote of the General Council on Ministries and the General Conference. This is a form of authority. However, their most pressing authority comes from the Gospel and crisis factors that speak for themselves.

Yet there is another dimension. Additional insights are brought to bear on all of the Seven Vital Concerns. In a sense, these are also needs that call for action.

These perspectives deserve to influence the way any church deals with the concerns on its agenda. They are:

Theological understanding. It is hardly necessary to say that the church should move out to deal with problems of its own life and in society only on the foundation of a sound theology. Our people ask for a better understanding of the Bible, a deeper personal commitment, and clear reasons why issues like our Seven Vital Concerns call for a Christian response. This is theology of a most practical kind.

Global involvement. Almost any issue we touch has a global dimension. Hunger on another continent is affected by North American habits of consumption; the quest for justice in the Third World leads us to ask about justice in our own community.

Sensitize yourself—and the man or woman in the next pew—to a global view.

An ecumenical and interreligious style. To think ecumenically is to know that God gives us one Church and that our Lord directs us to discover and to manifest that oneness. To be a United Methodist is first to be a Christian. What needs to be done in your community, your county, your state? Other Christians may share those concerns. Look for ways you can pool your strength for a more adequate witness. Consider how you may relate to all parts of the Christian Church everywhere. Consider how your church relates to Jews, Muslims, Hindus, or persons of other faiths—near to home or in other areas of the world.

Relating to systems. We live in a complex world. Many of the needs to which the church tries to minister, while appearing to be isolated, are actually parts of systems. To deal with the local problem, or the hurt of the individual, is a necessary part of the church's task. But unless we deal also with systems that cause injustice and pain, we may condemn persons to repeated injury and find ourselves responding to unceasing emergencies. The great systems of our society and world can be forces for good or evil. Some lead to suffering and exploitation; others bring strength. A corrupt political machine is a system. So is a pattern of bad housing, high rents, and absentee landlords. So is racial discrimination in employment. But the United Methodist Church also is a system—one that ministers to human need. The resources of the denomination (our "connectional system") can bring support and encouragement to your church.

Racial and ethnic pluralism. United Methodism is composed of a racially and ethnically diverse constituency. The United Methodist Church has benefited from a rich heritage of the unique contributions made by its racial and ethnic constituencies which are Asian Americans, Black Americans, Hispanic Americans, Native Americans, and White Americans. This diverse constituency offers a unique opportunity for realizing a genuine, inclusive, racially and ethnically pluralistic fellowship. It becomes increasingly more important that the church affirm and enhance this pluralism.

World hunger. Starvation in this country and abroad is a reality of such appalling human impact that it must interact with each of the Vital Concerns. U.S. churches must struggle with the Christian significance of living in unparalleled affluence while there is deepening poverty and misery in developing countries overseas and in some instances in the United States. We cannot look at this realistically without considering significant changes in our style of living, public policies, and corporate practices. The

causes of hunger are so complex and interrelated that every unit of the church will need to discover the steps and approaches most appropriate to its situation. Whatever the approach selected, the work and worship of the church will express commitment to the Lord through identification with the hungry, naked, and imprisoned, among whom he named himself.

Communications. At all levels of church life, United Methodists plead for more adequate communication. They want it within the denomination and between church and world. Of utmost importance is two-way communication in which each party both listens and speaks. It will be seen that every one of the Seven Vital Concerns calls for communication as one of the steps to be taken.

In these pages are the areas of need that you and your fellow Christians have said are important. You said it first. Then the General Council on Ministries and the General Conference commended them to all United Methodists for study, understanding, planning, and action. Now you are asked to examine them to see how they relate to the mission of your church as you perceive that mission.

It then becomes a task of planning for your church to determine what concerns it will deal with and how. Help will be available from your annual conference and from program agencies of the denomination. They will offer consultation, leadership, and other resources. In particular, "optional strategies" will be suggested to indicate some ways you might go about dealing with a particular objective. Both the strategy suggestions and resources will be available on request for adaptation to the work of your church as you view your mission.

Action is the word. But no congregation will ever get to the point of action without the prior steps of study, understanding, and planning. So start now to examine the Seven Vital Concerns; see what they say to you about the life and mission of the church where you are. You may make the thrilling discovery that the Lord can use people like yourself to proclaim that his kingdom is coming and that, indeed, "The kingdom of God is in the midst of you."

Deeper Personal Commitment to Christ

In our day there is a gnawing spiritual hunger. Many United Methodists sense that they have failed to achieve—or perhaps have lost—the depth of personal experience they rightly believe ought to accompany the Christian faith. For some it may be a crisis of belief; for others it is a reaction to an age of frantic speed and unbearable pressures.

Martin E. Marty chronicles a recent change of climate in which "Christian thinkers who had been telling us to embrace the secular, took a second look and began to write about celebration and the rebirth of wonder."

Whether it is a yearning for the sense of wonder or the desire for a personal religious experience—or expressed in some other words—thousands of people are demanding from their religion something they do not now find.

Who is asking? In the studies by which United Methodists have stated the issues that ought to concern the church, the need for deepening personal commitment consistently ranks at the top. The concern is not limited by geography or theological slant.

Commitment. This one word describes the life style of the practicing Christian. It embraces his or her inseparable commitments to Christ and to others. It is at one time a faith commitment and a service commitment. It is something to cherish and treasure—and to share.

The church must help its own people to achieve a fullness in their own commitment. At the same time, it must reach out to men and women who are not now members of the Christian Church to show them Christian ways to fill the spiritual void in their lives. This commitment to faith and service is for everyone!

As the church undertakes this mission, these objectives emerge:

To Understand Commitment. The first step is to understand the meaning of commitment. What are the marks of a Christian? What behavior, what style of life identify Christians and set them apart? Perhaps it is their concern for the theological significance of all of the events of life. Most certainly it involves a commitment to Christ and to the Cross. Add to this the sharing of God's love by proclamation and healing; witnessing to the joy of living in Christ. Find your own answers!

To Deepen Personal Commitment. Paul wrote to the Christians at Corinth, "If any one is in Christ, he is a new creation; the old has passed away, behold the new has come." (II Corinthians 5:17) How can this be achieved? Certainly with prayer and study, plus the reinforcing fellowship of other Christians; and equally by involvement with others in acts of service or work toward justice. As commitment deepens, rewards will appear: assurance . . . a new strength in the face of pressures and conflict . . . an ability to cope with guilt and anxiety . . . a vibrant life . . . and an awareness that other people have these same needs. Growing commitment will lead to a growing concern for self-realization and fulfillment by others, for this kind of faith cannot be kept to oneself.

To Relate the Church to Commitment. Commitment is personal; it happens to people. However, the church can help people find their way to commitment. The classic idea of Christian nurture means bringing people up in the faith, helping boys and girls, men and women, to grow spiritually. Nurture, as carried out through teaching, fellowship groups, and personal ministries, is at the heart of the task of the local church. Another aspect of nurture is to help new Christians and new church members find a significant place of service within the congregation.

To Share the Faith With Others. On Palm Sunday, Jesus' followers made a big racket. Their shouting upset the Pharisees, who asked Jesus to calm them down. His answer: "I tell you, if these were silent, the very stones would cry out." (Luke 19:40)

Have we lost this impulse to communicate the Gospel? Are we willing to revere God privately without the embarrassment of a noisy acclaim for our Savior? Christians who are committed to Christ and to others will find ways to share their faith.

The Council of Bishops has declared evangelism to be nothing less than "a call for our total involvement with the Gospel and the world." How can we do this in a world of highrise apartments, two-job families, and weekend campers? How can we do it where people are divided by race, by income levels, by language or culture? How can we penetrate an impersonal society? How can we affirm pluralism and build unity? How can we cross lines of the ghetto, the reservation, the commune?

A congregation that is alive will want to find strategies for evangelism. It is not to play the "numbers game" but to recognize that each number is important because of the person it represents. What barriers need to be crossed in your community? How will you reach out? Or must the stones cry out instead?

To Share in All the World. As we share our commitment and faith with those close at hand, Christians are commanded also to go "into all the world." And "world" in this sense ought to mean both geography and society.

Much of that world is beyond the immediate reach of the congregation. This is where the organized church (the "system," if you will) steps in to lengthen our reach. Through many agencies of the church we can extend our mission.

A congregation can become a partner in this process by giving financial support, by finding in its membership women and men to become persons in mission (missionaries), and by acting to create conditions in our nation and world that will aid all peoples in their self-fulfillment.

What is your church doing now to reach into all the world? What more ought it to be doing?

To Strengthen the Service Commitment. The Scriptures teach that belief and action belong together. It is a modern heresy that sets up personal witness and action in society as rivals. A truly deepened commitment will move the Christian through the classically stated “two conversions”: from the world to Christ and from Christ back into the world. “Let us not love in word or speech but in deed and in truth.” (See 1 John 3:11-18) The church must provide opportunities for Christians to express their commitment through service.

To Help Make it Happen. As a beginning, each person must examine his or her own commitment. It cannot be deepened for him or her by anyone else, nor can the church impose commitment upon an unwilling person. It is a matter of personal decision. Yet there are things that the organized church can do. These include all of the teaching ministries, small fellowship groups, and any experience that lends encouragement and support. Equally important are pastoral ministries to each other by lay members of the church (as well as by the professional clergy).

Determine how your own congregation can best help its people deepen their personal commitment and grow in faith and service. Is Christian nurture provided for persons of all ages? Are people being helped to grow in their own faith? Are there opportunities for them to express their faith in service to others? Study what is being done now and what might be done. Ask for help as you need it.

To do these things is to be a part of a divine-human partnership, a part of the kingdom in our midst.

Strengthening the Local Church

We note with real appreciation the faith, the courage, and the power of the early church. We read of the Christians’ joyful proclamation of their faith and of their acts of service and martyrdom. History records the results of their witness. We read in Acts 17:6, “These men who have turned the world upside down have come here also.” That church was a force to be reckoned with. It had purpose and power. It is a tragic fact that in many parts of the church today, we have neither purpose nor power.

To affirm that “the kingdom of God is in our midst” not only requires a deeper personal commitment to Christ, but also that renewal of the church, the body of Christ. As United Methodists, we are hearing annual conferences, churches, and individual members—as well as the general agencies of the denomination—urgently calling for the strengthening of our local churches.

The focus here is on the local church. Renewal of the church

may well begin in my life or in yours and within the fellowship of that congregation of which we are members.

Even in the smallest church, if there are two or three concerned Christians, a beginning can be made toward renewal. You, as pastor, church official, or any caring member of the church, can take the first step. To begin is an act of faith.

An excellent way to begin is with prayer and Bible study. You might suggest to the leaders of your church that there be a group or groups of persons who join you in prayer and study. Such a group can become more firmly rooted in the record of God's creative work and seek evidence of God working today.

Whether you begin in this fashion or in another, each congregation must come to understand what God intends it to be. Every church should have a clear sense of purpose—one that comes alive as you pray, read your Bible, and carefully survey your community and the needs of your people. What does God intend your church—in your place—in your time, to be and to do?

With all the facts you can gather and all the faith you can muster, begin the process of finding your purpose. It may not be easy but it will be rewarding. You will never achieve a finished statement of purpose; you must keep it under study. As local circumstances change and as your commitment deepens, your understanding of God's purpose for your church will grow.

More than likely when you have your first clear statement of purpose, you will feel the need for planning. Only by careful planning can your church begin to move from where it is to where, under God, it ought to be. The May, 1976 issue of *The Interpreter* will indicate the elements in developing and working a plan.

Remember we are not alone. God is working with us and in us. As a connectional church we have a district superintendent, a bishop, one or more conference staff persons—as well as general church agency personnel—to assist us. These resource persons are a direct return on our conference and World Service apportionments. In addition, we can find fellowship, help, and strength in sharing with neighbor congregations, parish partners, yoked churches, or cluster of churches.

Essential to planning are clearly stated objectives—general statements of intention for various aspects of our purpose. The following objectives are the kind which could strengthen your church. One or more of them may suggest something you should consider:

To Develop Lay and Clergy as a Team. At one time the congregation depended almost entirely on the pastor for leadership. Today's conditions call for the clergy and lay persons to work together as a team. The chairpersons of the Administra-

tive Board, the Council on Ministries, and the lay leader—all lay persons—should be sharing leadership responsibility with the pastor. For them to function as a team will require regular conversations and open lines of communication among the total congregational leadership group. Beyond this, your aim should be full participation by all of the laity. Program ideas or administrative suggestions may come from anyone. Each man or woman, youth or young adult, should be made to feel wanted in the decision-making process.

To Develop Creative Worship Experiences. Services of worship can be joyous, colorful, vibrant experiences of celebration. If the church is to come alive and witness to a vital faith, the use of music, liturgy, banners, and drama—as well as inspired preaching—should be encouraged. Seek creative new experiences in worship.

To Revitalize the Church School. In addition to the Sunday worship experience, persons of all ages need opportunities to study, either in regular or special classes, or in guided private study. Varied materials and resources are available to support such a program. Study should lead to growth in Christian experience and to positive action in church and community.

To Extend the Church's Ministry to Other Persons. Always central to the life and work of the church is the sharing of the faith with others. Meaningful evangelism is essential to the strengthening of the local church. (See the objective, "To Share The Faith With Others" in "Deeper Personal Commitment To Christ.")

To Provide Training. Everyone needs help to do his or her job. Many persons who are officers and teachers in church schools have asked for training. This is essential if they are to give creative service. They need to develop understanding of our biblical-theological foundations. At the same time they need to develop the skills required by their roles. Officers will profit from training in relationships, functions, and processes; teachers from training in methods, age-level interests, and specific subject matter. Such training may be done by one church, by clusters of churches, districts, or with churches of other denominations. Help is available through your conference office or the General Board of Discipleship.

To Challenge Youth Through Meaningful Service. Much is said today of the alienation of youth from the church. Young people will respond, become committed and excited, when they are offered a real partnership in the life of the church. There are many churches where youth are enthusiastically involved in decision making and in major projects of service, such as: aid to the elderly, care for the handicapped, summer service projects

(for example, in Appalachia), clean-up and rebuilding after disasters, work with children and youth in migrant camps, as well as sharing in worship and witness. Young persons will take the call of Christ seriously when they are convinced of adult sincerity and see practical evidence of adult commitment.

To Strengthen Ethnic Minority Churches. "The strengthening of ethnic minority churches is an urgent priority of the United Methodist Church"—that is the word we have from the General Council on Ministries in response to pleading by men and women who speak for those groups. If the denomination is to continue to have significant ministries through these congregations, they must be helped. Otherwise, in a few years many of them will no longer be there to serve.

Most critical is the need to recruit and train leadership—Native American, Hispanic, Asian, and Black. Men and women must be found within those communities to become pastors or assume lay leadership roles—persons with personal commitment, cultural orientation, and language skills. Another need is for resource materials in the language of the congregation. A third is to keep our United Methodist structures and programs flexible so they may be adapted to all situations as may be determined by any of its constituencies. A fourth need is for annual conferences of which ethnic minority churches are a part to build support systems to undergird them in training, planning, resourcing, recruiting, and funding.

When ethnic conferences have been merged into conferences of the dominant culture, ethnic minority churches often have felt isolated or abandoned. This loneliness, coupled with other severe problems, can lead to despair. We must renew our commitment both to an inclusive fellowship and yet one in which persons can rejoice in their uniqueness. We affirm the pluralism of our United Methodist Church and each ethnic community deserves the right of self-determination.

Your congregation may be one of these ethnic minority churches. If so, speak up about your needs. If your church's membership is mostly Caucasian, your role may be first to be aware, second to be supportive friends of ethnic churches in your community, and third to work through your annual conference to strengthen ethnic minority churches.

To Find Strength Through Service. Most of what has been said here concerns the inner development of the church, the strengthening of its ministries. It is essential that we understand that a church can grow truly strong only as it builds bridges of outreach and service. The church must be in mission where it is and related to the total Christian mission to the world. To be in

mission is to extend the ministry of the church to our neighbor and to stand with Christ in offering help, hope, and redemption to the whole family of God. A worthy objective is to help the members of the church understand that they truly strengthen the church and themselves as they serve others.

There are many other ways to strengthen the local church. Use these objectives as starters in your own quest.

Full Participation By Lay Persons

United Methodists strongly affirm that all persons are participants in the ministry and mission of the church!

Persons can withhold understanding, involvement, and support. That is a kind of participation that hinders the church. But participation can improve the work of the church as persons, working together, decide what needs to be done and help to do it. That is better participation!

The Bible projects many cues which urge participation by all persons. "Having gifts that differ according to the grace given to us, let us use them" is but one. (Romans 12:6) And in the using of our gifts, numerous Bible writers assert that the spirit of God will guide us. Listen to Isaiah. He says, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." (Isaiah 42:16 RSV) Numerous are the examples of God leading lay persons. "Dressers of sycamore trees" and "tenders of sheep" were often led by the spirit of God toward needed insight and action.

Our beliefs support the principle of individual and personal responsibility for the program of the church. We do not accept the attitude expressed in "Let someone else do it." We believe that personal commitment requires our involvement. Each must seek for what needs to be done. Each is called to help do it. Each, of whatever age, is a minister.

Data from United Methodists, however, indicate that lay persons need to be better participants than they are. "Sometimes lay persons sit back and let church officials and the minister do what the church needs to do," is one such expression. Others say that as Americans have professionalized charity through the United Fund and health care through hospitals, so lay persons have professionalized Christian responsibility. We hire or elect men and women to do it for us. Instead, say many, we need to be personally involved. And the laity say that they want to be.

So, we must encourage anyone who indicates a willingness to participate! They say that they want regular channels to get their opinions and insights into the program planning of the church.

Fine! They say that they would like to be part of groups who discuss issues and form strategies. Great! They say that they are willing to be involved in Christian action. The possibilities are exciting!

Daily life is so complex that each person is important in thinking through the issues of the day and what they require of the church. Today's problems stagger us all. There are so many! Rapid change reveals urgent new concerns before the ones already before us are well in hand. Who alone can see fully a Christian approach? Studying together we shall be likely to reach better insight. Working together we are likely to be of stronger Christian influence.

Full participation by lay persons will strengthen the United Methodist Church as a whole and your local church in particular. Who feels strong ties to an organization in which he or she feels useless? Not many do! Any organization is strengthened when its members feel needed.

The church is strengthened as its members are helped toward personal fulfillment. Richard Shaull reminds us of how participation helps. He says, "Only as a person has the opportunity to participate in the life of his community and in the decisions that shape his destiny can he be fully human." Thus, the church is strengthened as the members find satisfaction.

It is well accepted that persons tend to support programs and decisions which they have helped to design. They then see the result as "our" program rather than "your" program. So, the local church is strengthened by more support for its ministry and mission.

Realizing this, we see as needed for others the same participation which we want for ourselves. There is a growing awareness that doing things *for* persons is not the most effective way of helping them. Rather, doing things *with* persons is better. We get other persons involved with us in thinking through an issue. We share with each other the insights which Christian beliefs bring to a possible solution; we decide together what needs to be done. Then, we team together to act. The time involved in gaining such participation is well repaid in more effective results.

In considering full participation for lay persons, a number of objectives emerge for your local church to consider. Some have found such approaches useful. You will think of others. At least look at these:

To Request Local Church Leaders To Provide Training For Lay Persons In How to Participate. The training should include the meaning of being Christian in the world, the meaning of service *with* persons, the techniques of listening to others, and

the value and witness of Christian presence in all life situations. Participation should be seen as study, understanding, decision, witness, caring, serving.

To Encourage and Make Possible More Lay Ministry in the Local Church and Community by Persons of All Ages. Encourage study-action groups of persons of different ages to investigate possibilities for participation by lay persons in ministry. You may need to seek for better understanding of ministry itself. Several groups can then focus on areas of special interest. One group can concentrate in worship. Another can select community service. Still another can deal with caring for the ill and shut-in. Your group studying the meaning of ministry will probably identify other areas of concern. Decide together what possibilities exist for lay ministry. Design ways that all persons in the group may participate with your pastor in fulfilling the responsibilities of the local church.

To Enable Churches to Discover And Utilize The Abilities of Women For Leadership at All Levels Of The Church. The church, as other institutions, has often squandered invaluable human resources by typing certain functions as "women's work" and reserving principal leadership positions for men. This age-old imbalance will not be corrected without special attention and action. Church nominating committees, Pastor-Parish Committees, and other groups in the congregations can strengthen the church by naming women to leadership positions in all areas of the church's life. The whole congregation can encourage the development of women's participation through support of the leadership which they provide.

To Help Raise Enthusiasm for the Program of the Church by Providing Opportunities for Lay Persons to be Full Participants In All Aspects of Planning. We must listen to persons, treat their opinions as important, and help them to think with others about what a Christian response should be. When this happens, those persons get more enthusiastic about the local church and its program. They are more likely to assist actively with actions which they have helped to decide upon. Suggestions about such planning techniques are found in the annual planning issues of *The Interpreter*.

To Provide for Ongoing Sampling Of Attitudes Of Local Members About the Church And About Issues of the Day. Methods for the sampling should be carefully designed and responsibly used. Sampling sheets can be distributed at worship services, at group meetings, or through a church letter. Hearings can be held. Call on the annual conference staff or other consultants for assistance in sampling techniques. Send sum-

maries of the attitudes you gather to district, annual conference, and general church planning offices. It will be important information for them. Use the information in your local church planning.

Regularly report back to members what you hear them saying. Such reporting helps to remove one of the most difficult roadblocks to gaining participation—suspicions that “my opinions” will not be taken seriously. Tell persons what you hear them saying. Tell them what use will be made of their input. They like to know. Invite interested persons to be part of groups interacting on the meaning of what is heard in the light of the purpose of the church. Thus, confidence is built in the planning process and others are stimulated to participate. It is not unusual to hear, “If they are going to use input from members, I had better get mine in next time.”

To Seek Materials for Study And Understanding of Issues Which Concern Members of Your Church. The program staff in your annual conference know of many excellent study materials that are available. There are materials that relate almost any issue to Bible study. General program agencies have excellent background materials on issues and suggestions for using them. Check also with nearby libraries, colleges, seminaries, and community agencies.

To Form Study Groups To Discuss Local and World Issues From A Christian Perspective And To Decide On Action. Your annual conference leaders know of resources that will help you to form such groups. When formed, be sure to give thought as to why an issue has become an issue. Do not be content to just look at resulting conditions. Seek for Christian approaches to root causes as well as to the obvious conditions. Be concerned for dimensions of each issue that extend outside your community—indeed throughout the nation and the world. Communicate group conclusions and findings to others and encourage them to consider the issue. Always ask, “What are we going to do about it?” Think of ways each person who takes part may begin immediate action.

To Share Power. Persons actually involved in an issue have important input and insights to share with us. Such persons must be involved in deciding what needs to be done. Thus, together we reach better and more accurate understanding. The viewpoints from inside an issue help those who are outside toward deeper insight. Sharing together we are likely to find better approaches for Christian action. Such insiders are young people, women, members of other churches, other racial or ethnic groups, the poor. . . .

It has been necessary at various points in the life of the church to increase ethnic visibility within the structures of the annual conference, as well as the general boards and agencies. Persons are not content just to be visible; they need a sense of belonging, ownership, responsibility, and power. If they don't have at least these ingredients, they may become frustrated and that frustration will lead to despair, bitterness, and a sense of futility. If we all do not become more aware and sensitive, we may discover that we have an ethnic and racial minority constituency present (in continuously diminishing numbers), but not feeling that they belong or share in the power and decision processes of the church.

The sharing of power among all racial and ethnic groups is an affirmation of the creative wisdom of God. It acknowledges that an authentically pluralistic church is a richer church when the diverse groups, out of their experience and heritage, share in the power and decision making. In so doing, they also share meaningfully in the ministry of the church.

All church structures and agencies need to review their decision-making processes in order to determine the degree to which all racial and ethnic groups actually participate in those processes.

To Seek New Leadership For Local Church and Community Ministry From Among Those Who Express Their Concern. There are real possibilities in the old expression, "I opened my mouth and ended up with a job." Often the best leader is one who is concerned. Often the willingness to be a leader is found in an expression of deep concern. Even busy persons find time to be part of matters that are of high interest to them.

These are a few of the ways to help all lay persons become full citizens of the kingdom which we both seek and find in our midst.

Concern for Persons

"Behold how these Christians love one another," wrote Tertullian, a historian of the second century.

Love . . . caring . . . concern . . . these continue to be marks of a Christian. In our time Christians will not only "love one another," they will be concerned for all persons, near or far.

Within the congregation we express this concern in acts of friendship and support. A Christian ministry takes place when a church member calls on Sam Jones after his operation or sends a hot potato salad over for Elsie Smith's family when she is ill. We share one another's joy at a birth or wedding. The love of Christian friends sustains us at a time of grief. Long hours are

spent by caring Christians to help someone work through the problems of a threatened divorce, an alcoholic in the family, a son or daughter in trouble.

These are acts of concern for persons. They affirm the oneness of God's people, uphold that Christ dies for all, and affirm that all persons are created in the image of God. They also affirm that "the kingdom of God is in the midst of you."

These ministries among our friends and neighbors are an essential part of the caring community that each local church must be. Keep them up! They need only to be expanded to make certain no one is left out. Such face-to-face ministries need to include not just our friends and members of our church, but others in our community. Next we need to seek ways to extend this kind of concern to the Sams and Elsie who are beyond our reach—but have deep needs.

Fundamental to the life and mission of the church is the call, which is also a command, to proclaim the Gospel of Jesus Christ to all persons in all places and to invite them to obedience in Christian discipleship.

Sharing the Good News of God's love for humankind and encouraging others to take up the cross of obedience and service are aspects of the church's concern for persons. United Methodists in a recent survey called attention to issues in this area. They are expressed here as objectives for possible action.

To Provide a Caring Ministry Using the Gifts of All Persons. (Romans 12:4-5). A caring ministry must include all persons—both among those who receive attention and those who minister. The church needs the talents of all persons—gifts given by God and intended by God to be used to serve the neighbor and all humankind.

How many times has the mission of the church been cut short because some persons were not included? It may have been because they were thought to be too old or too young, or for reason of sex, background, or race. Or others may have been left out because of differences in life status: the single parent, the couple with no children, the single or widowed person, the physically handicapped.

To Be Open In Our Fellowship With One Another and To Affirm And Accept All Peoples. Because prejudice against other persons affects all of us at some point, it is essential that we examine our attitudes and behavior in light of our prejudices. In order to create an openness in our associations and fellowship with others, it will be necessary to understand how we feel about those who are different in race and culture. Opportunities designed for mutual sharing of backgrounds and heritages should

be provided at every level of the church's life. Where sharing across racial and ethnic lines by persons is not possible, "awareness sessions" to gain understanding should be instituted.

The following are some of the areas to which continued attention should be given:

- a) Representation of all racial and ethnic cultural groups at every level of the church's life.
- b) Open itinerancy in every annual conference.
- c) Interracial and interethnic workshops.
- d) Affirmative action employment policies.
- e) Open door policy for all United Methodist-related institutions.

To Develop Awareness of One Another In Our Unique Cultural Heritages And Contributions. For too many years our church and society have been culturally dominated by the white and European heritages. Many of the cultures and heritages of the minority constituencies have been overlooked, ignored, and sometimes suppressed. In order that we may realize our goal of racial and ethnic pluralism, we need to be more aware of the many unique heritages and to affirm the integrity of each.

To achieve this, we need to establish channels of communication. We need to create opportunities for coming together for worship, fellowship, witness, study, nurture, and service across racial and ethnic lines. We need an intentional and conscientious effort to include and reflect the diverse cultural perspectives in our educational materials and experiences. We need to live and witness our Christian life in a multiracial and multiethnic context.

To Study and Act Regarding The Ways In Which Churches, Communities, and Nations Discriminate Against Persons. How can your church combat discrimination within society and within the life of the church itself? There are issues of the world and of your own town which affect the well-being of persons. What are they? Inquire. Speak. Act!

Church groups large and small, cooperating with community organizations, other churches, and persons of different faiths may pool their thinking and actions. They can face such tough and immediate issues as world hunger, the rights of women and minorities, and policies affecting the welfare of the poor and dispossessed.

They might also consider such issues as the increasing cost of medical care, the need for adequate low-cost housing, child care, and reforms in prisons or other institutions. Enlist the help of community leaders, state legislators, and members of Congress.

Leadership in this area requires a willingness to examine one's

personal and corporate activities—to discover the ways in which you may be a part of systems which treat persons as less than human. It requires, among other things, that you care and seek to influence how your tax dollar is spent, and how your investments are being used in this country and abroad.

To Work With Church and Community Groups in A Caring Ministry and Outreach. Caring ministries are examples of what can be done when persons begin to live out Jesus' command to feed the hungry, give water to the thirsty, clothe the naked, visit the sick and those in prison. (Matthew 25:31-46; see also James I) With the potential both for community and global awareness, congregations are centers for mission, service, and support. They are the lifeblood of ongoing and emergency ministries to help and heal.

Ministries with the aging, with children, youth and their families, and young adults—and the provision of health services—are a few of the many ways in which congregations may be in mission. Congregations small and large are seeking means to identify persons in their communities whose needs are not being met. A few examples of what they are doing: meals on wheels; friendly visitor and telephone reassurance calls; transportation services; programs for the newly widowed; blood donation Sundays; day-care programs; ministries with persons in retirement; assistance to released prisoners; support for church-related programs and agencies.

To Strengthen Ministries For Fulfillment and Self-Realization. The more involved one becomes in person-centered ministries, the more he or she becomes aware of the real needs for nurture, fulfillment, and the realization of each person's potential. This applies to all ages—children, youth, young adults, adults, senior citizens, and families.

How exciting it is to see the change that can come! One can see persons growing in the faith, understanding, and living out their beliefs, finding themselves growing whole through Christian discipleship. Small groups, Bible study, worship, serving, and the giving of self are ways the church nurtures persons toward self-realization. So are efforts to strengthen family life and deepen the marriage relationship.

Many concerned congregations, through study groups and age-level activities, are striving to deal with such issues. They are facing honestly the barriers encountered by many persons in their own struggles toward fulfillment. Already on the agenda of the church are the issues of single parenthood, alternate life styles, sexual orientation, and patterns of sexual behavior. So are the issues of drug use and abuse, leisure (or discretionary) time, and

forced retirement. The outline for action will include the development of leaders for needed reform and continuing the caring ministries of the congregation.

To Discover Allies In Caring Ministries. The local church can discover potential co-workers in ministry. This can occur in varied ways:

Working in communities with other congregations.

Working through institutions, agencies, and programs related to the annual conference.

Providing short-term relief after disasters (floods, tornadoes, hurricanes, or fires).

Working nationally or worldwide through church agencies of relief and rehabilitation.

Working globally with governments and political leaders.

Sending and receiving mission personnel and resources.

Working with any individuals or groups who are ready to share in the challenge and reward of serving others.

The church's ministry is strengthened through cooperative efforts. Working together, local churches and community groups may focus on areas of need and service which could otherwise go unnoticed.

To Support Efforts Of People and Communities to Organize and To Secure Goals Which They Have Set For Themselves. The charitable response is a natural Christian instinct. Often it is a necessary short-range response.

The more long-range need, however, is to help communities and groups to develop strength and self-direction so that they are not dependent upon the charitable intentions and actions of others. Through building this community solidarity, persons gain power, dignity, and self-direction.

Support for the empowerment of peoples is not just a program; it is an element in our approach in virtually every phase of the church's work.

The work of empowerment may be illustrated by:

Referring to persons and groups by the names of their preference.

Encouraging persons and groups to speak for themselves rather than depending upon another to speak for them.

Accenting programs which build self-reliance and avoid dependence.

Supporting institutions which include persons served in the governance of the institution.

Respecting the autonomy and self-reliance of organizations among poor and dispossessed communities.

To Understand and Respond To The Needs Of Children and

Youth. Many adults today show little inclination to understand or to care about the needs of youth. Violent crimes committed by minors are more prevalent now than in the past. In this critical situation, the church needs to intensify its ministries with children and youth:

In families, supplementing and aiding the efforts of parents.

In temporary residences, to help parents and youth develop the ability to cope with special needs.

In systems of our society which victimize the young.

Victimizing practices may be found in such systems as education, welfare, juvenile courts, correctional institutions, and health care.

To Stand With Women In Their Struggle For Human Rights.

The struggle for full human rights for women takes different shapes in varying situations. Women in racial and ethnic minority communities and poverty communities in the United States, and women in developing nations overseas combine their determination to be free from sexism with their ongoing struggle to overcome racial, national, or economic oppression.

The church shares in the movement for full human freedom by assisting women in eliminating artificial and unjust limits placed upon them by custom and law. The church should support their effort to contribute fully in every sphere of the community's life.

The New Testament stands as a source book of concern for persons. It not only lifts up the examples set by Jesus, but calls others to go and do likewise. One who is concerned for persons will be involved with others in ministries of care, compassion, companionship, and reconciliation.

Values and Ethics in Public and Private Life

Events of recent years have led many to ask, "Whatever became of old-fashioned honesty?"

Those simple virtues—to tell the truth, to be fair and straightforward in dealings—seem to have faded from our national fiber. Disheartening disclosures, one after another, have revealed dishonesty and betrayals of trust among public officials, in business firms, and by private citizens.

Actually, scandal in government or business is not new. But that is no reason not to be concerned. "Values and ethics in public and private life" have always been needed. They are a priority concern of the church today. As someone said in a United Methodist survey, "If the church does not take leadership, who will?"

The many evidences of decline in political and personal morality

have stirred Christians to new awareness of the need to strengthen their value-forming activities in the churches.

Our values determine who we are, how we relate to others, what we support or reject. Helping persons determine what is good or right has always been at the heart of Christian ministry. Today there is deep need for each local church to help persons clarify the values they cherish. Through preaching and teaching, we help persons determine what they will support or reject in personal and group decisions. Through personal counseling and group relationships, we help persons develop skills in coping with anxiety and guilt so that they may show forth healthy ways of behaving. Through official decisions made in church bodies, we may resist corporate policies that manipulate markets for higher prices, political policies that use power for repression of minority people, and the use of deceit for purposes of control. At the same time we may support decisions and policies that validate human dignity and justice.

As Jesus taught his followers the beatitudes (see Matthew 5:1-16), he instructed them to embody mercy in their relationships with others, to seek peace, and to endure hardships. He taught his followers to review the commandments, the teachings of the prophets about justice and love as they made decisions about the issues of life. (Amos 5:21-24, Isaiah 58:1-12) This was the way Christians were called to be in the world—seeking first the kingdom of God and right relationships with humankind.

In our time, this summons calls for rethinking the relation of the kingdom of God to our history. This process involves:

Clarifying our understanding of Christian values.

Assessing forces that have an impact on our human condition.

Reviewing alternative ways of responding.

Choosing ways of behaving that free persons for fulfillment as sons and daughters of God.

Here are some objectives that may result in concrete steps to achieve these purposes:

To Help All Persons in the Churches Clarify the Meaning of Biblical-Theological References for Thinking About Justice, Love, and Human Worth. Each Christian community of believers receives values from the tradition of the church. The community recommends preferable ways of behaving and transmits these values to their children. (Romans 12:1-21) The values we teach will influence their decisions. Today all persons are pressured by secular values such as, “Don’t get involved,” “Have fun now,” “Get ahead.” Mystic cults beckon them to abandon historical reality. Zealous champions of fate claim that all history is

prearranged. These competing claims numb the conscience and render all decisions futile.

In the midst of this confusion, Christians are called upon to reassert their biblical heritage as participants who influence the outcome of human history. They must be summoned to make choices and take actions in keeping with their Christian understandings and personal abilities. (Ephesians 4:1-13) Teaching and preaching are obvious ways to go about this. What else can be done?

To Support Families As They Express Their Christian Values. Families teach values by the relationships they develop and the preferences they express. As parents influence their children to "make good grades," "play on the team," or "make money," they are guiding a process of establishing values. As children share their observations made from knowledge and experience, they influence values. As parents help young people test their own experiences by asking, "What makes sense to you?" they help youth to discover their own worth as persons.

Today mass media and community pressures portray visibly life styles that challenge patterns of Christian life. Media also inform our decisions with knowledge about events. While maintaining respect for differences, members of Christian families must help each other critique this fund of information and reassert such values as love, caring, respect for, and service to others.

Amid the many opportunities to enrich family life, Christians want help in understanding how they may participate in the ongoing creative and redemptive processes of God. They may rediscover the sources of renewal and participate in building a culture that continues our Christianity and yet builds on many virtues of families in other cultures around the world. (Ephesians 5:25-6:4)

What are some of the things your church might be doing to support families as they establish and maintain Christian value systems?

To Provide Guidance to Help Persons Select Actions that Fit Their Beliefs About What God Is Doing in the World. One of the educational tasks in the Christian community is to provide guidance for considering choices, deciding and acting.

Christians always live under the tension between what *is* and what God *is bringing into being*. Remember, Jesus taught his followers to love God with their whole being and neighbor as self. When calls for help come from our neighbors, many responses may be envisioned. How shall Christians respond today? To persons of faith, God acts in events of our time. We must answer

to God's claim upon us for caring, for serving, and reconciling. "God is acting in all actions upon you," asserts H. Richard Niebuhr in *The Responsible Self*. (See page 126. Harper Rowe, 1963) So Christians are called to respond to events with fitting acts as if they were responding to the action of God.

Accepting their limitations with humility, while remaining open to the future, Christians search to understand where God is leading. Then they act with faith in the sovereignty of the love of God. Education for Christian decision making calls for responsible participation in the present. Likewise, it must consider the future—what God is bringing into being.

Study groups are one way to go about this. Your annual conference and general church agencies can provide resources.

To Provide Church Groups with Tools So That Persons May Assess Their Own Attitudes and Behaviors Related to Specific Issues. How would you assess life in your community as it relates to:

Dignity of persons, racism, sexism, discrimination against persons of different racial or ethnic backgrounds?

Wholesome community, including such factors as violence, drugs, and pollution?

Equity and justice involving scarcity, hunger, or energy?

Balance between people, environment, resources?

As issues emerge in communities, some persons turn to churches to learn what other people are going to do about them. In so doing, they also look at themselves, the risks of faith involved, and what they are capable of doing. Increasingly we are called upon to provide experiences wherein people may act out their faith. As persons address themselves to community issues, church groups need to support leaders in their efforts to express the Christian commitment to humanity.

Today the call for "lifeboat ethics" as a solution to the hunger problem appeals to the survival impulses of many. The approach of "lifeboat ethics" asserts, "Let those outside the boat drown," maintaining that those who have sufficient food and supplies should survive. In a world of limited resources, what will be the outcome of policies and actions based on this formula? What would happen to the collective conscience of Christians over a period of decades if it prevailed? What happens to our concept of moral life if we try to survive by withdrawing from the world? In the end, our response will reveal the kind of people we really are.

To Provide Guidance for Persons Facing Emerging Ethical Issues. "Any list of future issues," writes John Fletcher, "would include . . . an emerging set of problems around applied human genetics." Should doctors interpose new technologies into the

mother's womb to work directly upon genes in a quest for better babies? Should artificial technologies be used to prolong life after severe brain damage occurs? For these and many other emerging issues such as transplants, genetic manipulation, energy management, distributive justice and empowerment, many traditional answers do not suffice.

How shall we prepare to respond with wisdom to these and other emerging ethical issues?

To Support Christians Who Envision A More Human Future As They Cope with and Attempt To Transform Repressive Systems. We live amid new threats to meaningful human life: the rapid pace of change, the overwhelming generation and storage of information by means of computer technology, the increasing control of life by the work of machines. How much stress can we take? How much technological control can we tolerate and remain a free people? How can we bring together the limited resources of our environment, the needs of our burgeoning population, and the insatiable demands of technology for more resources into structures that sustain life?

The answers to these questions call for knowledgeable people who can envision livable futures. When people get too desperate, or systems become too powerful, either violence or repression prevails. Our biblical heritage indicates to us that when systems of repression become too severe, "your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." (Joel 2:28)

Can we create and maintain a climate in our churches wherein the free exchange of ideas may keep our minds alive? Can we do this in the face of repressive forces of a technological culture that seek to control thought, behavior, and perhaps life itself?

To Support, Through Church Structures, The Corporate and Political Decisions That Enhance Human Dignity. Note the great contradictions between:

The promises of materialistic plenty for all and the abject poverty in the world.

Atomic bombs and people powerlessness.

Mass production and ecological disasters.

Promises of peace and incinerated villages.

Corporate ads stating "people are important" and power plays that exploit them.

"You must believe" campaigns and political corruption.

These contradictions cause increasing numbers of people to doubt the credibility of institutions and leaders.

We are called to respond to moods of disillusionment with a gospel of hope. It's the church's turn to say something about God,

humanity, and the future—to provide ethical alternatives of hope based upon what God did, is doing, and will do in the future. The kingdom of God stands as the ultimate horizon that pulls us ever toward life's new possibilities. It energizes us again and again to feed the hungry, overcome racial prejudice, or provide better health care. It saves us from making some little advance sacred. It calls us to a historical existence wherein struggles are real, achievements are partial, and “it does *not yet* appear what we shall be.” (I John 3:2)

Living as Good Stewards in an Age of Scarcity

Your dollar doesn't buy as much as it used to—even a year ago. You now have to shop around to find some goods that used to be easy to get.

You notice fewer clear days. The atmosphere is hazy and frequently you hear an air pollution alert with your weather forecast. Oysters are scarce and expensive because the number to be found that are fit to eat is diminishing.

These are everyday experiences and they tell us that this is an age of scarcity. What do the principles of Christian stewardship say to us at such a time?

Not only is our air polluted, but our waterways and oceans are fouled with garbage. Our land has been raped in order to get fuel and metals from the ground cheaply. Not only oysters, but other food supplies are in danger. Some of our wildlife is vanishing.

How can we apply the principles of Christian stewardship to these enormous problems? Here are objectives for local churches to consider:

To Commit Ourselves to the Struggle For the Equitable Distribution Of the Earth's Bounty. We know that Earth's resources are limited and, in some cases, can be made unfit for human use. As world population has increased, more and more people are wanting goods and services. We are finding that there is just not enough to go around. World hunger is a crisis. Nowhere near all of Earth's people have full access to the resources they need for physical, emotional, intellectual, and spiritual growth.

The United States of America contains 6 percent of the world's population, yet we consume a disproportionate 40 percent of the world's goods. What does this say to us as Christians?

If one person or group uses too much of one resource, someone else somewhere goes without. Then the total world supply diminishes, the demand increases, and the price rises. In effect, we can help bring scarcity and increased costs onto ourselves, or

we can help alleviate the problem. It is crucial that we make wise decisions about the use and equitable distribution of our resources. If we demand plastic cups, we may get less farm tractor oil, for they both come from the same raw material.

To Examine the Facts About the Scarcity of Resources and the Consequences of the Decisions We Make About Who Gets What. We are concerned for a fair distribution of resources to all Earth's inhabitants. There is concern also for how a person finds meaning in a society where he or she has no means to produce, but must consume to live (for example, the elderly poor). It raises questions of how our resources are allocated.

To say, "The earth is the Lord's and the fulness thereof," (Psalm 24) is an affirmation of faith. That affirmation includes both the acknowledgment that the Creator is rightfully the owner, and the confidence that there *is* a fulness. Surely the Creator's purpose is to surround his creatures with adequate supplies for the support of their lives.

This is not to say inexhaustible supplies! The resources are adequate—even renewable in most cases—if they are cared for. If there were an endless supply of apples, and an infinite capacity of the earth to absorb garbage, we could take one bite of an apple and throw the rest away, every time, and the morality of such an act might not be obvious. But there aren't that many apples! There is a call to stewardship from the very beginning and it is a moral issue, whether we're talking about apples, or oil, or water, or trees, or time, or space. There is nothing to which the practice of stewardship does not apply. Nothing is without limits. In fact, some resources (like oil or nickel) are nonrenewable. When they are gone, they're gone—forever!

The moral issue is not only what this means for us, in our time, but also what it may mean in the impoverishment of our children, and their children, and their children. By our waste, we may affect the quality of life for those who are not even present to protest!

To Cultivate an Awareness of How Much We Rely on Other People and Nations and to Relate to Them as Equals. This objective brings into question the style of rugged individualism and self-sufficiency. In fact, most people and nations are dependent upon others for some resources. When it comes to being dependent on the oil producing and exporting countries, we realize our vulnerability.

Should our nation or any other have unlimited sovereignty over the resources within its borders? Can we find some arrangement for mutual ownership and sharing? How can industrial nations and those that produce raw materials relate as equals?

Your church might seek ways to spread information and sensitize people to the facts of interdependence.

To Reexamine What it Means to Be Stewards of the Earth. Three words that we use easily are related to each other and are, in fact, three aspects of the same concept. The word “economy” means originally household management. The word “steward” means one who manages a household. The word “ecology” means an understanding of our household or home. We have tended in our day to equate economy with management of money and a steward with one who handles or manages money. Ecology is the word that redeems the whole concept, for it directs our attention to the entire household, or home, or the environment in which we live. We are to be the managers of that household, which is to say managers of the Earth upon which God gave us the opportunity to live.

Two concerns, then, stand out. First, the Earth is the Lord’s. Humanity has been entrusted with the capacity to care for the earth. Through caring, this capacity can grow and be used effectively; or it is a capacity that can shrivel if we do not practice good stewardship.

The charge God gave his children was to “till and keep.” (Genesis 2:15) It is a covenant relationship. God provides; people have the responsibility to use wisely, to waste not, and to share. To have dominion is to use and manage responsibly, not to exploit or misuse. It is to work together to provide for each other’s needs. And it is to accomplish this not only without wasting, but with intentional support of the processes by which important resources may renew themselves. In sum, it means to care for our environment.

Stewardship involves caring; it involves sharing. It also involves sparing.

To Examine the Responsible and Healthful Use of Food Resources and Cultivate New Patterns of Food Use. What are the various options for food purchasing and preparation? Are there adequate substitutes for certain foods? What kinds and quantity of food will promote health? What are the real dangers of having an unbalanced diet?

How can hunger in our world be dealt with?

Neither the person who is without adequate food resources nor the person who exercises improper dietary habits is able to function at his or her best. In a sense, both are deprived of the full usefulness of their lives—the one by undernourished mental and physical capacities, the other by fatigue from carrying around the accumulation of overconsumption.

What can we do about inequitable consumption? Consider how

your church may join with others to attack world hunger. Do not overlook the probability that there are hungry people (often invisible) in your own community.

Seek ways to challenge church members to reexamine their own patterns of using food.

To Exercise Responsible Use of Scarce Resources such as Land, Fertilizer, and Water. This is a concern for rehabilitation of the soil as an alternate to destruction. It is a concern to build up and make more productive the soil of the world so that some countries are not permanently dependent upon others for food and survival.

The Christian may offer a stewardship style to the whole world: Take enough and not waste. Utilize fully. Conserve and do not destroy. Explore alternate possibilities. Do not place profit above protection when a nonrenewable resource runs low. Have reverence for the balance in nature to which all living things contribute. These are actions that bring health to our lives, justice to the lives of others, and good management practices to our common Earth-home.

To Raise the Consciousness of our People to the Created Balance of Life and to Cultivate Practices Which Honor that Balance. All living things are dependent on other life. When that chain of mutual dependency is broken, ecological disaster results.

We raise here the concern for the number of persons that can be sustained on the planet without upsetting this balance of life. This involves how the human race relates to other life on Earth. It also involves the production capabilities of humankind and just distribution of resources.

Christian people must be helped to recognize the ways in which they are dependent on other persons and countries—and on the entire chain of life.

To Examine Our Life Styles in Relation to Consumer Values and to Adopt Less Costly Patterns of Purchasing and Use. What do we really have to buy? What do we already have that we can use in some other way? By buying things that are available and we can afford, do we sometimes unwittingly deprive persons elsewhere?

The Christian will examine his or her patterns of consumption. Are there ways we, as individuals or a society, may demand less of the earth's resources, leaving more to be shared?

Can the church bring moral and ethical pressure to bear in our society to examine consumer values in planned obsolescence, waste, and the demand for unlimited materials and services? It would seem that we must insist upon durability, quality, and goods that are reusable.

To Be Good Stewards in Managing Our Church. Financial concerns will be an overriding factor in all church planning now and in the immediate future. Inflation is affecting the church at all levels, including institutional costs, pension programs, maintenance of the church building, and what we do in service to others. Christian stewardship requires that we look at our total church operation, including ways our church buildings are used. Maximum use of such facilities for the community would be good stewardship.

Are there some programs on which we could team with other churches and organizations and, as a result, buy and use only one set of materials? Are there other ways the church can set an example of good stewardship in its own life?

All of this is a practical application of stewardship. What does it have to do with "the kingdom in our midst"? Surely when we conserve Earth's resources and share with one another, we are following both the commands and example of Jesus.

The Future of Church-Related Institutions

Institutions. They are maligned by many, but appreciated by those whom they serve. They are a part of the mission of our church.

What do we mean by church-related institutions? They come in unbelievable variety. We have colleges, universities, theological seminaries, secondary schools, and elementary schools. We have hospitals, homes for the elderly, homes for children residences, community centers, facilities for unmarried mothers, services for disturbed youths, centers for the mentally retarded, and outside-the-walls programs in many of these fields.

We relate to institutions located in the United States and in countries around the world. Some of the outstanding institutions for teaching and healing are found overseas as a part of the church's total mission program. Many of the church-related institutions are sponsored by annual conferences. Others are related to a general church agency such as the Board of Global Ministries or the Board of Higher Education and Ministry. To be considered church-related, there must be some form of control by an official church body—and along with that, financial responsibility.

Women of the church organized for mission early have recognized needs of particular groups of persons and have founded and sustained mission institutions which addressed those needs, both at home and overseas.

Yes, our church is in the institution business—and business it

is, because each of these several hundred institutions faces the reality of a staff to pay and a budget to be met. Many millions of dollars are involved in this aspect of our church's mission. Another major contribution of the church is providing skilled personnel in medical, educational, and health and welfare institutions.

Money is part, but only a part, of what has been called "the crisis of church-related institutions." Other dimensions are their missional character, the ways they serve, and the people they serve.

Why should you, as a member of a local church, care about the future of church-related institutions? Here are several reasons:

They are a part of the outreach of the United Methodist Church—and hence of your local church. They are a part of your ministry.

You are asked to support them. Every annual conference asks its churches to help pay the costs of its missional institutions. Likewise, every church is asked to help with expenses of those related to the Board of Global Ministries (both overseas and in the United States).

You have power to help make decisions. This is especially true of conference institutions. Your church's members of the annual conference have the vote on policy questions about the conference's institutions.

You or someone in your church may be a trustee or director of a college, hospital, home or center, and hence have special responsibilities.

Remember again what Jesus said in Matthew 11:5: "The lame walk . . . the deaf hear . . . and the poor have good news preached to them." The work done by these institutions is a part of our mission, a part of God's kingdom.

Ministries provided through church-related institutions have been, and continue to be, integral parts of the mission work of United Methodism. Today many persons attempt to see beyond the bricks and mortar, to understand the many programs being provided to individuals and communities, nationally and around the world. This is resulting in new interest in this area of the church's work.

Individuals and congregations concerned to help shape the future of church-related institutions have highlighted some

probing and exciting questions. These men and women are asking to know who is being served, at what costs, under what operating standards, and for what stated missional purpose. More fundamentally, the questions are being asked, "Why should I support church-related institutions?" "What makes them relevant, unique, and worthy of continuation when there are so many other similar institutions and programs in society at large?" "Should special priority be given to those institutions which serve and are accountable to the poor and the oppressed?"

There are things concerned Christians will want to do. The role that agencies and institutions play in the missional work of the church can be an exciting subject for study and action. Attempts to see the truly human, person-to-person ministries of care and learning being provided is a rewarding adventure. Congregations large and small, persons young and old are invited to be a part of these ministries, to know the purpose of them, to extend their services and programs through volunteer work, to support them through prayer, giving, and proclamation.

The following objectives may be helpful to you as you work individually, in small groups, or as congregations to know and be a living part of the work of the church "in the world."

To Seek to Understand the Effects and Implications of the Economic Crisis in Church-Related Institutions. One aspect of the growing concern about the economy involves the church and how it is to finance its institutions. Local congregations indicate that they will need about 20 percent more income a year just to meet their own expenses. Annual conferences feel strong pressure to seek more money for pension programs, for conference budgets, and for increased support for conference-related institutions.

In a recent survey of United Methodists, one person responded, "We are fighting a losing battle in trying to support so many agencies in our annual conference. After a major fund drive for our institutions and the raising of several million dollars, we are now told that they are no better off financially than they were before. Looks like that even with the best that we can do, we shall lose some of these institutions anyway. Why not face that fact now?"

However widespread this sentiment may be, it focuses on a critical issue: money.

The other side of this financial crisis is the rise in costs to persons being served (patients, residents, students). The harsh reality is experienced by many families not able to afford a church-related home for an elderly parent, or the student who is

in need of more financial aid than the church college or seminary can provide.

Church members, thus, find dual concerns. They are attempting to examine how and for what reasons they may realistically support church institutions. Second, they are voicing with increased urgency a desire that the poor and indigent, the homeless and needy, receive major attention through the caring and educational ministries of the church.

Representatives of your annual conference, or local persons familiar with the operations of church-related institutions, may be helpful as you seek to understand the financial realities of voluntary institutions. They will be able and interested to discuss with you why your financial support and gifts are of vital importance. You should feel free to ask why it is that you should support the helping and educational institutions of the church. You will be participating in an open dialog regarding the future of the church's institutional mission.

To Identify and Understand the Missional Purpose of United Methodist Institutions. Is there a "special something" which church-related institutions can demonstrate? For many persons this is a primary reason for continued financial support.

Congregations which give of their money to support conference-related institutions expect to see services or educational curricula which are Christian in principle and practice. There is a need to clearly identify and steadfastly maintain the missional purpose of each institution.

Dr. Thomas Trotter of the Board of Higher Education and Ministry addresses indirectly the topic of the missional purpose when he writes, "Church institutions such as hospitals, social action agencies, and schools are expressions of the responsible Christian life and not merely utilitarian agencies, replaceable by secularized forms when the church finds maintenance difficult. . . . These institutions represent the best hope for fulfilling the intentions of the Christian faith that the world be made new in the spirit of Christ and that a new . . . order of justice and human values be realized."

It is to be hoped that the thoughts of Dr. Trotter and others may help the entire church focus attention on certain questions being raised by the local church. These questions include:

By what mandate or belief are agencies and institutions called into mission?

What purposes are to be fulfilled? What services to be provided?

What can and ought to be the response of the church when the

needs and services for which an agency was established are being adequately served by other means?

Included in these questions is the desire to know who is and who is not being served. People also are asking to what extent the cared-for and the constituencies which support the institutions take part in decisions.

As you and your local group begin to discuss the missional purpose of church-related institutions, you may want to start with the early history of mission work. Here you will be introduced to the exciting history of the involvement of caring women and men who played a formative role in establishing many of the early institutions of the church. You may want to work with your United Methodist Women to learn the story of their service.

Together you may seek to learn who those persons are in your community and in the world who are in need of institutional ministries today. Through your studies and interaction you will be dealing directly with the question, "What is the missional purpose of the church as it seeks to offer educational and healing ministries?"

To Examine the Standards by Which Institutions Seek to Provide Programs Which Are Christian in Intent and Practice. The quality of these ministries is dependent on a number of factors. These include the selection and ongoing training of qualified staff, constituency support, and the existence of agreed-upon policies. Also needed are operational procedures, program standards, and criteria for evaluation of the institution's work.

Here are five critical factors:

1. *Concerns for quality and compassionate care of persons.* The institutional missions work of the church has as a primary concern the lives and growth of the persons being served. Whether through schools of the church or through its hospitals, homes, and community centers, the church is commissioned to help persons become whole, mature, and responsible beings. The provision of high quality programs and compassionate care are essential in the quest.
2. *Availability of programs and services for all regardless of ability to pay.* Historically, the church has wanted to provide services and educational programs to all persons without regard to personal financial ability. Today, the church is joined by other institutions (voluntary, private, or state) which also attempt to serve persons of limited financial ability. The economic crisis which is directly affecting church institutions is already limiting the number of free and part-pay services the church can provide.

3. *Admissions policies and practices which demonstrate authentic inclusiveness.* To give life to the Christian belief that all persons are the children of God, the church's missional institutions must open their doors to all persons. It means to invite all to be the recipients of the total ministry and total concern of the church.
4. *Participation of those served in decision making and program review.* Persons become a part of the ministry and mission of the church in many ways. One way in particular is by having a part in decision making and program review. Ethnic minorities have for centuries been denied many aspects of decision making in government, the church, and society. The church can demonstrate inclusiveness by inviting those whom its institutions serve to help make decisions.
5. *Employee-employer relationships and practices which affirm the rights and responsibilities of all workers and which strive to guarantee a continuity of services.* To say that church-related institutions have as a primary concern the persons being served is not to imply that the care-givers and teachers are of secondary importance. The church is called to be accountable equally in its relationship with the cared-for and with the care-givers. The quality of services and programs depends, in part, upon right relationships and practices within the school, hospital, or home. Openly agreed-upon rights and responsibilities of all employees is a first step in the church's concern for those who share in its outreach.

It is essential to the quality of the church's ministry that the criteria and standards for its institutional ministry be under constant review and consideration. Local churches can play a vital role in this process. The church needs your ideas in order that there may be interaction, dialog, and broad participation toward: Strengthening the missional work of the church.

Assuring that programs and services provided are Christian in nature and practice.

Assuring that institutional approaches to mission demonstrate ecumenical and global participation, wherever and whenever possible.

To Work for A Church-Wide Policy and Rationale for Institutions. A most painful and difficult question is: "When do we continue an institution; when do we merge institutions; when do we close an institution in which the church has invested its funds, dedication, trust, and hope?" The question is complex and leads to other perplexing questions.

Some local church members serving on boards of trustees of church-related schools and homes have attempted to focus the issue. They have suggested that, as a first step, the church consider some policy decisions as to responsibility and accountability for its institutional ministries. The concern is being heard from some that "the haunting and important questions are why the church is involved in establishing and maintaining institutions? And how and why it is to proceed to honorably withdraw from them? These questions point to a need for policy and rationale for this aspect of its missional work."

Local church members, along with those who serve on boards of directors, and others, are challenging the church to develop policies which are broad enough to include:

General oversight, care, and financial support (and funding alternatives) of ongoing ministries.

Processes and criteria to be used in determining the necessity and feasibility of initiating new institutions.

Exploration of noninstitutional alternatives in fulfilling the missional purpose of the church.

Intentional review by each annual conference of the missional purpose of institutions related to it.

Honorable withdrawal, merger, or closing of agencies—with assurances of continuity of care and services.

Role and duties of the church in assisting institutions which are in crisis: financial, programmatic, or missional.

Methods for setting church policy regarding authentic inclusiveness in an institution's admission and employment practices.

Accountability and responsibility of the church and its institutions in upholding the Social Principles.

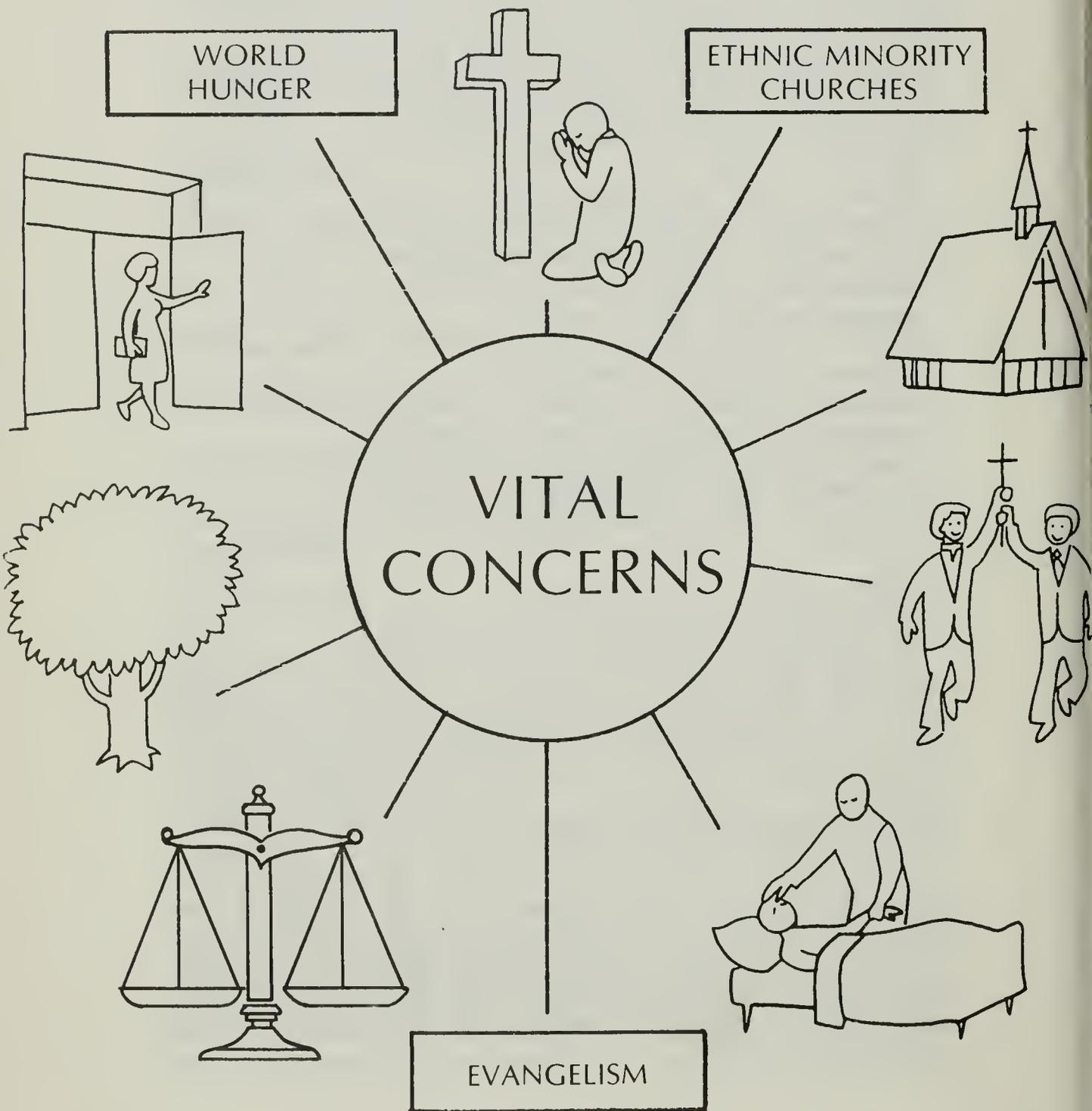
Local churches, women's groups, men's groups, and individual Christians have been the supporters and providers behind church-related institutions. For many of you, questions about the future of particular institutions will be felt as questions of a very personal nature. Some of you already are raising creative questions about "alternative futures" or about how new forms of ministry might issue through old structures.

Any process of rethinking the institutional ministry of the church will require the participation of church members across the nation. Persons who are willing to struggle with their vital concern for the future of church-related institutions may expect to be joined by others. Together you may trust that "the opportunity for developing creative answers has never been as promising as today."

COMMITTED TO CHRIST- CALLED TO CHANGE

"Do not be conformed, but be transformed"

ROMANS 12:2 RSV



LOVE • JUSTICE • MEANING • KNOWLEDGE • COMMUNITY

Suggested Resources

(Note: This section of the report consisted of a listing of resources available from all of the general agencies, as they related to each of the seven vital concerns and the overarching perspectives. This listing of resources is not reproduced in this *Journal*. It may be found in the 1976 *Daily Christian Advocate*, Advance Edition D, pages D-43—D-49.—Editor)

B. Committed to Christ—Called to Change

(A Theme for the 1976-1980 Quadrennium recommended to the 1976 General Conference by the General Council on Ministries.)

Development of a Theme For the 1976-1980 Quadrennium

One of the functions assigned to the General Council on Ministries by the 1972 General Conference is:

To ascertain the need for a special program for any particular quadrennium and, if it is deemed desirable, to formulate a plan for the same and present it to the General Conference for its consideration. (§ 828.12)

A Theme for The United Methodist Church 1976-80

What is a theme? A theme is understood to be an important subject, or subjects, to which general agencies, jurisdictional agencies, annual conferences, districts, and local churches are requested to give special attention in their programming.

Each is asked to do so in their own way. Resources and suggestions will be made available to those requesting them.

A theme differs from a quadrennial emphasis. Traditionally, such an emphasis attempts to get all in the church to do certain things at the same time and in the same way. Usually, large financial drives are part of the emphasis. Some refer to this as a "lock-step approach."

As you will note, those who were sampled responded much more favorably to the possibility of a theme than to that of an emphasis. Responses indicated there would be value in a theme that might bind all United Methodists together on vital issues. At the same time there was much expression in favor of allowing flexibility to all in their planning for the theme.

What subjects for a theme were suggested? Overwhelmingly evangelism and world hunger were suggested by local leaders. The Board of Global Ministries suggested world hunger. The Council of Bishops suggested evangelism. Later, the committee examining the need for a theme and the Council concurred in bringing evangelism and hunger together into one.

The theme suggested is *Committed to Christ—Called to Change*. It is suggested that personal commitment and group commitment be examined, clarified, and deepened. In the light of deeper commitment, persons and groups are called to change themselves and to work for Christian change at home and overseas. Such commitment and change is seen in response to the *Hungers of Humankind*. The hungers noted are for community, for food, for justice, for knowledge, for love, for meaning, and for salvation. A scripture suggested with the theme is, "Do not be conformed, but be transformed" (Romans 12:2, RSV).

A theme that seeks to identify the hungers of human beings and that seeks the response of the church in renewed commitment to Christ is timely and relevant. Such a theme is a worthwhile endeavor. It could bring healing and wholeness to the Christian community. It could deal with very essential needs in God's world.

Christians have often spoken of the need to join word and deed. The split between the personal and social dimensions of the gospel, a phenomenon peculiar to the United States, has continued since before the turn of the century. As John Wesley in his day sought to reunite knowledge and vital piety so we would seek to better relate evangelism and mission.

Is the theme timely? It would seem so . . . Persons are groping for meaning and understanding of life. There is high concern about values in private and public life. Many ask, "What is right and proper behavior?" Renewed interest in the supernatural and in the transcendent is noted. Members call for deeper personal commitment to Christ and to the gospel. In these searches the gospel has fresh relevance.

The theme is timely because of the world situation. Starvation stalks millions of the world's peoples. The need for liberation and justice abounds. A new sense of world interrelatedness and interdependence is emerging.

Seward Hiltner reminds us of the instructions given by Jesus to the Twelve and to the Seventy as they are sent out. They are challenged to proclaim the Kingdom as a present reality. They are to heal the sick. This twin mandate informs the message and actions of those who follow Jesus as Lord and Savior. This twin mandate is at the heart of the theme.

Committed to Christ—Called to Change has a thorough biblical and theological foundation. This is seen clearly in the mission and message of our Lord. The message conveys the care of God for each individual. A little sparrow does not escape the concern and care of God. The grass of the field does not want for God's

concern. How much more, says the message, does God care for each person.

The example of Jesus gives weight to the words. A multitude is hungry and the disciples urge that they be dismissed: Jesus says "Feed them." Children are sent away: Jesus bids them come. A blind man is restrained from calling to Jesus: the Master stops to inquire of his need. A woman of the street seeks forgiveness and acceptance and finds it despite the hostility that surrounds the attempt.

This theme calls all United Methodists to examine their own commitment and to proclaim the Good News to others. The theme also calls all United Methodists to change the ways of their living—to enable others to find knowledge and salvation and love and meaning and justice and community and to be fed. This theme calls us to support needed changes in personal and corporate life that will enable humankind to fill these hungers.

Let all planning groups in United Methodism find their own way to make serious response to *Committed to Christ—Called to Change* considering suggestions which will be made from denominational sources.

(Note: The report, as submitted to the General Conference, contained additional information about the process followed by the General Council on Ministries in reaching a decision about its recommendation. This material is not reproduced in this *Journal*; see 1976 *Daily Christian Advocate*, Advance Edition D, pages D-52—D-53.—Editor).

C. United Methodist Response to World Hunger—A Report of the Task Force on World Hunger

D. Report and Addendum to the Report of the Consultation on the Ethnic Minority Local Church in The United Methodist Church

(Note: Subsequent to the printing of its report, the General Council on Ministries submitted an Addendum to its reports, recommendations and resolutions. Parts II, A and II, B of this Addendum were entitled, "The Ethnic Minority Local Church Priority" and "World Hunger Priority," respectively. The material in the Addendum was dealt with in Committee on Council on Ministries Report No. 67. In presenting that Report, the chairperson of the legislative committee stated that the material in the Addendum was presented as a substitute for material on the same subject in the original report [see *Journal*, pages 554, 1827]. Inasmuch as the legislative committee report

recommended that the material "be received" by the General Conference, it is not reprinted in this *Journal*; see Note above, page 2073. The material which was received may be found in the 1976 *Daily Christian Advocate*, pages 19-27.—Editor)

- E. Evaluation Report on the General Program Agencies of The United Methodist Church**
- F. Report of the Special Evaluation Committee on the General Council on Ministries to the General Conference**
- G. Response to the Report of the Special Evaluation Committee by the General Council on Ministries**
- H. Report of the Special Evaluation Committee on the Joint Committee on Communications to the General Conference**
- I. Response to the Report of the Special Evaluation Committee by the Joint Committee on Communications**
- J. Statement by the Advance Committee on Funding of the Two Missional Priorities**
- K. The General Council on Ministries Work on the Legislative Process**
- M. Areas of Concern Regarding Overlapping of Structure and Function in the General Agencies**

(Note: These portions of the report were included in the material received as a result of the adoption of Committee on Council on Ministries Report No. 67; see *Journal*, pages 554, 1827. Inasmuch as the material was received rather than adopted, it is not reprinted in this *Journal*; see Note above, page 2073. The material listed by title above may be found in the 1976 *Daily Christian Advocate*, Advance Edition D, pages D-91—D-115, D-120.—Editor)

L. Report on Publications of the General Council on Ministries

(Note: By means of the adoption of Committee on Council on Ministries Report No. 36, the General Conference adopted the amended report printed below; see *Journal*, pages 450-451, 1811.—Editor)

This is the report of the Committee on Publications of the Section of Coordination in response to the duties assigned to it by the General Council on Ministries in accordance with disciplinary Para. 831.13. It has reviewed the general periodical publications of general boards and agencies, monitoring purpose, contents and

publication policies, circulation, printing and mailing costs, and the evaluation of reading audiences. This represents the committee's effort to determine the viability of existing general periodical publications and to identify other options that would satisfy the needs which should have higher priority.

A Consultation for Editors and Publishers was held prior to the opening Fall sessions of the GCOM in Dayton, Ohio, in order that these persons might discuss the implications that might be significant for the Church, religion and society, and the communications industry. General agency editorial staff analyzed content categories of publications, the nature of a unilateral versus multifaceted system of communications, classifications of publications, those publications that are specialized and those considered general and the difference between overlapping and reinforcing. It was determined that the publication system of The United Methodist Church was problematic and that a study should be conducted. This data could be used by the General Council for determining and recommending to the General Conference the options that would meet the need for news, interpretation and personal growth in the Church.

The General Council, after due consideration, adopted the recommendation from the Section of Coordination that a study of general periodical publications be made. At the March, 1975, meeting of the General Council on Ministries, the Joint Committee on Communications was assigned the responsibility of conducting an indepth study and reporting its findings to the GCOM at the December, 1975, meeting.

The Publications Committee assigned the following objectives for the research design:

1. To develop, with the Joint Committee on Communications, a philosophy of communication for the entire church.
 2. To determine from informed opinion what functions general church periodicals can reasonably be expected to perform and what functions might best be performed at the annual conference level.
 3. To determine how well present publications of The United Methodist Church and their policies are meeting or are not meeting the perceived needs of the church's constituency (general membership, leadership, inactives). When these objectives are reached, the Publications Committee of the GCOM will have a basis for making future publication recommendations.
 4. To develop a variety of options for periodical publications, with JCC, for presentation to the 1976 General Conference.
- After formal acceptance of the task by JCC's Executive

Committee a staff team began to take steps to conduct the study on April 22, 1975. Many consultations were held with general church editors, annual conference communicators, local church pastors, lay members, and persons from other denominations who have expertise in communications. Data sources were identified to inform the work on specific objectives. Other data gathering was to be in the form of market research.

The report was considered by JCC during its meetings in Nashville, September 21-23, at which time it became an internal document of the JCC.

The Committee on Publications makes the following recommendations:

The **Objective 1—Philosophy of Communications** to be adopted as follows:

“To develop a philosophy of communication for the entire church.”

The purpose of communications in The United Methodist Church is to enhance the knowledge of, worship of, and service of God as revealed in Jesus Christ, leading to the formation of disciples so that every human individual and institution is increasingly aware of God’s surprising love, judgment, and hopeful future for persons and for all creation.

This purpose encompasses the use of church-operated media by United Methodist leadership for dissemination of news, information, and inspiration and for speaking to and listening to individual church members and all special audiences, official and unofficial. Access to general church media shall be a right of individuals and special audiences for communication with each other and with leadership for the goals of shared service in the social, political, and economic realms and of announced love toward the whole world.

The purpose of Christian communication extends beyond the Church. Cooperation with and appropriate use of secular media are essential, along with Christian analysis and prophetic criticism of all media, to ensure improved communication and freedom of information among all persons and institutions.

General church media will reflect historic Wesleyan theology and ecclesiology. In the Wesleyan tradition, United Methodist media will seek to cooperate with other churches and other religious groups.

The church’s communications need continuing renewal. Provision shall be made for ongoing research, experimentation, monitoring, and evaluation of media operations.

That **Objective 2—Functions** be adopted as follows:

“To determine what communication functions periodical publications at the general church level can reasonably be expected to perform and what communication functions might best be performed at other church levels or by other media.”

I.

It shall be the policy of The United Methodist Church to develop and maintain periodical publications as parts of a holistic communications system. As an essential part of that policy, the church will uphold the traditional rights and responsibilities of editorial freedom. Keeping the essence of editorial freedom in mind, the church shall provide publications at the general level and encourage publications at the annual conference and local church levels. Periodical publication functions at these levels include:

At All Levels:

- Proclaiming the Gospel.
- Providing background and theological concepts leading to Christian response.
- Reporting news of the church and giving Christian news interpretation of secular events.
- Presenting program information, interpretation, and promotion.
- Expressing the church's pluralism, reflecting the contributions of all groups and giving access to all. This includes providing information and giving a voice to specialized audiences and special interests in the church.
- Helping to build and express the unity that binds United Methodists in community and in our connectional system.
- Helping persons to discover and understand their identity as United Methodists.
- Aiding ecumenical understanding and cooperation.
- Facilitating feedback and two-way communication. One way of doing this is for the publication(s) to serve as a forum for diverse opinion.
- Continuing evaluation of effectiveness of all general, area, conference, and local media.
- Serving in an advocacy role.

At The General Level:

- Interpretation and discussion of issues in and affecting the church. This may include statements as to where the church and its leadership stand, and why.

- Providing professional and other information to clergy and other church leaders.
- Helping meet communications needs of minority groups in the church.

At The Annual Conference Level:

- Facilitating conference-district-local church communication, and helping members and churches feel a sense of participation in the life of the conference and the total church.
- Telling what local churches in the conference are doing and have done, especially in ministries, and furnishing models, examples and ideas.

At The Local Church Level:

- Motivating members to respond in appropriate ways in the life and mission of the church.
- Aiding in training in communications and other areas in the work of the church.
- Facilitating communication between the local church and other levels in the church.

It is recognized that, within the freedom given by Christ, the Gospel and The United Methodist Church, there may be independent, unofficial periodical publications developed by groups that feel need for special communication on a self-determination basis.

II.

Periodical publications are the primary media for reaching in-church audiences. It is recognized that some communications functions are best performed through media *other than periodical publications*. These include such functions as:

- Reaching the general public (which includes persons inside and outside the church) through secular magazines and newspapers with the Christian message and many aspects of Christian faith and values.
- Reaching the general public (which includes persons inside and outside the church) through secular television, radio, and films with the Christian message and many aspects of Christian faith and values. This includes working through secular broadcasters and production of programming by the church.
- Planning and implementing a total United Methodist public relations program and strategy.
- Experimenting with and developing new forms of media in such areas as drama and other live arts, audio-visual, interpersonal, intergroup, electronic, and print.
- Training and educating for communications skills.

That **Objective 3—Evaluation** be affirmed in principle including the criteria listed below but not limited to these criteria.

“To determine how well present publications of The United Methodist Church and their policies are meeting or are not meeting the needs of various audiences within the church’s constituency.”

Although this was one of the Study Team’s mandates within the framework of the General Church Periodical Publications Study, neither time nor budget, personnel nor resources, was available to complete this assignment in a way that would be responsible to the empowering group or to the general church. A responsible evaluation would have required detailed analysis of United Methodists’ needs within the communications process for which data bases were not available or incomplete. It would have meant a complex inquiry not possible within the limits of the periodicals study as devised.

So what the Study Team proposes in these lights are the following: *criteria* for evaluation; a description of a *model* for evaluation; and some *patterns* emerging from or suggested by the data.

Criteria: What Questions Do We Ask?

To evaluate data collected from consumers and editors and to determine whether existing publications are effective in meeting the needs of receivers, criteria need to be established. In one sense these criteria may be seen as emerging from questions related to the philosophy of communications and to functions of communications media outlined in Objectives 1 and 2. In a significant way, they also reflect the thinking of persons who responded, in the several opportunities provided, to the Study Team’s collection of information. The criteria as heard by the team in three locations, from three kinds of survey instruments, and from individual input may be applicable to media forms other than periodicals, though each refers in the context of this report to periodical publications. For future evaluation it is proposed that these be adopted as the criteria:

1. Is a particular periodical consistent with the statements on philosophy and functions as described in this report and with Par. 70 of the 1972 *Discipline*?
2. Does it have a clear statement of purpose? How well does it achieve this purpose?
3. Does the publication have definable audiences with demonstrated needs for the kind of publication being produced?

4. Does it elicit a response from readers (such as commitment to missions, participation in social action, or antagonism)?
5. Does it gain, maintain readers? If not, are there reasons for losses consistent with number 1 above?
6. Does it use continuing processes to determine whether its readers feel the periodical meets their needs, why former readers no longer subscribe, what potential audiences might be?
7. Does it provide for two-way communication?
8. Does the periodical have a feasible economic base? Are there standards to determine this, such as the cost to produce as over against the cost to receive?
9. Does it have an appropriate/functional/appealing format? Is it convenient to use and store? Or does a throw-away format adequately meet the needs of the publication and its readers?
10. What other publications and communications media are available to the same audience? Does the periodical relate to the whole communications system of The United Methodist Church? Is it a useful link in that system?
11. Does the periodical uphold traditional concerns of the church for freedom of information and access by all groups?

With criteria like these, a further process in evaluation is the collection of data from actual consumers of periodical publications. Do audiences define themselves the way editors do? Are publications sensitive to what their readers want to know?

That **Objective 4—Option VII** as recommended by the Executive Committee of JCC and revised by the Committee on Publications be adopted as follows:

Audience A—Total Membership

We recommend that there be no new general periodical to be distributed for the general membership.

Audience B—Membership within the region (conference or area) and

Audience C—Membership within the congregation

We affirm Conference and Area Publications and local church publications.

We recommend providing conference and area publications with an Expanded News and Feature Service.

We recommend providing management consultation in the area of composition and printing production, mailing advertising, circulation and promotion for conference and area publications.

For local church there shall be an expanded Parish Paper Service in various formats with subsidy and subscriptions.

Parish Paper Service would be offered monthly in the two present series, "Benevolence Interpretation" and "News Reports." Both services, though differentiated in content emphasis (as per the titles), tell what is happening within The United Methodist Church—how the general church spends its money, the major issues being discussed, and how the church is fulfilling its mission at home and overseas. There are three media—precut mimeograph stencils, pre-printed offset masters, and printed sheets (reproduction proofs)—from which articles can be retyped. These media in both series are available in two formats—8½ x 11 and 8½ x 14.

We affirm training and enabling of local church editors. United Methodist Communications will offer services and resources (personnel, A/V, print, etc.) to conferences and/or district agencies.

We recommend that United Methodist Communications assist Annual Conferences with the organization of Infoserv-type telephone information centers. These centers could, if they chose, use National INFOSERV as a resource center to help them serve the congregations in their conferences. Some conferences may decide to have direct lines to national INFOSERV—either phone lines or telecommunication lines with readout terminals.

Audience D—Specialized groups, including but not limited to church leadership, women, and ethnic minority groups, and
Audience E—Clergy

We affirm *The Interpreter* magazine as the program journal of The United Methodist Church. We suggest modifying content geared toward the "mutual ministry" concept.

United Methodist Communications shall encourage special interest groups and general agencies to utilize *The Interpreter* as a carrier of inserts related to special audience or programmatic needs.

The place of specialized publications issued by general agencies is recognized, both at present and if future publications are considered.

Audience F—The United Methodist Church and persons outside The United Methodist Church

We affirm the need for radio and TV programming for reaching the general United Methodist membership and the general public. In the light of the impact of the electronic media on today's society, we suggest that substantial funds annually be allocated for the witness of The United Methodist Church in radio and television.

Audience G—The United Methodist Church and persons outside The United Methodist Church by means of church communicators.

We recommend an expanded News and Feature Service: This proposal builds on the existing News Service by adding more features, commentary, and photographs. When directed toward the church press, it would supply conference and area publications with information from the general level of the church and, to the extent that editors used it, would prove a common element in those conference and area publications. When directed toward the secular media, the news and features would provide information about the church and seek to incorporate overtly Christian content in general magazines, newspapers, and broadcasting.

Funding

We recommend that the underwriting of a viable communications system of The United Methodist Church shall be accomplished insofar as possible through apportionment from World Service. Supplementary funding may be possible through a combination of paid circulation and subsidy.

Since, in many cases, funding of a church periodical by subscription sales is unlikely, other possibilities for funding periodical publications include the following: (1) a communications apportionment to the conference, (2) an amount of money from local churches on a voluntary basis, (3) family unit contributions, (4) purchases services, and (5) advertising.

Policy Statements

1. Publishing Responsibility

Authority for coordination of periodicals for general church audiences and for approval of any new periodicals is the responsibility of the General Council on Ministries. Closer coordination of publishing responsibility may result in economies of staff and resources.

2. Systemic Relationships Among the Media

The aim of The United Methodist Church is to move toward a comprehensive system of communications,

embracing print, direct mail, broadcast, film, audio, and mixed media. Any decisions for development or funding of any one medium shall take into account its relationship to other media in a total system. In particular, decisions with reference to printed periodical publications must be related to all of the specialized promotional and interpretive materials and resources in addition to any plans for broadcast communication.

3. *Subsidies*

Communication is missional and is essential to the life of the Christian church. The expenditure of money for communications—including the editing and distributing of periodical publications—is a legitimate use of church funds. Experience has shown that with rare exceptions, it is not possible to produce church magazines and newspapers without various degrees of subsidy. Publications that appear to operate without financial assistance are often found to receive free rent or staff services or to have substantial blocks of subscriptions paid by conferences or local churches. It shall be the policy of The United Methodist Church to recognize the appropriateness of subsidies for official periodical publications of the general church, to make these subsidies. The process for allocating subsidies to periodical publications shall involve the same kind of relationship between fiscal and program accountability as is practiced by the budgeting for program agencies at the general church level.

4. *Ethnic and Racial Minority Concerns*

Within the system of communications of The United Methodist Church, provision shall be made for the communication needs of ethnic and racial minorities. These needs, broadly stated, are for internal communication networks, for communication between these groups, and for communication with the majority culture church to express their concerns, needs, and viewpoints; for access to the public media; and for training in the use of communication tools and media. Within the field of periodical publications, it shall be the policy of every United Methodist publication to give attention to ethnic and racial minority concerns in its editorial content and to employ ethnic and racial minority persons as writers and staff. Additional possibilities are for organized ethnic and racial groups to purchase space in existing publications or

provide supplements on a regular or occasional basis to appear in other publications. In cases where a language factor is involved, the general church has the responsibility to provide communications in languages other than English. Internal communications for each ethnic and racial group shall be initiated by and controlled by the group itself.

5. *Newsletters*

Newsletters occupy a unique place within the communications spectrum. They are simple, direct, and hold the potential for sharply focused communication to a specifically defined audience. The United Methodist Church should give guarded encouragement to newsletters published by official agencies. A working definition of a newsletter is a publication small in size, simple in format, edited for a clearly defined audience. Such newsletters may be circulated free or by paid subscriptions. Each official church agency shall report to GCOM on its newsletters.

6. *Review and Evaluation*

Continuous review and evaluation shall be an integral part of the entire communications system of The United Methodist Church, including periodical publications. Those responsible for publications at the general church level shall engage in periodic studies to determine reader reaction and to evaluate services to their intended audiences. In addition, there shall be continuing evaluation of the entire publications network under the authority of the General Council on Ministries.

7. *Communications Training*

There is need for more effective training in communications skills and the development of content for all media. This training shall involve church leadership, local church lay persons and clergy, candidates for careers in Christian communications, and persons related to boards, agencies, and institutions of the church. Rapid changes in communication technology call for continuous updating of education and in-service training for professional church communicators. Training in communications needs to be a larger part of the curriculum in theological seminaries.

8. *Future Study*

The communications policy of The United Methodist Church shall encourage studies of many different kinds,

including evaluation, studies of communications theory, and the application of general communications studies to the work of the church. It is recommended that the scope of such studies may be inclusive of the varieties of the communication media available for general circulation within The United Methodist Church. Sources of research may include the General Council on Ministries, United Methodist Communications, The United Methodist Publishing House, colleges and universities related to the denomination, research programs required as a condition of communication scholarships offered by the church.

N. The General Council on Ministries Process for Emerging/Missional Priorities

(Note: General Conference action on this report was by means of the adoption of Committee on Council on Ministries Report No. 65, and its text is printed in connection with that report; see *Journal*, pages 553-554, 1826-1827.—Editor)

**ADDENDUM TO THE GENERAL COUNCIL ON
MINISTRIES REPORTS, RECOMMENDATIONS, AND
RESOLUTIONS**

**Part I—Resolutions to the General Conference From the
General Council on Ministries**

A. Resolution Regarding the World Hunger Missional Priority

(Note: The resolution submitted in the Addendum under this title was a substitute for a resolution contained in the original report of the Council; see above, Part III, J, *Journal*, page 2088.—Editor)

**B. Resolution Regarding the Creation of a Study Committee
of Native American Ministries**

(Note: This resolution was adopted by the General Conference in amended form by means of its action on Committee on Council on Ministries Report No. 28. It is printed in connection with that report; see *Journal*, pages 552-553, 1805.—Editor)

Part II—Reports to the General Conference

A. The Ethnic Minority Local Church Priority

B. The World Hunger Priority

(Note: The text of the reports submitted under these titles was reported by the Committee on Council on Ministries as a

substitute for Part IV, C and D, of the original report. For General Conference action, see the Note to those reports, *Journal*, page 2129.—Editor)

C. Implementation of the Periodicals Study

(Note: Committee on Council on Ministries Report No. 19 represented the response of the legislative committee to the material submitted under this title; see *Journal*, pages 451, 1788. Inasmuch as the text of this Addendum, Part II, C was not specifically adopted by the General Conference, it is not printed in this *Journal*. See the 1976 *Daily Christian Advocate*, pages 28-32.—Editor)

D. Report of the Advance Committee

(Note: This report was received by means of General Conference action on Committee on Council on Ministries Report No. 68; see *Journal*, pages 554, 1827-1828, and the Note on page 2073, above. The text of the report will be found in the 1976 *Daily Christian Advocate*, pages 31, 33.—Editor)

E. Actions on Special Days

(Note: General Conference action on this report was by means of the adoption of Committee on Council on Ministries Report No. 45; see *Journal*, pages 551-552, 1818.—Editor)

One of the functions of the Committee on Council on Ministries is, "To recommend to the General Conference, after consultation with the Council of Bishops and the Council on Finance and Administration, the number and timing of special days which are to be observed on a churchwide basis, except that the Council of Bishops and the Council on Finance and Administration may authorize a special financial appeal in an emergency." (Par. 828.21, 1972 *Book of Discipline*).

The Council has worked on the assumption that its primary responsibility has been to recommend special days without offering since there is legislation in Par. 842.10 authorizing the Council on Finance and Administration, in consultation with the Council on Ministries, to recommend the days with offering which shall be observed on a churchwide basis.

During the quadrennium the following requests in relation to special days have come to the General Council on Ministries:

1. Early in 1975 the Commission on Archives and History

requested the Council to recommend the establishment of Heritage Sunday as one of the special days without offering to be observed on a churchwide basis.

In response to this request the Council voted to recommend to the General Conference that an annual date for Heritage Sunday be established as one of the special days without offering to be observed on a churchwide basis. The specific date recommended for Heritage Sunday is the Sunday immediately prior to May 25.

2. Numerous requests came to the Council from individuals and general agencies calling for the rescheduling of Human Relations Day. It was pointed out that the timing for Human Relations Day "on or about the last Sunday in January" has not been good. It has been scheduled too soon after the close of the previous fiscal year and too early in the New Year.

The Council referred this concern to its legislative committee for negotiation of the scheduling of Human Relations Day in the church calendar with the Council on Finance and Administration. In addition, it recommended that Human Relations Day should be observed on or about the second Sunday in February. As a result of the negotiation between the two Councils, it is being recommended to the General Conference that "Human Relations Day shall be observed on or about the Second Sunday in February."

3. In February of 1976 The Board of Church and Society voted to request the Council to recommend the establishment of World Order Sunday—a Sunday in October prior to Reformation Day as one of the special days without offering to be observed on a churchwide basis. The Board also requested that the date for the observance of Drug and Alcohol Concerns Sunday be changed from the Second Sunday in November to the Third Sunday in February.

In response to these requests the Council voted to recommend to the General Conference that World Order Sunday—A Sunday in October prior to Reformation Day be established as one of the special days without offering to be observed on a churchwide basis.

The Council did not concur with the request to change the date for the observance of Drug and Alcohol Concerns Sunday from the Second Sunday in November to the Third Sunday in February. It is therefore recommending to the General Conference that the date for the annual observance of Drug and Alcohol Concerns Sunday shall be the Second Sunday in November. (Note: See page 551 for final General Conference action.—Editor)

4. Through the legislative and petition material in one of the

Advance Editions of the *Daily Christian Advocate* the Council discovered that the Board of Discipleship was recommending that a Great Day of Singing—The Third Sunday in October—be established as a special day without offering to be observed annually on a churchwide basis. Although this request was not referred to the General Council on Ministries by the Board of Discipleship the Council voted that “A Great Day of Singing” not be included in the list of special days without offering, but that it be included in the annual program calendar of The United Methodist Church.

The General Council on Ministries looks with some concern at what appears to be a tendency on the part of some of the general program agencies to increase the number of special days without offering to be observed annually on a churchwide basis. As a result of this concern the Council has voted to request its Special Days Task Force at the beginning of the 1977-1980 quadrennium to develop a rationale and set of criteria for the selection of special days without offering to be included in *The Book of Discipline*.

F. How the Theme, the Kingdom in our Midst, and the Two Priorities are Related

G. Where is Evangelism in G.C.O.M. Plans?

(Note: The legislative committee response to the material submitted under these two titles is contained in Committee on Council on Ministries Report No. 26; see *Journal*, pages 388-389, 1804. Inasmuch as the text of these two reports was not specifically adopted by the General Conference, the reports are not printed in this *Journal*. See the 1976 *Daily Christian Advocate*, pages 33-35.—Editor)

COMMISSION TO STUDY THE MINISTRY

(Note: The report of the Commission to Study the Ministry was presented in three parts: Part I, Report Regarding the Theological Schools of The United Methodist Church; Part II, Report Regarding the Ordained Ministry of The United Methodist Church; and Part III, Legislative Recommendations. The report was referred to the Legislative Committee on Higher Education and Ministry, and General Conference action on it was by means of the adoption of that committee's Report Nos. 14, 16, 53, 159, and 177; see *Journal*, pages 1433, 1436, 1475, 1502, 1542.

(Some portions of Part II were not included in the legislative committee reports and therefore did not receive General Conference action. Those parts of the report are not included in this *Journal* but may be found in the 1976 *Daily Christian Advocate*, Advance Edition G, pages G10, G14-15 the section entitled "Covenant Relations", and G16-18 the sections entitled "C. Special Appointments" and "D. Continuing Education—Its Growth and Development".

(The legislative recommendations contained in Part III were considered by the legislative committee in conjunction with legislative proposals coming from other sources. Action on these matters is reflected in the committee's Report Nos. 15, 17, 22, and 174; see *Journal*, pages 1433, 1436, 1450, 1507.—Editor)

Part I

Report Regarding the Theological Schools of The United Methodist Church

Introduction

The General Conference of 1972 established a quadrennial commission to continue the study of the ordained ministry of the church. The new commission was instructed to place particular emphasis on: "Review and evaluation of the progress of the seminaries in carrying out the provisions of the 1968-72 report as they may be adopted by the 1972 General Conference."¹

The report of the previous commission, as adopted with revisions and amendments, recommended that the seminaries, through a series of regional task forces, review their life and work in the light of certain "principles for the future of theological education" and address themselves to a group of questions regarding the nature of theological education, as well as the number and location of the theological schools.

¹Quoted from 1972 *Journal of the General Conference of The United Methodist Church*, p. 1730.

The responses of the consultation task forces clearly reflect an awareness and appreciation on the part of the theological schools of their responsibility to The United Methodist Church. The historic roots of the schools in the several traditions that have come together in United Methodism are part of their heritage. Education for ministry in The United Methodist Church is enriched by the variety of its schools which makes possible constructive diversity of educational experiences.

The following considerations are shared with the general church as indicative of the responses made by the consultation task forces to the commission.

I. Nature of Theological Education

The goal of theological education should be to provide the context which enables the emergence of dedicated, informed, wise, and sensitive ministerial leadership for the churches. Theological education, as professional education for ministry, will include experiences that expand the mind, discipline the spirit, and develop skills necessary for pastoral and administrative leadership in the church. "It will include instruction in the tradition, a systematic approach to the understanding of faith, and guidance in serving the spiritual life and nurture of the church and society." ² It also will include some opportunity for growth by the student in his/her own self awareness and professional development.

Skills necessary for the practice of pastoral, educational, and preaching ministry should be achieved. An understanding of the church as a social institution and its relation to other social, economic, and political structures is essential.

Opportunity must be provided for reflection upon and effectively relating biblical, theological, and historical disciplines to the practice of ministry. This will require field experience under supervision, together with reflection and evaluation. Both individual and group reflection are essential.

The expectation of a lifelong commitment to learning will be structured into the basic graduate professional education process and also implemented in programs of continuing education.

II. Purpose of Theological Education

The purpose of theological education in the next decade shall be to—

a) provide sensitive and informed ministerial leadership for local churches;

²Statement by Dean Joseph C. Hough, Jr., School of Theology at Claremont, in *Report of the Consultation Task Force of the West*, September 1, 1974.

- b)* explore, understand, and appropriate the tradition—biblical, theological, and historical;
- c)* share constructively in the direction and dynamics of social change, discovering and disclosing needs and resources;
- d)* improve communication, through all means and media, for the proclamation and implementation of the gospel;
- e)* provide a living model of a learning, prophetic, and leading community; and
- f)* provide a center for research and experiment in studies and procedures relating to the Christian faith, the churches, and new life in society.

III. Ecumenical Opportunities and Developments in Theological Education

In each of the schools the ecumenical resources, opportunities, and responsibilities are being explored and developed:

- a)* Corporate and formal ecumenical education programs—Boston Theological Institute, Washington Theological Coalition, Interdenominational Theological Center, and so on.
- b)* Shared enrollments, curriculum planning, and faculty exchange where no corporate ecumenical structure exists.
- c)* Increase in ecumenical arrangements in faculty, curriculum, and with educational and administrative agencies of other churches related to the schools.

IV. The Support of Ministerial Education in United Methodism

a) Since the inauguration of the Ministerial Education Fund in 1968, the schools of theology directly related to The United Methodist Church have had a stable and ongoing base of general church support. This has enabled them in a period of staggering inflation and education and institutional turmoil to remain the strongest group of denominational seminaries in the nation. The Ministerial Education Fund was conceived and is promoted as a part of the church's total financial provision for its ministry. It gives each local church the cause and criteria for supporting basic ministerial education, the training of clergy candidates, and the continuing education of all clergy. As such, the Ministerial Education Fund is not a competing benevolence with World Service, Advance Specials, and other benevolence funds. The continuing strong support of the Ministerial Education Fund by each local church is essential to the economic stability of our theological schools. (See Appendices I and II for summary of financial data.)

UNITED METHODIST THEOLOGICAL SCHOOLS
 GENERAL CHURCH FINANCIAL SUPPORT
 (WORLD SERVICE AND MINISTERIAL EDUCATION FUND)
 THROUGH THE DIVISION OF THE ORDAINED MINISTRY

Jurisdiction and School	1968*	1970	1971	1972	1973**	1974*** ****
NORTH CENTRAL						
Evangelical	\$ 284,669	335,794	385,367	355,835	355,836.00	
Garrett	420,015	525,018	525,018	525,017	525,018.00	
	704,684	755,809	910,385	880,852	880,854.00	1,130,438.32
Methesco	355,179	355,179	443,973	443,972	443,973.00	561,977.50
United	295,128	378,286	439,494	436,391	434,450.62	482,012.23
NORTHEASTERN						
Boston	200,350	319,797	393,034	401,385	440,178.36	444,629.34
Drew	162,748	264,397	357,637	304,291	336,585.72	364,686.95
Wesley	295,517	295,517	369,396	369,395	369,396.00	482,328.72
SOUTH CENTRAL						
Perkins	320,098	344,763	467,557	459,267	537,058.55	643,895.98
St. Paul	223,044	223,044	327,061	365,198	359,628.80	437,069.30
SOUTHEASTERN						
Duke	229,329	250,639	388,157	414,032	521,709.31	567,471.15
Emory	425,861	425,888	532,260	532,325	624,237.26	737,892.38
Gannon	66,948	130,858	187,515	198,860	266,337.47	262,721.19
WESTERN						
Iliff	176,162	176,162	220,202	220,201	220,202.00	297,507.58
Claremont	254,770	254,770	282,861	318,461	318,462.41	416,769.48
TOTALS	\$3,709,818	\$4,175,109	\$5,319,532	\$5,344,630	\$5,752,073.09	\$6,829,400.12

* Total support from all sources, annual, local, and national, to schools of theology.

** Includes World Service distribution of \$312,257.94; a \$28,900 undesignated appropriation for each school in May and a formula distribution in September, both from MEF accrued appropriation funds.

*** January, 1974, distribution of December, 1973, receipts.

**** Includes World Service distribution of \$217,763.

COMPARISON OF INCOME COMPONENTS AGAINST TOTAL EXPENDITURES, EDUCATIONAL, GENERAL, AND STUDENT AID

School	Percentage by MEF		Endowment & University Contributions		Percentage Student Fees		Percentage From Other	
	1974	1973	1974	1973	1974	1973	1974	1973
1. Drew	26	25 (1)	(1) 44	46 (1)	(5) 25	22 (7)	5	7
2. Perkins	27	25 (1)	(7) 16	32 (5)	(2) 30	30 (4)	27	12
3. Boston	29	26 (3)	(4) 36	37 (3)	(1) 32	33 (2)	3	4
4. Claremont	31	26 (3)	(12) .016	1.6 (12)	(6) 23	24 (5)	44	48
5. Iliff	36	33 (5)	(3) 39	34 (4)	(10) 22	19 (9)	3	13
6. Duke	36	51 (10)	(2) 43	11 (7)	(7) 23	36 (1)	—	2
7. Emory	41	39 (6)	(8) 7	7 (8)	(3) 29	32 (3)	23	22
8. Garrett-								
Evangelical	46	41 (8)	(5) 34	38 (2)	(12) 13	14 (12)	7	7
9. Wesley	47	40 (7)	(9) 6	6 (9)	(8) 23	24 (5)	24	29
10. St. Paul	55	57 (11)	(11) 2	4 (11)	(11) 16	17 (10)	27	22
11. United	58	48 (9)	(6) 26	12 (6)	(9) 23	17 (10)	—	23
12. Methesco	66	57 (11)	(10) 6	6 (9)	(4) 26	22 (7)	2	14
Median	38.5	39.5	21	11.5	23	23		
Average	41.5	39	21.75	19.5	23.75	24.16		

NOTE: Gammon is not included in these comparisons since its unique relationship to the Interdenominational Theological Center makes meaningful comparison impossible.

b) The Division of Ordained Ministry, working in relationship to the schools of theology and annual conference boards of ordained ministry, provides direct service to as well as a forum for the exchange of information between these constituencies. Major activities involve assistance in the identification and enlistment of persons to meet the ministerial needs of the inclusive church; setting standards and procedures by which boards of ordained ministry can facilitate an orderly process of persons into ministry either through seminary or course of study; assistance in the analysis of ministerial effectiveness, as well as continuing education responsive to these assessments; and strengthened resources for building ministerial morale. In all these functions the division operates as a general agency of the denomination and should be supported in these administrative and program activities as a World Service agency. Programs of experiment and enrichment of ministerial enlistment and education are a legitimate claim on the division's portion of the Ministerial Education Fund. The same principle should apply in the annual conference: administrative costs of the board of ordained ministry should be considered a program obligation of the conference, while programs of enlistment, enrichment, and education may be supported by the Ministerial Education Fund.

V. Recommendations of the Commission Regarding the Theological Schools of The United Methodist Church

a) *Greater Chicago Region*: The commission commends the merger of Garrett and Evangelical Theological Seminary to constitute the Garrett-Evangelical Theological Seminary in Evanston, Ill., recognizing that prior to the organization of the present Commission to Study the Ministry steps had already been taken toward union of the two schools. The commission expresses appreciation for the evidences of growth and development in the new school.

b) *The Eastern Seaboard*: The Eastern Seaboard Consultation Task Force studied carefully the possibilities and the implications, both educational and financial, of the discontinuation of one of the four seminaries. After extensive additional study, it became increasingly apparent that the discontinuance of any of the four schools would result in a major loss of financial support from other sources. In light of the six principles enunciated for and the needs of the church in theological education,³ the task

³*Study of the Ministry: Progress Report and Recommendations* by the Commission to Study the Ministry of The United Methodist Church, 1972 *Journal of the General Conference of The United Methodist Church*, pp. 1723-1724.

force strongly urged the continuance of the four schools for the enrichment of ministerial education. The commission recommends that the four seminaries be continued and that they be encouraged to take advantage of every opportunity for creative cooperation in theological education.⁴

c) The Greater Atlanta Region: The consultation task force authorized and received a study of several possible avenues of increasing cooperation and mutual ministry involving Gammon (Interdenominational Theological Center) and Candler (Emory University). The study suggests some kind of merger of these two schools, possibly effected by 1980. In the present situation the values of their continuance as separate institutions in growing cooperation is recognized. The current mood of black awareness and the cumulative deficit of disadvantage educationally, culturally, and economically suggest that a need exists for the continuation of predominantly black institutions at this time. The vision of a realistically inclusive church looks to the future of a racially plural church and society.

The commission presents the following recommendations arising from the work of the task force in the area of increasing enrichment of educational opportunities for students at Gammon (ITC) and Candler (Emory). New avenues of cooperation should be explored with the view to: (1) a joint United Methodist studies program, (2) an in-course Doctor of Ministry degree, (3) increased faculty exchange, and (4) more frequent faculty-student fellowship.

Other developments should move from larger and more frequent teaching and student relationship, and creation of a Gammon Scholarship Foundation, to eventual merger of Gammon and Candler. Careful monitoring and evaluation of progress in cooperation is essential. It is proposed that a joint committee of the two schools be established during 1977-80 as a forum-action group to implement the emerging concerns of the two United Methodist theological schools in Atlanta. The need for all United Methodist theological seminaries to accept responsibility for the educational preparation of black ministerial leadership was strongly emphasized in the task force report to the commission.

d) The Ohio Region: The task force dealing with United Theological Seminary and Methodist Theological School in Ohio submitted a detailed and thoughtful response both to the principles and questions concerning the future of theological education. The task force reported that the two schools, through

⁴The schools of the Eastern Seaboard are Boston University School of Theology, Boston, Mass.; Drew University, The Theological School, Madison, N.J.; Duke University, The Divinity School, Durham, N.C.; Wesley Theological Seminary, Washington, D.C.

a joint administrative board, made a serious and sustained effort to merge according to a "one school-two campus" plan. The two faculties spent many hours in an effort to develop a joint curriculum. A timetable was established for the creation of a single board of trustees and a single institution. Financial and enrollment considerations, as well as institutional response to a variety of educational opportunities and needs, pressed for the retention of both schools in full educational service. After honest attempts to move forward toward one school, the timetable for implementation of the proposal was abandoned and the task force recommended the continuation of the two schools for the immediate future. The final report of the task force reaffirmed its earlier recommendations:

1. At the present time the two schools continue as cooperating but independent schools.
2. Appropriate structures of communication and liaison be developed.
3. The two schools cooperatively seek ways of developing models of theological education aimed at utilizing the resources of the region, the highest quality professional education, and service to the church.
4. The schools pursue these models without the burden of time limitation or financial sanctions.

In order that the current well-being of both schools and the continued search for ways of coordination and cooperation as well as preparation for the future may best be served, the two schools have formed a joint planning and advisory committee "to provide a mechanism to review, monitor, and coordinate the administrations and programs of the two schools, . . . and perhaps a bridge to future closer relationships."

The commission recommends the acceptance of the report of serious effort to merge the two schools as good faith compliance with the recommendation of the General Conference of 1972.

The commission further recommends continued exploration of mutual cooperation and extended ministry of the two Ohio seminaries through their joint planning and advisory committee, with consideration given to the possible eventual merger of the United Theological Seminary and the Methodist Theological School in Ohio.

e) The West: The theological schools in the South Central Jurisdiction and the Western Jurisdiction were grouped together in a Regional Task Force in the West. The commission recognizes that there are special problems of space and distribution of population in this vast area of the nation. The most notable absence of a United Methodist institution for seminary training is

in the Northwest. In the light of the geographic factors involved and the uniqueness of the service of each of the four existing schools, the commission recommends the continuation of the four seminaries in the West and that they be requested to assist in providing leadership and resources for theological training and continuing education in the Northwest. The annual conferences in the region, the theological schools, and the Division of Ordained Ministry are cooperating in this new educational program.

The commission affirms that evidence justifies the continued existence of the present 13 seminaries. It therefore recommends to the General Conference the continuation of the 13 existing seminaries as United Methodist theological schools and their support through the Ministerial Education Fund.

The commission further recommends the continued study of the distribution of the Ministerial Education Fund with the view to assuring equitable distribution to the newly merged Garrett-Evangelical Theological Seminary and to Methodist Theological School in Ohio and United Theological Seminary, all being in the same jurisdiction. Careful consideration is urged to protect the integrity both of the merged and of the continuing institutions.

VI. Other Recommendations

a) The commission believes that ongoing evaluation of the quality of work being done and the results achieved would enable our seminaries more adequately to provide comprehensive theological education for the needs of our denomination. The commission therefore recommends the development of criteria for qualitative evaluation of the seminaries of The United Methodist Church and requests the Division of Ordained Ministry to consider these criteria in the establishment of the formula for the distribution of the Ministerial Education Fund. Such ideas as are expressed in the following questions should be included in the criteria:

General Concerns:

1. How do the seminaries maintain integrity of quality theological education while responding to the fluctuating expectations of the culture and of the people?
2. What qualities and qualifications—"gifts and graces"—can the general church expect to find in administrators, faculty members, and graduates of United Methodist theological seminaries?
3. How can the qualitative nature of seminary experiences be given equal consideration with quantitative achievements?
4. Could the general church seek to standardize patterns of

continuing education and advanced degree requirements in United Methodist seminaries?

5. Is it possible to establish standardized nomenclature for degrees granted by our seminaries and standardized meaning of the term "full-time equivalency"?
6. How can seminaries better relate to conference cabinets and boards of ordained ministry?

Specific Concerns:

1. What responsibilities do seminaries have in the process of recruiting high-quality students?
2. Should the training of United Methodist students be given preferential status over those of other classification?
3. Should minority-ethnic recruitment and training be given special priority?
4. What responsibility do seminaries have for the process of identifying and screening out those theological students who are submarginal prospects for effective ministry?
5. What relative weight should be given to training for parish ministry as compared with specialized ministries?
6. What priority should be given to the program of research and development in seminaries?
7. What kinds of practical internship are acceptable means of theological training?
8. What expectations should be placed upon the seminaries in providing extension and support ministries for parish pastors?
9. What criteria should govern the development of continuing education programs in the seminaries?
10. What specific courses does the theological seminary offer regularly in United Methodist history, polity, and doctrine for candidates preparing for the ministry of The United Methodist Church?

b) The commission recommends that study and research for more effective ministry and the relationship of The United Methodist Church to its theological schools be fostered by the Division of Ordained Ministry.

Summary of Recommendations

The Commission to Study the Ministry makes the following recommendations:

1. That the General Conference commend the merger of Garrett and Evangelical Theological Seminary to constitute the Garrett-Evangelical Theological Seminary and

approve its designation as a United Methodist theological school.

2. That the General Conference approve the continuance of the four schools—Boston University, School of Theology; The Theological School, Drew University; Wesley Theological Seminary; and The Divinity School, Duke University—in the Eastern Seaboard Region as United Methodist theological schools.
3. That the General Conference approve the continuance of Gammon Theological Seminary (Interdenominational Theological Center) and Candler School of Theology (Emory University), at this time as two United Methodist theological schools in the Greater Atlanta Region and urge that appropriate steps be taken to enrich the educational opportunities through increased interinstitutional cooperation, that a joint committee of the two schools be established to implement the emerging concerns of the two schools, and that further attention be directed to the eventual merger of Gammon and Candler.
4. That the General Conference approve the continuance of the Methodist Theological School in Ohio and United Theological Seminary as cooperating but independent schools, and the formation of a joint planning and advisory committee to carry forward the continued coordination, cooperation, and extended ministry of the schools, with consideration to be given to the possible eventual merger of the two schools.
5. That the General Conference approve the continuance of the four theological schools in the West Region—Saint Paul School of Theology; Perkins School of Theology, Southern Methodist University; The Iliff School of Theology; and The School of Theology at Claremont—as United Methodist theological schools with recognition of the vast geographical area involved and the varieties of educational services for ministry being provided, and that the schools be urged to continue their participation in emerging and continuing educational programs and services being developed in cooperation with the annual conferences in the Northwest and the Division of Ordained Ministry.
6. That the General Conference approve the continuation of the 13 existing seminaries of The United Methodist Church, and their financial support through the Ministerial Education Fund, to be administered by the Division of Ordained Ministry;

Schools of Theology

Boston University, School of Theology, Boston, MA 02215

Drew University, The Theological School, Madison, NJ 07940

Duke University, The Divinity School, Durham, NC 27706

Emory University, Candler School of Theology, Atlanta, GA 30322

Gammon Theological Seminary (Interdenominational Theological Center), Atlanta, GA 30314

Garrett-Evangelical Theological Seminary, Evanston, IL 60201

The Iliff School of Theology, Denver, CO 80210

Methodist Theological School in Ohio, Delaware, OH 43015

Southern Methodist University, Perkins School of Theology, Dallas, TX 75275

Saint Paul School of Theology Methodist, Kansas City, MO 64127

The School of Theology at Claremont, Claremont, CA 91711

United Theological Seminary, Dayton, OH 45406

Wesley Theological Seminary, Washington, DC 20016

and that special attention be given to the schools in the North Central Jurisdiction to assure equitable distribution and protect the integrity of both the merged institution, Garrett-Evangelical Theological Seminary, and the continuing institutions, Methodist Theological School in Ohio and United Theological Seminary.

7. That the General Conference approve the development of criteria for qualitative evaluation of the seminaries of The United Methodist Church. These criteria are to be developed by the Division of Ordained Ministry in keeping with the concerns listed in the Report of the Commission to Study the Ministry, 1976, and to be considered by the division in establishing criteria for the distribution of the Ministerial Education Fund support to the schools.
8. That the General Conference assign to the Division of Ordained Ministry the responsibility for study and research into ways of achieving more effective ministry and means of strengthening and enriching the mutual relation of The United Methodist Church and its theological schools.
9. That the General Conference approve the continuation of the Ministerial Education Fund as a part of the support for basic and continuing education for the ministry; that the Ministerial Education Fund be continued as a "2 percent apportionment" to the annual conferences, and through the conferences to the churches; that 25 percent of the Ministerial Education Fund be retained in the annual conference for use by the board of ordained ministry, and, 75 percent be forwarded to the General Council on Finance and Administration, to be administered by the Division of Ordained Ministry.

10. That the administrative costs of the annual conference board of ordained ministry shall be provided out of conference benevolence funds and that the Ministerial Education Funds retained by the board of ordained ministry be used for enlistment, enrichment, and education of ministers in the conference.
11. That the General Conference approve the commission recommendation that the Board of Higher Education and Ministry through the Division of Ordained Ministry continue to receive support for the funding of its operation as a World Service agency through the general World Service Fund, the amount to be determined by the General Conference upon the recommendation of the General Council on Finance and Administration as a part of the support of general program agencies of The United Methodist Church.
12. That United Methodist schools of theology offer on a regular basis courses on United Methodist history, polity, and doctrine, and develop programs to assist in maintaining the vitality for our Wesleyan evangelical tradition.
13. That United Methodists be urged to stress training in the competencies required for effective parish ministry, giving particular attention to communication skills.
14. That United Methodist Schools of Theology be encouraged to respond to the special needs of oppressed persons, ethnic minorities, and women, through curricular revision, affirmative action plans and the use of inclusive language.

In submitting this report the commission believes that it has kept faith with the actions of the General Conference of 1972 in adopting the *Study of the Ministry: Progress Report and Recommendations* and has dealt responsibly with the seminaries which serve the needs of our denomination.

Part II

Report Regarding the Ordained Ministry of The United Methodist Church

(See Note on page 2145, above.—Editor)

Guidelines for Recognition of Diaconal Ministry

Within the work of the commission, and especially in relation to the study of ordination, a question which arose regularly was that of the meaning of *Diakonia*; i.e., the serving ministry of the church.

It is commonly known that the root meaning of "deacon," "deaconess," "diaconate" is *service (diakonia)* and that, after the "apostles," "deacons" were the first order of "ministers" to emerge in the early church. There is evidence that the diaconal office continued as a separate and distinctive office in the early church, even as the offices of "presbyter" (pastor or priest) and "episcopos" (bishop or overseer) came to dominate the liturgical and sacramental life of the churches. The sum of an obscure and complex history would seem to indicate that in the early church, East and West, the office of deacon was something more and something different from what it became in the Latin West, the origin of *our* tradition on this point.

Continuing the tradition and definition, many persons are engaged today in genuine diaconal ministry. An important part of the work of the commission involved study of the growing concern for recognition of unordained persons who serve the church on a full-time professional basis. The work of these persons is a part of the total ministry of the church.

These persons invest their lives in the work of the church, yet often feel powerless in the arena in which the church establishes its policies and programs. Specifically, there is no adequate legislation providing for their relationship to the annual conference, including full participation and voting membership.

Other practical matters include amenability to the annual conference in the performance of their ministry, relationship to episcopal appointment, pension and retirement provisions. The commission proposes the following guidelines for the identification and appropriate recognition of persons in diaconal ministry in The United Methodist Church. It is hoped that the acceptance of these guidelines will result in a clearer understanding of the nature of diaconal ministry and that further study will enable the church to move forward in establishing appropriate new structures for the enrichment of its ministry.

I. A Definition of Diaconal Ministry

In The United Methodist Church there are persons involved in vocations of serving ministry, such as deaconesses, home missionaries, and consecrated lay workers, for whom the church has provided professional standards and certifications. This diaconal ministry functions through diverse forms of service in Christ's name through the church. Persons called to diaconal ministry should be authenticated through consecration.

II. The Scope of Diaconal Ministry

Diaconal ministry of love and justice is an immediate and

ongoing concern of the whole people of God. All Christians are commissioned as members of the church to lives of serving love to all those who are encountered in activities of work and leisure. Diaconal ministry finally must be the responsibility of the whole church.

Within the membership of the church, there are persons who may be consecrated to diaconal ministry. Those persons who have responded to the call of God to this office may have their call authenticated by the church. They shall be recommended to the annual conference through its Board of Diaconal Ministry after they have met the personal, spiritual, educational, and professional qualifications required. Consecration to diaconal ministry is the church's recognition of God's call to this person, the individual's response to that call, and the certification of this person for such designated service in the life of the church.

III. Annual Conference Structure For Recognition of Diaconal Ministry

It is recommended that there be a Board of Diaconal Ministry in each annual conference. This board shall be responsible for administering the standards and recommending candidates for diaconal ministry to the annual conference for certification and consecration. The Board of Diaconal Ministry shall endeavor to relate in meaningful ways to the Board of Ordained Ministry in order to enhance the total ministry of the church. It is recognized that both diaconal ministry and ordained ministry are components of the professional ministry of the church.

IV. Empowerment in the Annual Conference For Those Engaged in Diaconal Ministry

The commission recognizes the need for the empowerment of such persons through some method of providing a voting presence, in addition to existing provisions for participation in the annual conference.

However, any definitive plan for providing a vote in the annual conference for those consecrated to diaconal ministry would require a constitutional amendment. The implications of this are far-reaching, and the commission is not prepared at this time to recommend such a constitutional amendment.

V. Proposed Initial Actions

a) The General Conference of 1976 is requested to recommend to annual conferences that they utilize the lay equalization amendment to the Constitution (Amendment IX) to provide for

voting membership in the annual conference for persons consecrated to diaconal ministry.

b) A study of diaconal ministry should be carried forward by a joint committee of the appropriate divisions of the Board of Higher Education and Ministry, to which lay workers now relate, and the Board of Global Ministries, to which deaconesses and home missionaries now relate. The Division of Diaconal Ministry shall be responsible for initiating and giving administrative oversight for the study, and each division shall fund its own participants. The committee should monitor progress being made in implementation of the 1976 legislation concerning diaconal ministry and report its recommendations through the Board of Higher Education and Ministry to the General Conference of 1980.

The Ordained Ministry

Ordination and the Apostolic Ministry

The whole church receives and accepts the call of God to embody and carry forth Christ's ministry in the world. Ordination originates in God's will and purpose for the church. There are persons within the church community whose gifts, graces, and promise of future usefulness are observable to the community, who respond to God's call and offer themselves in leadership as ordained ministers.

The pattern for this response to the call is provided in the development of the early church. The apostles led in prayer and preaching, organized the Christian community to extend Christ's ministry of love and reconciliation, and provided for guardianship and transmission of the gospel, as entrusted to the early church, to later generations. Their ministry, though distinct, was never separate from the ministry of the whole people of God.

The Purpose of Ordination

Ordination for such ministry is a gift from God to the church. In ordination, the church affirms and continues the apostolic ministry which it authorizes and authenticates through persons empowered by the Holy Spirit. As such, those who are ordained are committed to becoming conscious representatives of the whole gospel and are responsible for the transmission of that gospel to the end that all the world may be saved. Their ordination is fulfilled in the ministry of Word, sacrament, and order.

Persons who are ordained to the ministry of Word are authorized to preach and teach the Word of God.

Persons who are ordained to the ministry of sacrament are authorized to administer the sacraments of Baptism and the Lord's Supper.

Persons who are ordained to the ministry of order are charged with assembling the congregation, ordering of the life of the local church, equipping the laity for ministry, exercising pastoral oversight, and administering the discipline of the church.

The validity of the mission of the church is dependent on the viable interaction of the general ministry and the ordained ministry of the church. Without creative use of the diverse gifts of the entire Body of Christ, the ministry of the church is not effective. Without responsible leadership, there is no focus and definition for such ministry.

Qualifications for Ordination

Acceptance of the call to ordained ministry, together with the acknowledgment and authentication of such call by the church, grants to the person thus ordained authority to serve the church through sacramental and functional leadership. In this, the ordained person becomes representative of the entire ministry of Christ in the church and of the ministry required of the entire church to the world. Though no singular manifestation of God's call can be structured nor required by the church, the consciousness of such a call is crucial and it must be submitted to the church for authentication. It is expected that persons to be ordained shall—

1. have personal faith in Christ and be committed to him as savior and Lord;
2. nurture and cultivate spiritual disciplines and patterns of holiness;
3. be aware of a call by God to give themselves completely to their ministry, accepting God's call to be his servants;
4. be committed to and engage in leading the ministry of the whole church in loving service to humankind;
5. be able to give evidence of the possession of gifts, graces, and promise of future usefulness;
6. be willing to make a complete dedication of themselves to the highest ideals of the Christian life and agree to exercise responsible self-control in their personal habits;
7. be persons in whom the community can place trust and confidence as effective witnesses to the gospel;
8. be competent in the disciplines of Scripture, theology, church history and church polity, and in the understanding and practice of the arts of communication and human relations; and

9. be willing to be accountable to The United Methodist Church, accept its discipline and authority, abide by the demands of the special relationship of its ordained ministers, and be faithful to their vows as ordained ministers of the church of God.

The Act of Ordination

Ordination is a public act of the church which indicates acceptance by an individual of God's call to the upbuilding of the church through the ministry of Word, sacrament, and order; and acknowledgment and authentication of this call by the Christian community through prayers and the laying on of hands.

It is a rite of the church following New Testament usage as appears in the letter to Timothy: "I remind you to rekindle the gift of God that is within you by the laying on of my hands" (2 Timothy 1:6).

United Methodist tradition has entrusted persons in the ordained ministry with the responsibility for maintaining standards: for education and training and for examination and granting credentials to those who seek ordination. By the authorization of the ministerial members in full connection of the annual conference, candidates are inducted into the annual conference and are ordained by the bishop.

Ordination, thus, is that act by which the church symbolizes a shared relationship between those ordained for sacramental and functional leadership and the church community from which the person being ordained has come. The community is initiated by God, is given meaning and direction by Christ, and is sustained by the Holy Spirit. This relationship is a gift which comes through the grace of God in assurance of the ministry of Christ throughout the world.

Enlistment, Education, Ordination, and Appointment of Women in the Ordained Ministry

One of the items on the continuing agenda of the Commission to Study the Ministry which reported to the General Conference of 1972 was that of "Women in Ministry: Their Enlistment, Education, Ordination, and Appointment." This concern was assigned to this quadrennial commission for study and recommendation by action of the General Conference of 1972. The years following 1956, when after long and arduous effort women received full clergy rights, showed slow, almost imperceptible progress of women as ordained ministers into the life of the church. By contrast, the past four years have witnessed a

dramatic upsurge in numbers and acceptance of the presence and potential of ordained women in The United Methodist Church.

Enlistment

The enlistment of clergy persons inclusive of sex and ethnic origin is a part of the ongoing life and work of The United Methodist Church. Women describe a number of barriers and supportive factors which they have encountered in seeking to enter the ordained ministry.

There are few models for women clergy; sex-role stereotypes in society are strong, and both families and local church members often show negative attitudes. Psychological complexities involve past images of women such as these: clergywomen face a possible lack of long-range tenure; husbands are not easily transferable; women's vocational positions still are considered secondary; the composition and attitudes of district committees and conference boards of ordained ministry have not always been helpful. On the other hand, there are strongly supportive factors: the encouragement of some family and friends, both in and out of the church; support from some teachers, local pastors, campus ministers, bishops, and boards of ordained ministry. Women find their own sense of calling reinforced by contact with other clergywomen and report a growing network of support throughout the church.

Women are vocal in stating a need for increased cooperation in programs of enlistment. An effort is needed to make the call to the ministry a sensitive topic and to have women-as-clergy models involved in the recruitment process.

Education

The committee's survey of the education of clergywomen dealt primarily with seminary study and experiences of continuing education. Of the 300 ordained women who attended the 1975 Consultation on Women in Ordained Ministry of The United Methodist Church, over 200 have come into the ministry since 1968. This represents a flood tide in seminary enrollment in recent years. For many seminaries, numbers of women students have multiplied five and six times, with a majority now choosing the basic theological degree leading to ordination. Comparative enrollments are impressive. In 1973, United Methodist seminaries enrolled 319 women for the basic professional degree; in 1975 the number had increased to 555, or 20 percent of all students in this program.

Women seminarians and graduates report that most of their educational experiences have had positive values and that even

negative experiences proved helpful in the long run. Areas needing consideration are listed below:

1. More women faculty members, including some who are ordained. As of October, 1975, there were 13 women serving as full-time faculty members at United Methodist seminaries, only one of whom was ordained. Three seminaries had two women faculty members; seven had one; three had none.
2. Curriculum revisions to address the particular concerns of women, with male/female dialogue at both faculty and student levels.
3. More centers for women's concerns at seminaries, with emphasis on nurturing and supporting women clergy. These centers have been valuable at those seminaries which have them.
4. Continuing education experiences for women that would include retreats, opportunities for theologizing, and counseling on women's concerns, in addition to the regular theological and professional courses now offered.
5. Specific assistance to women at three points: (a) easier access to financial assistance; (b) field education and student internships; (c) orientation procedures for entrance into annual conferences.

Ordination

In The United Methodist Church, ordination is the occasion in which a person called and prepared is publicly recognized as an ordained minister and comes into full connection in the annual conference (Pars. 309 and 310, 1972 *Book of Discipline*). The commission believes that the entire experience of admission and ordination should be the same for clergywomen as for clergymen. To this end charge conferences, district committees, and conference boards of ordained ministry need to be aware of the following concerns:

1. The need for those who interview candidates to be sensitive to women's concerns, including the importance of inclusive language.
2. The need for fairness for both sexes, with particular attention to overcoming condescending attitudes.
3. Constant review of their own processes by boards of ordained ministry so that there is balance in theological and personal questions asked of all candidates.
4. The need to explore with sensitivity the possibilities of ministry by clergy couples to the church.

Appointment

Par. 316 of the *Book of Discipline* reads: "All ministerial members who are in good standing in an annual conference shall receive an annual appointment by the bishop" with provision for certain stated personal exceptions. For many clergy women, and also for clergy couples, reading this sentence is the moment of truth. Appointment is the crucial matter, hinging on two related questions: "Where will I be sent?" and "How will I be received?"

The commission recommends:

1. That bishops and cabinets work with pastor-parish relations committees in all appointments, with an emphasis on local church openness to any minister, regardless of sex.
2. That men and women clergy recognize the need for mutual support as they work together in a variety of local, district, and conference situations.
3. That bishops and cabinets give due consideration to appointment opportunities for clergy couples such as the following:
 - a) Two different appointments (such as two separate parishes, one parish and one special appointment, two special appointments) with two full salaries and two full pension credits.
 - b) Two appointments to the same charge as a team ministry with two full pension credits.
 - c) Two appointments to the same charge with less than two minimum salaries (but not less than one minimum salary), with partial pension credits to be negotiated according to legislation relating to pensions.
4. That the following resolution be included in the 1976 *Book of Discipline*: When a husband and wife, as two ordained ministers and members in full connection of an Annual Conference, are appointed as pastors of adjoining charges, or as co-pastors of a charge, or as a pastor of a charge and pastor on special appointment, or as two pastors on special appointment, each has a claim on the conference minimum salary. However, on their own initiative, this claim, or any portion thereof, may be waived by either or both pastors upon consultation with the bishop and/or the Cabinet. This waiver to be reviewed annually and to be effective until the time of subsequent appointment. (See the *Journal of the 1972 General Conference*, page 1471.)

Conclusion

Par. 303 of the 1956 *Book of Discipline* of The Methodist Church added the sentence, "Women are included in all

provisions of the *Discipline* referring to the ministry." With that simple change, the legal framework was provided which gave women full access to ordination. By June, 1975, there were nearly 600 women ordained deacon or elder—cause for genuine celebration. Many specific changes still are needed in boards of ordained ministry, in seminary programs, through the Division of Ordained Ministry, and in the church at large.

Even as this report was being prepared, it became evident that important issues were not being addressed by the commission within the time frame of the quadrennium. The commission commends to the Division of Ordained Ministry three matters for study and action as soon as possible:

1. Concerns of ethnic women in the ordained ministry who are faced with problems of both sexism and racism.
2. Career development for ordained women in all types of appointments.
3. The service of ordination to insure the use of inclusive language.

The entire church has been enriched by the variety of ministries, the flexibility in working conditions, the commitment and dedication of ordained women. The commission recommends to the general church that there must be a continued and growing involvement of ordained women in representation on boards and agencies, in the episcopacy and district superintendency, in jurisdictional and General Conference delegations and in all other decision-making arenas of The United Methodist Church.

Summary of Recommendations

The Commission to Study the Ministry, in view of its study and proposals, makes the following recommendations for action by the General Conference of 1976:

1. That guidelines be established by the annual conference Board of Diaconal Ministry for the identification and recognition by the annual conference of persons in the diaconal ministry in The United Methodist Church.
2. That a study of diaconal ministry be carried forward by a joint committee of the appropriate divisions of the Board of Higher Education and Ministry and the Board of Global Ministries to which lay workers, deaconesses, and home missionaries are respectively related; that the Division of Diaconal Ministry be responsible for initiating and giving administrative oversight for the study; and that the committee so empowered report progress in implementation of the 1976 legislation concerning the diaconal ministry and its recommendations to the General Conference of 1980.

3. That the Division of the Ordained Ministry be encouraged to give attention to the personal concerns and career development needs of ethnic women in the ordained ministry who are faced with the problems of both sexist and racist attitudes in the church.
4. That the importance of the inclusion of ordained women in all the structures of the church be brought to the attention of the church at large, including boards and agencies at all levels, the episcopacy and district superintendency, jurisdictional and General Conference delegations, and all decision-making arenas in the church.
5. That the Division of the Ordained Ministry, in accordance with its responsibility as described in Par. 1224.9, carry forward appropriate study, including classification of deacons and elders orders and ordination, and research in the area of more effective ministry, the strengthening of the relations among the theological schools and the boards of ordained ministry of the annual conferences, and report its recommendations to General Conference of 1980.
6. That the services for ordination of deacons and elders be included in the *Book of Discipline* as well as the *Book of Worship*.
7. That no General Commission to Study the Ministry be established for the 1977-80 quadrennium.

Note

The General Conference of 1972 referred several petitions to the Commission to Study the Ministry. (See: *1972 Journal, General Conference, The United Methodist Church*—Report No. 65, Calendar Item 413, p. 1442; Report No. 93, Calendar Items 484-486, p. 1454; Report No. 102, Calendar Item 493, p. 1460.) These dealt with a wide variety of subjects generally related to the ministry, particularly the general ministry and certain categories of special ministries. The commission has dealt with the substance of these petitions in the several related parts of the report.

Part III Legislative Recommendations

(See Note, page 2145 above.—Editor)

INDEX

A

Abel, Paul F. (New York)

Asks question..... 431

Abortion

Church and Society Report No. 31..... 1165-1166

Church and Society Report No. 32..... 448-449; 1176-1177

Adjournment, Regular

Afternoon Session, April 27, 1976..... 234

Evening Session, April 27, 1976..... 241

Morning Session, April 28, 1976..... 267

Afternoon Session, April 28, 1976..... 281

Morning Session, April 29, 1976..... 287

Morning Session, April 30, 1976..... 295

Morning Session, May 1, 1976..... 307

Morning Session, May 3, 1976..... 327

Afternoon Session, May 3, 1976..... 340

Evening Session, May 3, 1976..... 351

Morning Session, May 4, 1976..... 368

Afternoon Session, May 4, 1976..... 378

Evening Session, May 4, 1976..... 393

Morning Session, May 5, 1976..... 409

Afternoon Session, May 5, 1976..... 423

Evening Session, May 5, 1976..... 438

Morning Session, May 6, 1976..... 454

Afternoon Session, May 6, 1976..... 472

Evening Session, May 6, 1976..... 491

Morning Session, May 7, 1976..... 509

Afternoon Session, May 7, 1976..... 529

Adjournment, Sine Die..... 574

Administrative Board

Local Church Committee Report No. 37..... 1653

Local Church Committee Report No. 42..... 1656

Local Church Committee Report No. 43..... 1656

Local Church Committee Report No. 45..... 1658

Local Church Committee Report No. 52..... 561, 570-571; 1664-1666

Administrative and Judicial Bodies..... 10

Administrative Committees, Standing

Membership..... 19

Nominated and elected..... 226

Authority to determine for 1980..... 508

Reports..... 819-1111

Administrative Order, Standing Legislative Committee on

Membership.....	155
Petitions referred to.....	1100-1106
Reports—complete text.....	1872-1907
Reports presented—	
Report No. 5, Calendar No. 85.....	323; 1872-1873
Report No. 7, Calendar No. 87.....	323; 1873
Report No. 13, Calendar No. 93.....	323; 1874
Report No. 14, Calendar No. 94.....	323; 1874
Report No. 22, Calendar No. 102.....	323; 1876
Report No. 26, Calendar No. 171.....	350; 1877
Report No. 31, Calendar No. 176.....	356; 1878
Report No. 32, Calendar No. 177.....	356; 1878
Report No. 33, Calendar No. 178.....	356; 1879
Report No. 35, Calendar No. 180.....	356-357; 1879-1880
Report No. 36, Calendar No. 181.....	357; 1880
Report No. 38, Calendar No. 218.....	357; 1880
Report No. 44, Calendar No. 305.....	374-376; 1881-1882
Report No. 46, Calendar No. 307.....	376-377; 1882
Report No. 48, Calendar No. 309.....	377; 1882-1883
Report No. 58, Calendar No. 350.....	377; 1885
Report No. 58 (Minority Report), Calendar No. 351.....	377; 1885
Report No. 69, Calendar No. 362.....	421; 1887
Report No. 74, Calendar No. 367.....	422; 1888
Report No. 76, Calendar No. 369.....	422; 1889
Report No. 80, Calendar No. 373.....	361-362; 1890
Report No. 83, Calendar No. 376.....	377-378; 1891
Report No. 86, Calendar No. 379.....	378; 1891
Report No. 88, Calendar No. 381.....	421; 1892
Report No. 90, Calendar No. 383.....	421; 1892
Report No. 92, Calendar No. 385.....	421; 1893
Report No. 93, Calendar No. 386.....	421; 1893
Report No. 94, Calendar No. 387.....	421; 1893
Report No. 95, Calendar No. 388.....	378; 405-406; 417-420; 1894-1907

Advance Specials, General

Financial Administration Report No. 34 (Minority).....	479-481; 1703-1704
Financial Administration Report No. 49.....	545; 1739-1740

Affiliated Autonomous Churches

Delegates.....	90
Present at Roll Call.....	223
New concordats.....	265
Central Conference Affairs Report Nos. 3, 7, 10, 11.....	344; 346; 526-529; 1979; 1982; 1984-1985

Affiliated United Churches

Delegates.....	90
Present at Roll Call.....	223
Global Ministries Committee Report No. 20.....	465; 1554

Africa

 See **Southern Africa**

Agencies, Annual Conference

Conferences Committee Report No. 54.....	326; 1297-1298
Conferences Committee Report No. 75.....	347-348; 1305
Conferences Committee Report No. 124.....	532; 1325-1337
Independent Commissions Report No. 32.....	457; 464; 532; 1846

Agencies, General Church—Membership, Staff and General Provisions

Church and Society Committee Report No. 33.....	571; 1190-1191
Council on Ministries Committee Report No. 9.....	348; 1777-1778
Council on Ministries Committee Report No. 37.....	1811-1812
Independent Commissions Report No. 8.....	325; 1831-1832
Independent Commissions Report No. 58.....	455-456; 1861-1862
Administrative Order Report No. 7.....	323; 1873
Administrative Order Report No. 31.....	356; 1878
Administrative Order Report No. 69.....	421; 1887
Administrative Order Report No. 83.....	377-378; 1891
Administrative Order Report No. 88.....	421; 1892
Administrative Order Report No. 90.....	421; 1892
Administrative Order Report No. 92.....	421; 1893
Administrative Order Report No. 95.....	378; 405-406; 417-420; 1894-1907
General Council on Ministries recommendations.....	2079-2084

Agenda, Committee on

Membership.....	19
Report afternoon, April 27, 1976.....	226; 819
Report morning, April 28, 1976.....	243; 819
Report afternoon, April 28, 1976.....	275; 281
Report morning, April 29, 1976.....	282; 820
Report morning, April 30, 1976.....	288; 821
Report morning, May 1, 1976.....	296; 821
Report morning, May 3, 1976.....	308; 821
Report morning, May 4, 1976.....	352; 822
Report morning, May 5, 1976.....	394; 822
Report morning, May 6, 1976.....	439; 823
Report afternoon, May 6, 1976.....	455
Report morning, May 7, 1976.....	492-493; 507; 508; 823

Agnew, Theodore L. (Oklahoma)

Introduces substitute.....	548
----------------------------	-----

Agra Annual Conference

Delegates.....	27
Present at Roll Call.....	214

Alabama-West Florida Annual Conference

Delegates.....	27
Present at Roll Call.....	214

Alaska Missionary Conference

Delegates.....	90
Present at Roll Call.....	223

Albrecht, Robert (Northern Illinois)

Attempts to move substitute.....	383
Raises point of order.....	500
Supports amendment.....	541

Alcohol Concerns

Church and Society Report No. 8.....	320-322; 1119-1129
Church and Society Report No. 22.....	374; 1141
Church and Society Report No. 25.....	374; 1142-1143
Church and Society Report No. 32.....	470; 1180

Alguire, Frances (Northern Illinois)

Serves as liturgist.....	439
--------------------------	-----

Allen, Charles L. (Texas)

Moves reconsideration.....	469
----------------------------	-----

Allen, Bishop L. Scott

Presides.....	296
Pronounces benediction.....	409
Offers closing prayer.....	509

Alton, Bishop Ralph T.

Presents nominations.....	226; 283; 314
Makes announcements.....	267; 275; 287
Presents heads of Affiliated Autonomous and United Churches.....	292
Presides.....	394

Ammons, Edsel A. (Northern Illinois)

Opposes amendment.....	522
------------------------	-----

Amnesty

Church and Society Report No. 16.....	367-370; 1138
---------------------------------------	---------------

Anderson, Beverly J. (Southern California-Arizona)

Moves to amend minority report.....	534
-------------------------------------	-----

Andrews, David H. (Baltimore)

Opposes amendment.....	405
Opposes referral.....	445
Identifies report.....	546

Angola

Bishop deCarvalho addresses Conference.....	311-314
---	---------

Angola Annual Conference

Delegates.....	28
Absent at Roll Call.....	214

Annual Conference Membership

Conferences Committee Report No. 66.....	329; 1301
Higher Education and Ministry Report No. 55.....	1475-1476
Higher Education and Ministry Report No. 133.....	1493
Higher Education and Ministry Report No. 174.....	566-567; 1512-1533
Administrative Order Report No. 26.....	350; 1877

Appalachia

Global Ministries Committee Report No. 45.....	466; 1568-1569
--	----------------

Appelgate, William P. (Iowa)	
Opposes amendment.....	385
Attempts to debate report.....	418
Appointments, Pastoral	
Independent Commissions Report No. 47.....	1853
Apportionments	
Formula—World Service.....	2010-2012
Formula—Ministerial Education Fund.....	2021
Local Church Committee Report No. 35.....	540; 1652
Financial Administration Report No. 7.....	1694
Formula—Episcopal Fund.....	2020
Archives and History, General Commission on	
Nominations for membership.....	315; 316
Referral to.....	356, 1878; 365, 1840
Independent Commissions Report No. 23.....	365; 1839
Independent Commissions Report No. 25.....	366; 1840-1844
Argentina, Methodist Church of	
Delegates.....	90
Present at Roll Call.....	223
Arkansas	
History of Arkansas Methodism presented.....	341
Armstrong, Bishop James	
Statement regarding Bishops' Call.....	260
Asian-American Concerns	
Conferences Committee Report No. 69.....	1302-1303
Atkinson, Sydney H. (New York)	
Makes nomination.....	283
Moves to print biographical sketch.....	288
B	
Bahule, Andre N. (Southeast Africa)	
Opposes report.....	527
Matter of privilege.....	572
Bailen, Gregorio R. (Northwest Philippines)	
Opposes report.....	233
Makes nomination.....	284
Opposes amendment.....	345
Moves to amend motion.....	346
Matter of privilege.....	409
Attempts to debate report.....	560
Bailey, E. A. (North Mississippi)	
Statement of appreciation.....	440
Bailey, Joe, Jr. (North Mississippi)	
Cites report provision.....	543

Bailey, Wesley (Western North Carolina)

Presents Discipleship Committee reports.....	389-390; 424; 430; 513-516; 569
Explains report.....	505
Moves to suspend rules.....	505

Bailey, William P. (Memphis)

Presents substitute recommendation.....	229
Question re referral.....	346
Introduces motion to refer.....	444
Introduces procedural motion.....	490-491
Presents resolution.....	572

Baker, Blanche M. (Great Britain)

Opposes amendment.....	520
------------------------	-----

Baker, Sandra (Virginia)

Moves to amend report.....	418; 549
----------------------------	----------

Balcomb, Raymond

Nominated for Judicial Council.....	283
-------------------------------------	-----

Baltimore Annual Conference

Delegates.....	28
Present at Roll Call.....	214

Banks, Steve (North Carolina)

Asks parliamentary question.....	429
----------------------------------	-----

Barger, Jeanne D. (Western New York)

Attempts to introduce amendment.....	407
--------------------------------------	-----

Barger, Rebecca K. (Baltimore)

Serves as liturgist.....	492
Moves to amend report.....	516
Asks question.....	552

Barrett, James S. (South Carolina)

Requests consideration of report.....	561
---------------------------------------	-----

Barto, Reta (Eastern Pennsylvania)

Requests information.....	303
Moves amendment to report.....	332
Asks question.....	342; 346; 546; 553
Attempts to offer amendment.....	343
Moves to defer consideration of report.....	344
Opposes minority report.....	403
Supports amendment.....	462
Debates report.....	516

Barton, Roy D. (Rio Grande)

Secretarial staff.....	15
Supports minority report.....	382-383

Bashore, George W. (Eastern Pennsylvania)

Moves to amend report.....	412
----------------------------	-----

Bauman, Larry A. (North Georgia)	
Opposes report.....	336
Asks question.....	374
Beal, Jim (North Arkansas)	
Asks procedural question.....	515
Beatty, William M.	
Secretarial staff.....	15
Beeman, Paul J. (Pacific Northwest)	
Asks question.....	416
Asks to hear amendment.....	499
Belgium, Protestant Church of	
Delegates.....	90
Present at Roll Call.....	223
Bell, James M. (Tennessee)	
Moves to table report.....	503
Bellaire, Texas, UMC Youth Choir	
	296
Beltran, Rodolfo C. (Middle Philippines)	
Asks question.....	232; 359
Moves to close nominations.....	283
Nominated for Judicial Council.....	284
Withdraws from Judicial Council ballot.....	322
Bengal Annual Conference	
Delegates.....	29
Present at Roll Call.....	214
Bertholf, Lloyd M. (Central Illinois)	
Asks question.....	545
Bevins, C. Rex (Nebraska)	
Opposes amendment.....	306
Moves to amend report.....	321
Asks question.....	470; 551
Presents minority report.....	479
Bicentennial Resolution	
Presented.....	236
Motion to refer.....	239
Independent Commissions Report No. 62.....	547-549; 1867-1871
Biddle, H. Glenn (West Ohio)	
Opposes report.....	362
Bigler, Vernon (Western New York)	
Corrects report.....	330
Requests information.....	344
Asks question.....	346; 456
Moves to amend report.....	378

Supports report.....	407
Moves to reconsider report.....	457
Moves previous question.....	522
Bischoff, John W. (Red Bird Missionary)	
Gives information.....	392
Bishop and District Superintendent Study Commission	
Report presented.....	248-253
Minority report presented.....	253-254
Questions re consideration of report.....	416
Appreciation expressed to.....	572
Higher Education and Ministry Report No. 116... 397-398; 406-409; 410-415;	564-566; 1489
Higher Education and Ministry Report No. 116 (Minority).....	398-405; 406; 1489
Higher Education and Ministry Report No. 167.....	1504
Higher Education and Ministry Report No. 168.....	566; 1505
Higher Education and Ministry Report No. 180.....	1547
Higher Education and Ministry Report No. 182.....	564-566; 1548
Report text.....	1909-1935
Bishops	
Presiding.....	14
Deceased.....	213
Retiring bishops presented.....	442
Authorized for election by Central Conferences.....	1975-1976
Central Conference Affairs Report No. 8.....	342; 1983
See also Bishop and District Superintendent Study Commission	
Episcopal Fund	
Episcopacy	
Bishops' Call for Peace and Self-development of Peoples	
Report presented.....	260
Church and Society Report No. 18.....	373; 1139
Council on Ministries Committee Report No. 3.....	335; 1775-1776
Report text.....	1936-1946
Bishops' Spouses	
Deceased.....	242
Greeted.....	309
Bishops, Council of	
Members.....	10
Present at Roll Call.....	213
Nominations from.....	226; 283; 304; 314-317; 508
Higher Education and Ministry Report No. 150.....	1499
Global Ministries Committee Report No. 17.....	350; 1553-1554
Bittner, Dwight M. (Western Pennsylvania)	
Moves to amend majority report.....	476
Black, Clair W. (Northern New Jersey)	
Matter of privilege.....	368

Black College Fund

Report presented.....	276
Statement of appreciation.....	424
Report considered.....	495
Financial Administration Report No. 24.....	495; 1700-1701
Financial Administration Report No. 32.....	495; 1703
Financial Administration Report No. 49.....	1745-1746
Continuing Commission report.....	1947-1973
Council on Finance and Administration report text.....	2030-2032

Black Colleges, Continuing Commission on the

Report presented.....	264
Higher Education and Ministry Report No. 163.....	1503
Report text.....	1947-1973

“Black Pastors and Churches in The United Methodist Church, Report of a Study of”

Referred.....	281
Higher Education and Ministry Report No. 144.....	1496

Blackstone, Barbara (Western Pennsylvania)

Introduces procedural motion.....	484
-----------------------------------	-----

Blackstone, Franklin, Jr. (Western Pennsylvania)

Responds to question from Chair.....	305
Moves previous question.....	319
Requests count vote.....	327
Moves to suspend rules.....	373
Asks question.....	387
Moves to amend report.....	388; 503
Asks parliamentary question.....	418
Attempts to offer substitute.....	419
Makes statement re report.....	432
Makes statement re procedure.....	445
Moves adoption of report.....	469-470

Blake, Bruce (Kansas West)

Presents Conferences Committee reports.....	305-306; 325-327; 328-329; 347-348; 391-393; 531-535; 560; 563
Answers question.....	542

Blessing, Roy E. (West Virginia)

Matter of privilege.....	353
Supports amendment.....	388
Opposes motion to refer.....	402
Opposes amendment.....	448; 500

Blomquist, Paul F. (Detroit)

Supports minority report.....	462
-------------------------------	-----

Blundell, John (Little Rock)

Raises point of order.....	436; 556
----------------------------	----------

Boards

- See **Agencies, Annual Conference**
- See **Agencies, General Church**

Boise, Idaho First UMC—"The Second Touch"	
Special music.....	288
Bombay Annual Conference	
Delegates.....	30
Present at Roll Call.....	214
Bonds, Alfred B. (East Ohio)	
Matter of privilege.....	396
Borgen, Bishop Ole E.	
Preaches devotional sermon.....	296
Presents Central Conference Affairs Committee reports....	342-346; 525-529
Sermon text.....	778
Borger, Clarence (Kansas West)	
Asks question.....	351
Born, Ethel W. (Virginia)	
Opposes minority report.....	402
Boston School Crisis	
Resolution introduced.....	335
Church and Society Report No. 59.....	451-452; 1275
Boswell, George M. (North Texas)	
Presents Financial Administration Committee report.....	545; 546
Boulton, Edwin C. (Iowa)	
Responds to question.....	434
Matter of privilege.....	438
Brabham, A. McKay, Jr. (South Carolina)	
Supports motion.....	496
Requests consideration of motion.....	562
Branscomb, Louise (North Alabama)	
Presents minority report.....	253
Questions amendment wording.....	503
Debates minority report.....	534
Brawn, J. Melvin (California-Nevada)	
Asks question.....	234; 419
Presents committee report.....	394
Raises point of order.....	425; 505
Objects to debate limit.....	439
Opposes report.....	502
Attempts statement on procedure.....	556
Requests consideration of report.....	561
Brawner, R. Bryan (General Treasurer)	
Gives travel expense information.....	224
Retirement recognized.....	473

Bray, Jerry G., Jr. (Virginia)	
Moves to amend report.....	306; 409
Presents Conferences Committee reports.....	325-327
Parliamentary question.....	332
Moves previous question.....	333
Requests reading of petition.....	337
Matter of privilege.....	386
Statement re ballot procedure.....	400
Objects to debate.....	499
Appeals ruling of Chair.....	520
Presents minority report.....	533
Bristah, James W. (Detroit)	
Procedural question.....	369
Opposes amendment.....	471
Brogdon, Elizabeth S. (Southern New Jersey)	
Moves to amend amendment.....	385
Brooks, D. W. (North Georgia)	
Asks question.....	313; 408
Supports report.....	385
Supports amendment.....	486
Brown, Kim (Memphis)	
Presents minority report.....	425-426; 429
Moves previous question.....	488
Objects to procedure.....	540
Broyles, J. E. (Tennessee)	
Introduces privilege motion.....	544
Bucke, Emory S. (Book Editor)	
Statement re legislation for <i>Discipline</i>	295
Asks question.....	325
Retirement recognized.....	442
Suggests report revision.....	462
Budgets	
Procedural motion re consideration.....	354
Action on recommendations.....	474-490; 494-498; 500
See also Finance and Administration, General Council on	
Buildings, Church	
See Property, Church	
Burgess, Roger (Editor, <i>Daily Christian Advocate</i>)	
Gives information.....	288; 289
Burns, Alden B. (West Michigan)	
Moves to amend report.....	568
Butts, Thomas L. (Alabama-West Florida)	
Moves previous question.....	437
Opposes amendment.....	476

Byler, Robert A. (West Ohio)

- Supports minority report..... 401

C**Cabinet**

See Bishop and District Superintendent Study Commission

Cadogan, Claude (Methodist Church of the Caribbean and the Americas)

- Greets Conference..... 267

Cain, Richard W. (Southern California-Arizona)

- Opposes report..... 376
 Moves to amend majority report..... 381

Calendar, Committee on

- Membership..... 19
 Procedural motions..... 318; 353; 531; 558; 572
 Report morning, May 1, 1976..... 305
 Report afternoon, May 3, 1976..... 328
 Report evening, May 4, 1976..... 393
 Report morning, May 5, 1976..... 396
 Report afternoon, May 5, 1976..... 415
 Report evening, May 5, 1976..... 438
 Report morning, May 6, 1976..... 446
 Report morning, May 7, 1976..... 493
 Report evening, May 7, 1976..... 531

California-Nevada Annual Conference

- Delegates..... 30
 Present at Roll Call..... 214

Campbell, Foy (Alabama-West Florida)

- Requests information..... 505

Campus Ministries

- Higher Education and Ministry Report No. 10..... 330; 1418-1419

Cannon, Bishop William R.

- Presents report..... 254; 284
 Preaches devotional sermon..... 282
 Wesley Chapel appeal..... 295
 Devotional sermon text..... 765

Caribbean and the Americas, Methodist Church in the

- Concordat approved..... 265-267
 Delegates to..... 508
 Global Ministries Committee Report No. 1..... 1549

Carlisle, Bob (Oklahoma)

- Asks question..... 426

Carpenter, Robert B., Jr. (Virginia)

- Moves substitute..... 318
 Moves to suspend rules..... 452

Carper, Donald E. (Kansas West)	
Asks question.....	552
Carraway, James L. (Western Pennsylvania)	
Asks question.....	330; 374; 412; 416
Moves to amend report.....	565
Carroll, Bishop Edward G.	
Statement re Boston school crisis.....	452
Carroll, Kathryn (California-Nevada)	
Supports report.....	332
Moves to amend report.....	417
Opposes amendment.....	457
Carruth, Augusta (South Georgia)	
Requests information.....	331; 346
Asks question.....	342
Introduces motion.....	346
Opposes amendment.....	494
Carter, Earl B. (North Arkansas)	
Matter of privilege.....	341
Moves to suspend rules.....	481
Carter, Fletcher (South Carolina)	
Moves amendment to report.....	320
Asks question.....	337; 376
Presents Discipleship Committee report.....	515
Central Conference Affairs, Commission on	
Motion re membership.....	346
Referral to.....	467
Global Ministries Committee Report No. 23.....	467; 1557
New legislation.....	1977
Central Conference Affairs Report No. 15.....	527; 1987
Central Conference Affairs, Committee on	
Reports presented.....	342-346; 525-529
Referral to.....	346
Report re funding.....	543; 2054
Report text.....	1974-1988
Central Conferences	
Listed with constituting Annual Conferences.....	1976
Study authorized.....	344; 1978
Conferences Committee Report No. 65.....	327-329; 1300-1301
Conferences Committee Report No. 77.....	392; 1306-1308
Conferences Committee Report No. 125.....	1340
Central Conference Affairs Report No. 6.....	346; 1981-1982
Central Conference Affairs Report No. 16.....	527; 1988
Central Illinois Annual Conference	
Delegates.....	31
Present at Roll Call.....	214

Central Intelligence Agency (CIA)

- Global Ministries Committee Report No. 46..... 466; 1569-70
 Church and Society Report No. 30..... 1154

Central New York Annual Conference

- Delegates..... 32
 Present at Roll Call..... 214

Central Pennsylvania Annual Conference

- Delegates..... 32
 Present at Roll Call..... 214

Central Texas Annual Conference

- Delegates..... 33
 Present at Roll Call..... 214

Central Zaire Annual Conference

- Delegates..... 34
 Present at Roll Call..... 215

Chaplaincy, Military

- Higher Education and Ministry Report No. 146..... 1497

Charge, Pastoral

- Higher Education and Ministry Report No. 32..... 1458
 Local Church Committee Report No. 31..... 459; 1648-1649
 Local Church Committee Report No. 38..... 461-462, 463; 1653-1654
 See also **Parish Ministries, Cooperative**

Charge Conference

- Local Church Committee Report No. 52..... 1663-1664

Charismatic Movement, The United Methodist Church and the

- Report presented..... 276
 Discipleship Committee Report No. 29..... 515; 1388
 Report text..... 1989-1999

Chen, Peter F. (Southern California-Arizona)

- Moves to reconsider report..... 459

Cheyne, Robert D. (North Arkansas)

- Asks question..... 322; 476
 Moves to amend report..... 372
 Presents Council on Ministries Committee reports..... 450-451; 551
 Attempts to ask question..... 475
 Makes statement re procedure..... 482
 Introduces motion..... 496-497

Child Care

- Administrative Order Report No. 58 (Minority)..... 377; 1885

Children, Rights of

- Church and Society Report No. 27..... 374; 1143
 Church and Society Report No. 31..... 1166-1169
 Church and Society Report No. 32..... 1178

Chile, Methodist Church in

Delegates.....	91
Present at Roll Call.....	223

Chittum, John (East Ohio)

Asks procedural question.....	323; 406
Asks question.....	348; 450
Moves to amend report.....	364
Raises point of order.....	520
Requests delegate be recognized.....	535

Choy, Bishop Wilbur W. Y.

Preaches devotional sermon.....	352
Matter of privilege.....	510-511
Sermon text.....	788

Christian Year

Discipleship Committee Report No. 30.....	1388
Discipleship Committee Report No. 37.....	1390

Christianson, Lyle (Minnesota)

Makes nomination.....	283
Opposes amendment.....	408; 568
Moves substitute for amendment.....	413
Requests count vote.....	463
Presents Higher Education and Ministry Committee report.....	566-567

Christopher, Richard L. (South Indiana)

Asks question.....	333
Opposes amendment.....	472

Christopher, Sharon Brown (Wisconsin)

Opposes amendment.....	478
Moves to amend report.....	499

Church Location and Building, District Board of

Local Church Committee Report No. 9.....	359; 1631-1632
Local Church Committee Report No. 11.....	361; 1633

Church School

Decision Point: Church School.....	278-280
Discipleship Committee Report No. 43.....	1392
Local Church Committee Report No. 26.....	1644-1645
Local Church Committee Report No. 29.....	1647
Local Church Committee Report No. 52.....	1666

Church and Society, Conference Board of

Conferences Committee Report No. 51.....	326; 1295-1296
Conferences Committee Report No. 75.....	347-348; 1305
Conferences Committee Report No. 124.....	532; 1325-1328

Church and Society, District Committee on

Church and Society Report No. 13.....	1131
Conferences Committee Report No. 51.....	1296
Conferences Committee Report No. 125.....	1344

Church and Society, General Board of

Nomination of episcopal members.....	315
Church and Society Committee Report No. 5.....	1118-1119
Church and Society Committee Report No. 28.....	374; 1143-1153
Church and Society Committee Report No. 33.....	571; 1190-1191
Referrals to.....	374; 1142-1143; 1272; 1273-1274; 1806-1807

Church and Society, Standing Legislative Committee on

Membership.....	136
Petitions referred to.....	864-977
Reports—complete text.....	1117-1281
Reports presented—	
Report No. 2, Calendar No. 108.....	319; 1117
Report No. 3, Calendar No. 109.....	320; 1117-1118
Report No. 8, Calendar No. 114.....	320-322; 1119-1129
Report No. 8, (minority), Calendar No. 115.....	321-322; 1129-1130
Report No. 9, Calendar No. 116.....	1130
Report No. 16, Calendar No. 238.....	367-373; 1133-1139
Report No. 18, Calendar No. 240.....	373; 1139-1140
Report No. 19, Calendar No. 241.....	373; 1140-1141
Report No. 22, Calendar No. 244.....	374; 1141
Report No. 23, Calendar No. 245.....	374; 1141-1142
Report No. 24, Calendar No. 246.....	374; 1142
Report No. 25, Calendar No. 247.....	374; 1142-1143
Report No. 26, Calendar No. 248.....	374; 1143
Report No. 27, Calendar No. 249.....	374; 1143
Report No. 28, Calendar No. 250.....	374; 1143-1153
Report No. 31, Calendar No. 392.....	516-523; 1154-1170
Report No. 31, (Minority), Calendar No. 523.....	521-522; 1170-1171
Report No. 31, (Minority), Calendar No. 524.....	521; 1171-1172
Report No. 32, Calendar No. 393.....	432-438; 446-449; 469-472; 1172-1189
Report No. 32, (Minority), Calendar No. 394.....	434-435; 1189
Report No. 33, Calendar No. 395.....	571; 1190
Report No. 34, Calendar No. 396.....	571; 1191-1192
Report No. 35, Calendar No. 397.....	571; 1192-1195
Report No. 37, Calendar No. 399.....	559-560; 564; 1195-1197
Report No. 40, Calendar No. 402.....	571; 1202
Report No. 42, Calendar No. 404.....	571; 1204-1205
Report No. 45, Calendar No. 893.....	554, 557; 1206-1258
Report No. 45, (Minority), Calendar No. 525.....	554-557; 1258-1259
Report No. 46, Calendar No. 894.....	557; 1259-1271
Report No. 47, Calendar No. 895.....	516-523; 1271-1272
Report No. 59, Calendar No. 907.....	451-452; 1275

Churches' Center for Theology and Public Policy

Church and Society Report No. 39.....	1201
Financial Administration Report No. 43.....	453-454; 1711-1713

Civil Disobedience

Church and Society Report No. 32.....	1185
---------------------------------------	------

Clark, Alva H. (Nebraska)

Asks question.....	351
Moves amendment to report.....	385
Opposes amendment.....	388

Clark, Roy C. (Tennessee)

Nominated for Judicial Council.....	283
Moves amendment.....	338
Responds to question.....	339
Elected Judicial Council alternate member.....	354
Presents report.....	381; 385; 388
Moves adjournment.....	490
Asks parliamentary question.....	505

Clay, Henry, Jr. (Mississippi)

Opposes amendment.....	462
------------------------	-----

Clay, Willie B. (Northern Illinois)

Presents report.....	282
Moves adjournment.....	287
Asks question re nominations.....	305
Attempts to introduce amendment.....	376
Raises point of order.....	399
Asks question.....	414; 431; 560
Moves to amend report.....	461; 566
Moves to suspend rules.....	515
Moves to reconsider report.....	566

Cleveland, Millard C. (Florida)

Asks question.....	375; 447
--------------------	----------

Clive, Elliot D. (Delhi)

Statement re Methodist Church of Southern Asia.....	346
---	-----

Close, Robert L. (Central Pennsylvania)

Nominated for Judicial Council.....	283
Suggests amendment to report.....	462

Coffin, Wayne (Oklahoma)

Nominated for Judicial Council.....	283
Elected Judicial Council alternate member.....	341

Coffman, Floyd H. (Kansas East)

Attempts to present report.....	306
Moves re-referral of report.....	337
Moves previous question.....	377; 448
Requests consideration of report.....	563

Colaw, Emerson S. (West Ohio)

Moves to amend amendment.....	388; 499
Procedural statement.....	401
Supports amendment.....	448
Procedural suggestion.....	468
Moves substitute.....	505

Colleges

See **Black College Fund**
Black Colleges, Continuing Commission on the
Higher Education

Collins, Claude R. (West Virginia)

Moves substitute for amendment..... 411

Collins, John A. (New York)

Supports report..... 329
Supports referral of report..... 337

Colpitts, A. Hunter (North Indiana)

Moves to limit debate..... 430
Asks question..... 434

Commission on the General Conference

See General Conference, Commission on the

“Committed to Christ—Called to Change”

See Quadrennial Theme

Committees, Standing Administrative

See Administrative Committees, Standing

Committees, Standing Legislative

See Legislative Committees, Standing

Communications

General Council on Ministries report presented..... 270
Council on Ministries Committee Report No. 19..... 451; 1788
Council on Ministries Committee Report No. 35..... 450; 1808-1811
Council on Ministries Committee Report No. 55..... 1821
See also **Publications, General Church**
United Methodist Communications

Communion Service

Order of Service..... 203
Sermon text..... 758

Conard, Norman L. (General Conference Business Manager)

Makes announcement..... 307; 446
Retirement recognized..... 442

Concordats

Methodist Church in the Caribbean and the Americas..... 265-267
Iglesia Metodista de Mexico..... 265-267
Global Ministries Committee Report No. 1..... 1549
Global Ministries Committee Report No. 2..... 1549
Global Ministries Committee Report No. 23..... 467; 1557

Conferences, Standing Legislative Committee on

Membership..... 138
Petitions referred to..... 977-992
Reports—complete text..... 1282-1346
Reports Presented—
Report No. 1, Calendar No. 1..... 305-306; 318-319; 1282-1285
Report No. 2, Calendar No. 2..... 325; 1285
Report No. 19, Calendar No. 49..... 325; 1289

Report No. 24, Calendar No. 54.....	325-326; 1290
Report No. 30, Calendar No. 60.....	326; 1291
Report No. 51, Calendar No. 137.....	326; 1295-1296
Report No. 52, Calendar No. 138.....	326; 1296-1297
Report No. 53, Calendar No. 139.....	326; 1297
Report No. 54, Calendar No. 140.....	326; 1297-1298
Report No. 55, Calendar No. 141.....	326; 1298
Report No. 56, Calendar No. 142.....	327; 1298-1299
Report No. 57, Calendar No. 143.....	326-327; 1299
Report No. 65, Calendar No. 151.....	327-329; 1300-1301
Report No. 66, Calendar No. 152.....	329; 1301
Report No. 67, Calendar No. 153.....	391; 1301-1302
Report No. 68, Calendar No. 183.....	392-393; 1303
Report No. 70, Calendar No. 185.....	392; 1303-1304
Report No. 71, Calendar No. 186.....	393; 1304
Report No. 72, Calendar No. 187.....	392; 1304
Report No. 73, Calendar No. 188.....	392; 1304-1305
Report No. 74, Calendar No. 189.....	534; 1305
Report No. 75, Calendar No. 251.....	347-348; 1305
Report No. 77, Calendar No. 332.....	392; 1306-1308
Report No. 84, Calendar No. 339.....	532-533; 1310
Report No. 84 (Minority), Calendar No. 987.....	532-533; 1310-1311
Report No. 88, Calendar No. 871.....	534; 1312
Report No. 89, Calendar No. 872.....	534; 1312
Report No. 90, Calendar No. 873.....	533-534; 1312
Report No. 90 (Minority), Calendar No. 988.....	533-534; 1312
Report No. 94, Calendar No. 989.....	532; 1313-1314
Report No. 102, Calendar No. 997.....	533; 1317
Report No. 102 (Minority), Calendar No. 998.....	533; 1317-1318
Report No. 124, Calendar No. 1020.....	532; 1325-1337
Report No. 125, Calendar No. 1021.....	532; 1337-1344

Conoway, Merlin D. (North Mississippi)

Matter of privilege.....	394
--------------------------	-----

Conscientious Objection

Church and Society Report No. 16.....	1138
---------------------------------------	------

Constitutional Amendments

Votes of Annual Conferences.....	577-579
Conferences Committee Report No. 65.....	327-329; 1300-1301
Conferences Committee Report No. 66.....	329; 1301
Conferences Committee Report No. 67.....	391; 1301-1302
Conferences Committee Report No. 76.....	1305-1306
Conferences Committee Report No. 77.....	392; 1306-1308
Conferences Committee Report No. 78.....	1308-1309
Conferences Committee Report No. 79.....	1309
Conferences Committee Report No. 109.....	1319
Council on Ministries Committee Report No. 62.....	1825
Central Conference Affairs Report No. 14.....	526-527; 1987

Consultation on Church Union (COCU)

Global Ministries Committee Report No. 24.....	465; 1557-1560
Global Ministries Committee Report No. 64.....	468; 1575

Consumer Concerns

Church and Society Report No. 32..... 1183

Contraception

Church and Society Report No. 31..... 1164-1166

Cooke, R. Jervis (Peninsula)

Presents report..... 246

Presents Conferences Committee report..... 305-306

Matter of privilege..... 393

Opposes amendment..... 475

Supports minority report..... 480

Cooper, Earle N. (Troy)

Opposes report..... 358

Supports amendment..... 437

Moves to substitute..... 480

Moves previous question..... 552

Moves to amend report..... 565

Cooper, Kenneth (Alabama-West Florida)

Requests recognition..... 268

Asks question..... 506

Attempts to introduce substitute..... 513

Objects to procedure..... 523

Copher, Charles B. (North Georgia)

Nominated for Judicial Council..... 283

Elected to Judicial Council..... 330

Correlation and Editorial Revision, Committee on

Membership..... 19

Corry, John G. (Tennessee)

Raises point of order..... 426; 434

Costa Rica, Iglesia Evangelica Metodista del

Delegates..... 91

Present at Roll Call..... 223

Cotton, W. D. (Louisiana)

Raises point of order..... 359

Asks question..... 411

Council on Finance and AdministrationSee **Finance and Administration, General Council on****Council on Ministries**See **Council on Ministries, Standing Legislative Committee on****Ministries, Annual Conference Council on****Ministries, District Council on****Ministries, General Council on****Ministries, Jurisdictional Council on****Ministries, Local Church Council on**

Council on Ministries, Standing Legislative Committee on	
Membership.....	152
Petitions referred to.....	1094-1097
Reports—complete text.....	1775-1828
Reports presented—	
Report No. 1, Calendar No. 123.....	325-336, 337-339; 1775
Report No. 3, Calendar No. 125.....	335; 1775-1776
Report No. 4, Calendar No. 126.....	336-337; 1776
Report No. 8, Calendar No. 190.....	348; 1777
Report No. 9, Calendar No. 191.....	348; 1777-1778
Report No. 11, Calendar No. 320.....	380, 390-391; 1778
Report No. 12, Calendar No. 321.....	551; 1778-1786
Report No. 19, Calendar No. 328.....	451; 1788
Report No. 20, Calendar No. 329.....	550-551; 1788-1800
Report No. 20, (Minority), Calendar No. 330.....	550-551; 1800-1801
Report No. 21, Calendar No. 343.....	385-387; 1801
Report No. 22, Calendar No. 344.....	381-385; 1801-1802
Report No. 22 (Minority), Calendar No. 345.....	381-385; 1802-1803
Report No. 23, Calendar No. 346.....	387-388; 1803
Report No. 24, Calendar No. 347.....	388; 1803
Report No. 25, Calendar No. 348.....	388; 1803
Report No. 26, Calendar No. 349.....	388-389; 1804
Report No. 28, Calendar No. 527.....	552-553; 1805
Report No. 29, Calendar No. 528.....	554; 1805-1806
Report No. 35, Calendar No. 534.....	450; 1808-1811
Report No. 36, Calendar No. 535.....	450-451; 1811
Report No. 38, Calendar No. 537.....	500-504; 1812-1813
Report No. 38, (Minority), Calendar No. 538..	501-502, 505-506, 509; 1813
Report No. 45, Calendar No. 758.....	551-552; 1818
Report No. 47, Calendar No. 760.....	553; 1819
Report No. 65, Calendar No. 830.....	553-554; 1826-1827
Report No. 67, Calendar No. 832.....	554; 1827
Report No. 68, Calendar No. 833.....	554; 1827-1828

Courtesies and Privileges, Committee on	
Membership.....	19
Report morning, April 29, 1976.....	282
Report morning, May 1, 1976.....	296
Report morning, May 3, 1976.....	309
Report evening, May 3, 1976.....	341
Report morning, May 4, 1976.....	352; 368
Report morning, May 5, 1976.....	395
Report morning, May 6, 1976.....	441-443
Report afternoon, May 7, 1976.....	510-512
Referral to.....	340
Printed reports—text.....	824-830

Courtney, Robert (East Ohio)	
Supports report.....	337
Opposes minority report.....	383
Moves to amend report.....	405
Supports motion to refer.....	444
Asks question.....	479; 485
Supports minority report.....	480
Asks procedural question.....	481

Crain, Dight W. (Southern New England)	
Matter of privilege.....	396
Moves previous question.....	411
Crawford, David L. (West Michigan)	
Asks question.....	313
Credentials, Committee on	
Membership.....	19
Reports.....	830-862
Criminal Justice	
Church and Society Report No. 32.....	1185-1186
Church and Society Report No. 46.....	1259-1271
Crippen, James A.	
Presents report.....	276
Crockett, Granville D. (North Mississippi)	
Procedural statement.....	437
Cromwell, Thomas L. (East Ohio)	
Moves to set Judicial Council election time.....	284
Gives information.....	287
Opposes postponement of Judicial Council election.....	289
Supports amendment.....	306; 388
Opposes referral of report.....	338
Moves deferral of report consideration.....	343
Supports motion.....	354
Statement re Plan of Organization.....	361
Responds to question.....	375
Moves to limit debate.....	406
Asks question.....	408; 484
Moves reconsideration.....	410
Opposes amendment.....	411
Presents committee report.....	443-445; 507-508
Presents minority report.....	462-463
Offers procedural suggestion.....	464
Asks parliamentary question.....	477; 548
Requests reading of motion.....	498
Supports report.....	516
Raises procedural objection.....	523
Current, Gloster (New York)	
Supports amendment.....	231
Motion to set session time.....	234
Opposes substitute.....	240
Moves to postpone Judicial Council election.....	288
Asks question.....	345
Opposes report.....	375
Moves to recess.....	387
Moves previous question.....	434
Raises point of order.....	435; 525
Asks procedural question.....	479
Opposes motion to refer.....	549

Curry, John W., Sr. (South Carolina)
 Presents Council on Finance and Administration report 275; 484-485

Curti, Josafat (MARCHA)
 Matter of privilege..... 441

Czechoslovakia Annual Conference
 Delegates..... 34
 Present at roll call..... 215

D

Dailey, Charles (East Ohio)
 Asks question..... 485

Daily Christian Advocate
 Staff..... 18

Daily Proceedings
 Afternoon session, April 27, 1976..... 203
 Evening session, April 27, 1976..... 235
 Morning session, April 28, 1976..... 242
 Afternoon session, April 28, 1976..... 268
 Morning session, April 29, 1976..... 282
 Morning session, April 30, 1976..... 288
 Morning session, May 1, 1976..... 296
 Morning session, May 3, 1976..... 308
 Afternoon session, May 3, 1976..... 328
 Evening session, May 3, 1976..... 341
 Morning session, May 4, 1976..... 352
 Afternoon session, May 4, 1976..... 369
 Evening session, May 4, 1976..... 379
 Morning session, May 5, 1976..... 394
 Afternoon session, May 5, 1976..... 410
 Evening session, May 5, 1976..... 424
 Morning session, May 6, 1976..... 439
 Afternoon session, May 6, 1976..... 455
 Evening session, May 6, 1976..... 473
 Morning session, May 7, 1976..... 492
 Afternoon session, May 7, 1976..... 510
 Evening session, May 7, 1976..... 530

Daugherty, Ruth (Eastern Pennsylvania)
 Asks question..... 325
 Moves amendment to report..... 334
 Presents Council on Ministries Committee reports..... 336; 337; 348; 386;
 506; 551-552
 Responds to question..... 453

Daughtery, V. L., Jr. (South Georgia)
 Supports amendment:..... 457

Death

Church and Society Report No. 32..... 1177

deCarvalho, Bishop Emilio

Pronounces benediction..... 241
Addresses Conference..... 311-314

Deceased

Names read..... 213

Decker, Hazel (Texas)

Presents report..... 258
Supports minority report..... 383
Asks question..... 434
Moves to suspend rules..... 476
Objects to procedure..... 525
Attempts to introduce substitute..... 525
Questions referral..... 540

Dekle, Joe B. (North Georgia)

Moves to suspend rules..... 505

Delegate-elect, Deceased

Name read..... 213

Delegates

Alphabetical list..... 95
By Conferences..... 27

Delegates, Non-voting..... 90

Delhi Annual Conference

Delegates..... 34
Present at roll call..... 215

Dellit, Harold W. (Iowa)

Requests consideration of report..... 561
Asks question..... 564

DeLong, Dale F. (West Ohio)

Moves to amend report..... 538

Del Pino, Jerome K. (Southern New England)

Asks question..... 370; 375
Opposes minority report..... 404
Opposes amendment..... 412
Opposes substitute..... 419
Moves to amend report..... 539
Asks question..... 543

Denmark Annual Conference

Delegates..... 35
Present at Roll Call..... 215

Detroit Annual Conference

Delegates..... 35
Present at Roll Call..... 215

Devotional Addresses and Sermons

Motion re printing..... 317
 Text..... 758-818

Diaconal Ministry, Annual Conference Board of

Higher Education and Ministry Report No. 19..... 363; 1441-1444
 See also **Ministry, Diaconal**

Dickerson, E. Robert (Alabama-West Florida)

Suggests amendment to report..... 456

Dillard, Robert L., Jr. (North Texas)

Explains committee report..... 376
 Supports amendment..... 520

Disarmament

Church and Society Report No. 16..... 371; 1133-1134
 Church and Society Report No. 43..... 1205-1206
 Church and Society Report No. 57..... 1274

Discipleship—District Functions

Conferences Committee Report No. 101..... 1316-1317

Discipleship, Conference Board of

Conferences Committee Report No. 75..... 347-348; 1305
 Conferences Committee Report No. 124..... 1328-1331

Discipleship, General Board of

Charismatic Movement report presented..... 276
 Membership Trends report presented..... 277
 Nomination of episcopal members..... 316
 Discipleship Committee Report No. 23..... 513-515; 1353-1376
 Discipleship Committee Report No. 75..... 513-515; 1411-1413
 Reports referred to 459, 1657-1658; 540, 1670-1671; 459, 1691; 1389-1390;
 1409; 1413; 1647; 1752

Discipleship, Standing Legislative Committee on

Membership..... 140
 Petitions referred to..... 992-1041
 Reports—complete text..... 1347-1414
 Reports presented—
 Report No. 1, Calendar No. 130..... 389; 1347
 Report No. 2, Calendar No. 131..... 389; 1347
 Report No. 3, Calendar No. 132..... 389; 1347
 Report No. 4, Calendar No. 133..... 389; 1347-1348
 Report No. 5, Calendar No. 134..... 389; 543; 1348
 Report No. 6, Calendar No. 135..... 389; 1348-1349
 Report No. 7, Calendar No. 136..... 390; 1349
 Report No. 8, Calendar No. 154..... 390; 1349-1350
 Report No. 23, Calendar No. 539..... 424-430; 513-515; 1353-1382
 Report No. 23 (Minority), Calendar No. 540..... 425-430; 1382-1386
 Report No. 29, Calendar No. 564..... 515; 1388
 Report No. 55, Calendar No. 869..... 569-570; 1395-1401
 Report No. 55 (Minority), Calendar No. 870..... 569-570; 1401-1405
 Report No. 58, Calendar No. 910..... 515-516; 1406

Report No. 74, Calendar No. 926.....	505-506, 515; 1410-1411
Report No. 75, Calendar No. 1026.....	513-515; 1411-1413

Discipline, Book of

Local Church Committee Report No. 1.....	324; 1628
Financial Administration Report No. 116.....	1773
Council on Ministries Committee Report No. 58.....	1822
Council on Ministries Committee Report No. 59.....	1822-1823
Council on Ministries Committee Report No. 60.....	1823
Council on Ministries Committee Report No. 61.....	1823-1825
Council on Ministries Committee Report No. 62.....	1825

District Structure

Conferences Committee Report No. 101.....	1316-1317
Conferences Committee Report No. 102.....	1317
Conferences Committee Report No. 125.....	1344
Conferences Committee Report No. 126.....	1344

District Superintendency, Committee on

Bishop and District Superintendent Study Commission report.....	1931-1932
---	-----------

District Superintendent

Higher Education and Ministry Report No. 32.....	1458
See also Bishop and District Superintendent Study Commission	

Dixon, Bishop Ernest T.

Presents report.....	264
----------------------	-----

Doctrine and Doctrinal Standards

Editorial Committee report presented.....	284
---	-----

Dodge, Carlton (Eastern Pennsylvania)

Raises point of order.....	372
Moves amendment to Plan of Organization.....	445

Dodge, Bishop Ralph E.

Presents report.....	260
Introduces Bishop deCarvalho.....	311

Doggett, Herbert L. D. (Baltimore)

Moves to amend report.....	358
----------------------------	-----

Dolliver, James M. (Pacific Northwest)

Nominated for Judicial Council.....	283
-------------------------------------	-----

Dominican Evangelical Church

Delegates.....	91
Present at Roll Call.....	223

Doty, Arthur L. (Troy)

Opposes amendment.....	418
Requests information.....	420
Asks parliamentary question.....	429
Moves to suspend rules.....	450

Douglas, Walter	
Nominated for Judicial Council.....	283
Downie, Gerald L. (Central Illinois)	
Supports minority report.....	462
Asks question.....	519
Drennan, Merrill W. (Baltimore)	
Presents Council on Finance and Administration reports.....	274-276;474-490 <i>passim</i> ; 494-497 <i>passim</i> ; 543
Moves previous question.....	323
Gives information.....	333
Moves amendment to report.....	337; 375; 408
Asks question.....	340; 355; 515
Responds to question.....	383
Raises point of order.....	434
Matter of privilege.....	453
Opposes minority report.....	546
Drinkard, Lee (North Georgia)	
Presents report.....	308
Opposes amendment.....	425
Droke, Clifford (California-Nevada)	
Moves to amend report.....	232; 360
Moves to suspend rules.....	319
Supports amendment.....	329
Asks question.....	329; 336; 338; 382
Moves to amend amendment.....	338
Debates procedural motion.....	356
Opposes report.....	376
Asks parliamentary question.....	414
Requests clarification of report.....	421
Requests reading of amendment.....	437
Moves referral.....	445
Presents minority report.....	476
Attempts to ask question.....	487
Drug Concerns	
Church and Society Report No. 8.....	320-322; 1119-1129
Church and Society Report No. 8 (Minority).....	321-322; 1129-1130
Church and Society Report No. 32.....	1180
Duck, David A. (South Georgia)	
Presents Administrative Order Committee reports.....	323; 350-351; 356-357; 374-378; 405; 417; 422
Request related to committee report.....	361
Suggests Plan of Organization amendment.....	444
Duffey, Paul A. (Alabama-West Florida)	
Presents report.....	243; 247; 255; 269
Nominated for Judicial Council.....	283
Makes introduction.....	290
Elected to Judicial Council.....	322
Opposes motion.....	339

Makes statement of clarification.....	426
Supports minority report.....	477
Questions consideration of report.....	515
Duncan, Edward L. (Detroit)	
Supports report.....	348
Supports amendment.....	388; 405
Moves to amend report.....	406; 475
Asks question.....	434
Opposes report.....	451
Moves referral.....	552
Dunn, Van Bogard (East Ohio)	
Supports amendment.....	407
Dunnam, Spurgeon M., III (North Texas)	
Asks question.....	450
Durham, Donald W. (Kentucky)	
Opposes minority report.....	383
Moves to amend report.....	565
Dykes, David L., Jr. (Louisiana)	
Asks question.....	351; 375
Supports amendment.....	408

E

East Ohio Annual Conference

Delegates.....	36
Present at Roll Call.....	215

Eastern Pennsylvania Annual Conference

Delegates.....	37
Present at Roll Call.....	215

Eby, Norma C. (Pacific Northwest)

Presents Courtesies and Privileges report.....	441-442
Opposes amendment.....	476

Economic Issues

Church and Society Report No. 16.....	1136-1137
Church and Society Report No. 31.....	517-518; 1154-1158
Church and Society Report No. 32.....	1181-1184
Church and Society Report No. 45.....	1206-1258 <i>passim</i>

Ecumenical Concerns

Discipleship Committee Report No. 30.....	1388
Global Ministries Committee Report No. 15.....	349-350; 1553
Global Ministries Committee Report No. 16.....	350; 1553
Global Ministries Committee Report No. 17.....	350; 1553-1554
Global Ministries Committee Report No. 24.....	465; 1557-1560
Global Ministries Committee Report No. 25.....	466; 1560-1561

See also **Consultation on Church Union**
Interreligious Relationships

**National Council of Churches
World Council of Churches
World Methodist Council**

Edgar, Charles E. (Central Pennsylvania)	
Asks question.....	232; 306
Edmonds, Washington, UMC Choir.....	308
Education	
Church and Society Report No. 32.....	470-472; 1185
Church and Society Report No. 45.....	1215-1216
Church and Society Report No. 59.....	451-452; 1275
See also Campus Ministries	
Higher Education	
Education, Conference Committee on	
Conferences Committee Report No. 52.....	326; 1296-1297
Egan, Jim A. (Oklahoma)	
Introduces procedural motion.....	353
Asks question.....	434
Directs presentation of legislative committee reports.....	446-453 <i>passim</i> ; 445-469 <i>passim</i> ; 474
Moves to limit debate	455
Elderly, Rights of the	
Church and Society Report No. 31.....	1169-1170
Church and Society Report No. 32.....	1178
Administrative Order Report No. 86.....	378; 1891
<i>Emerick, Jack F. (Western Pennsylvania)</i>	
Opposes minority report.....	428
Employment Practices	
Financial Administration Report No. 40.....	1709
<i>Emurian, Ernest K. (Virginia)</i>	
Objects to report.....	231
Moves to print devotional sermons.....	317
Moves to amend report.....	432
Energy	
See Environmental Concerns	
English, Susie (Oklahoma)	
Moves reconsideration.....	422
Opposes amendment.....	426
Asks parliamentary question.....	429
Ensley, Bishop F. Gerald	
Presents report.....	274
Matter of privilege.....	473
Pronounces benediction.....	491

Environmental Concerns

Church and Society Report No. 32.....	1173-1175
Church and Society Report No. 45.....	1219-1233

Episcopacy

Declaratory decision re retirement age requested.....	416
Annual Conference nominations—1976.....	566
Higher Education and Ministry Report No. 18.....	363; 1440-1441
Higher Education and Ministry Report No. 154.....	1500-1501
Higher Education and Ministry Report No. 166.....	1504
Financial Administration Report No. 42.....	1710

See also **Bishop and District Superintendent Study Commission**

Bishops**Episcopacy, Term****Episcopal Fund****Episcopacy, Conference Committee on**

Bishop and District Superintendent Study Commission report.....	1930-1931
---	-----------

Episcopacy, Interjurisdictional Committee on

Membership.....	22
Question re functions.....	569

Episcopacy, Jurisdictional Committee on

Higher Education and Ministry Report No. 182.....	564-566; 1548
Bishop and District Superintendent Study Commission report.....	1929-1930

Episcopacy, Term

Recommendation presented.....	253
Higher Education and Ministry Report No. 29.....	1457
Higher Education and Ministry Report No. 116 (Minority).....	398-405; 406; 1489

Bishop and District Superintendent Study Commission report

(Minority).....	1933-1935
-----------------	-----------

Episcopal Address

Text.....	187
Delivered.....	235
Discipleship Committee Report No. 62.....	1407
Higher Education and Ministry Report No. 170.....	1506
Global Ministries Committee Report No. 9.....	1551
Local Church Committee Report No. 55.....	459; 1670
Financial Administration Report No. 39.....	1708
Independent Commissions Report No. 61.....	550; 1866-1867
Administrative Order Report No. 32.....	356; 1878-1879

Episcopal Fund

Report presented.....	275
Report considered.....	484-485
Higher Education and Ministry Report No. 154.....	1500-1501
Financial Administration Report No. 18.....	484-485; 1698
Financial Administration Report No. 49.....	1747-1751
Report text.....	2012-2020

Epps, A. C. (North Georgia)

Asks question.....	329
--------------------	-----

Opposes motion..... 354
Statement re ballot procedure..... 399
Moves to refer..... 496

Equal Rights Amendment

Church and Society Report No. 45..... 1216-1218

Equitable Salaries

Financial Administration Report No. 37..... 1704-1705
Financial Administration Report No. 76..... 1759-1761

Estonia

Letter from Estonian United Methodists..... 327
Response to letter..... 340

Ether, Horace F. (Eastern Pennsylvania)

Moves to defer..... 333
Debates motion..... 338
Asks question..... 343
Debates report..... 366
Attempts to move substitute..... 367
Attempts to ask question..... 418

Ethnic Minority Local Church

General Council on Ministries report presented..... 271
Financial Administration Report No. 17 (Minority)..... 476-478; 1697-1698
Council on Ministries Committee Report No. 22..... 381-385; 1801-1802
Council on Ministries Committee Report No. 22 (Minority)..... 381-385;
1802-1803
General Council on Ministries resolution text..... 2087-2088

Evangelism

Comprehensive Program of Evangelism..... 278-280
Funding of missional priority considered..... 475
Evangelism Sunday..... 389; 543; 2054
Discipleship Committee Report No. 1..... 389; 1347
Discipleship Committee Report No. 4..... 389; 1347-1348
Discipleship Committee Report No. 5..... 389; 1348
Global Ministries Committee Report No. 21..... 465; 1555-1556
Council on Ministries Committee Report No. 26..... 388-389; 1804

Evans, William S., II (Memphis)

Attempts to move amendment..... 387-388

Executive Secretaries

..... 94

F

Family

Church and Society Report No. 31..... 1164-1166
Church and Society Report No. 32..... 433-435; 1175-1176
Church and Society Report No. 32 (Minority)..... 434-435; 1189
Discipleship Committee Report No. 55..... 569-570; 1395-1401
Discipleship Committee Report No. 55 (Minority)..... 569-570; 1401-1405

Discipleship Committee Report No. 74.....	505-506, 515; 1410-1411
General Council on Ministries report on referral.....	2078
Family Life, Committee on	
Independent Commissions Report No. 45.....	1852
Family Life, Conference Subcommittee on	
Conferences Committee Report No. 53.....	326; 1297
Fannings, Helen (Northern Illinois)	
Presents report.....	282; 284; 510-512
Statement on behalf of committee.....	289
Farm Workers	
Church and Society Report No. 32.....	1183
Church and Society Report No. 45.....	1224-1225
Fenner, Donald D. (Wisconsin)	
Presents report.....	296
Ferris, Yvonne (Nebraska)	
Presents report.....	288
Finance, Committee on	
Local Church Committee Report No. 53.....	540; 1668-1670
Finance and Administration, General Council on	
Report presented.....	274-276
Election of members.....	304-305
Nomination of episcopal members.....	316
Discussion re report consideration.....	354-356
Members excused from session.....	415
Financial Administration Report No. 48.....	1724
Financial Administration Report No. 49.....	545-546; 1724-1751
Financial Administration Report No. 50.....	570; 1752
Financial Administration Report No. 114.....	1772
Reports considered—	
Report No. 1.....	474-482; 2000-2010
Report No. 2.....	483; 543; 2010-2012
Report No. 3.....	484-485; 2012-2020
Report No. 4.....	485-487; 2020-2022
Report No. 5.....	488; 2023-2025
Report No. 6.....	488-490; 495, 498; 2025-2028
Report No. 7.....	494-495; 2028-2030
Report No. 8.....	495; 2030-2032
Report No. 9.....	474-482; 2032-2033
Other reports.....	2033-2055
Report text.....	2000-2055
Reports referred to.....	540, 1652; 1694; 1708-1709; 1752-1753; 1753-1754; 1819; 374-376, 1881-1882
Financial Administration, Standing Legislative Committee on	
Membership.....	150
Petitions referred to.....	1076-1094
Reports—complete text.....	1692-1774

Reports presented—

Report No. 10, Calendar No. 164.....	340; 1695
Report No. 13, Calendar No. 167	339; 1696
Report No. 16, Calendar No. 170.....	339; 1697
Report No. 17, Calendar No. 252.....	475-478; 1697
Report No. 17 (Minority), Calendar No. 253.....	476-478; 1697-1698
Report No. 18, Calendar No. 254.....	484-485; 1698
Report No. 19, Calendar No. 255.....	486; 1698
Report No. 22, Calendar No. 258.....	488-490; 1699
Report No. 22 (Minority), Calendar No. 259.....	489-490; 1699-1700
Report No. 23, Calendar No. 260.....	494; 1700
Report No. 24, Calendar No. 261.....	495; 1700-1701
Report No. 32, Calendar No. 303.....	495; 1703
Report No. 34, Calendar No. 542.....	479-481; 1703
Report No. 34 (Minority), Calendar No. 927.....	479-481; 1703-1704
Report No. 43, Calendar No. 551.....	453-454; 1711-1713
Report No. 44, Calendar No. 552.....	453; 1713-1714
Report No. 45, Calendar No. 553.....	453; 1714
Report No. 47, Calendar No. 555.....	547; 1724
Report No. 49, Calendar No. 557.....	545-546; 1724-1751
Report No. 49 (Minority), Calendar No. 558.....	545-546; 1751
Report No. 50, Calendar No. 559.....	570; 1752
Report No. 52, Calendar No. 630.....	547; 1753
Report No. 82, Calendar No. 933.....	570; 1762-1763
Report No. 84, Calendar No. 935.....	546; 1763-1764
Report No. 120, Calendar No. 971.....	570; 1774

Finger, Bishop H. Ellis

Presents report.....	275
Presides.....	510

Fink, Harold H. (Virginia)

Presents report.....	252
Opposes amendment.....	411

Finkbeiner, Melvin M. (Pacific Northwest)

Moves previous question.....	338; 376
Presents Administrative Order committee reports.....	360
Opposes amendment.....	385; 401
Raises point of order.....	478
Presents report.....	541

Fischer, Heinz P. (South Germany)

Opposes minority report.....	321
Moves to suspend rules.....	387
Moves previous question.....	556

Fishbeck, Royal B., Jr. (Troy)

Asks question.....	400
--------------------	-----

Fisher, Albert F. (North Carolina)

Asks question.....	459
--------------------	-----

Flinchbaugh, James E. (West Ohio)

Opposes amendment.....	364; 462
------------------------	----------

Florida Annual Conference

Delegates.....	38
Present at Roll Call.....	215

Forbes, J. Kenneth (South Indiana)

Requests information.....	331
Matter of privilege.....	396
Introduces procedural motion.....	416; 439
Moves previous question.....	463; 516
Presents minority report.....	489-490
Moves reconsideration.....	498

Foster, Betty Jean (Minnesota)

Asks question.....	478
--------------------	-----

Foundations

Financial Administration Report No. 48.....	1724
Financial Administration Report No. 51.....	1752

Franceschi, Francisco (Puerto Rico)

Moves to amend report.....	372
----------------------------	-----

Frank, Bishop Eugene M.

Meditation—Memorial Service.....	242; 764
Presides.....	341

Fraternal Delegates, Committee on

Membership.....	20
Report presented.....	290

Freeman, G. Ross (South Georgia)

Serves as liturgist.....	282
Presents Council on Ministries Committee reports	335-339; 348; 380-390
	<i>passim</i> ; 450; 500-506 <i>passim</i> ; 550-554
Asks question.....	354
Asks parliamentary question.....	435
Introduces amendment to motion.....	444
Moves to refer report.....	555

Freeman, Patrick (Kansas East)

Matter of privilege.....	392
--------------------------	-----

G**Galindo, Jose (Rio Grande)**

Moves to amend report.....	349
----------------------------	-----

Galloway, Benedict A. (Louisiana)

Raises point of order.....	451
Presents minority report.....	521

Galyon, Steve (Holston)

Attempts to introduce amendment.....	370
Moves to amend report.....	371

Opposes minority report..... 429
 Withdraws minority report..... 434

Gambling

Church and Society Report No. 23..... 374; 1141-1142
 Church and Society Report No. 32..... 1183-1184

Garcia, Daniel (Rio Grande)

Nominated for Judicial Council..... 283

Garza, Oscar O., IV (Rio Grande)

Makes nomination..... 283
 Matter of privilege..... 287
 Asks question..... 451
 Attempts to ask question..... 478
 Attempts to move amendment..... 483
 Presents minority report..... 533

Gatdula, Balbino E., Jr. (Philippines)

Makes nomination..... 283

Geible, Merrell D. (North Indiana)

Notes editorial correction in report..... 348

General Administration Fund

Report presented..... 276
 Report considered..... 489-490; 495; 498
 Financial Administration Report No. 22..... 488-490; 1699
 Report text..... 2025-2028

General Conference

Officers and Committees..... 14
 Presiding Bishops..... 14
 Secretary-Designate elected..... 317
 Indiana Area extends 1980 welcome..... 396
 Effective date of legislation..... 508; 1338
 Conferences Committee Report No. 56..... 327; 1298-1299
 Conferences Committee Report No. 65..... 327-329; 1300-1301
 Conferences Committee Report No. 67..... 391; 1301-1302
 Conferences Committee Report No. 70..... 392; 1303-1304
 Conferences Committee Report No. 77..... 392; 1306-1308
 Conferences Committee Report No. 84 (Minority)..... 532-533; 1310-1311
 Conferences Committee Report No. 125..... 532; 1337-1338
 Conferences Committee Report No. 130..... 1345-1346

General Conference, Commission on the

Membership, 1976 General Conference..... 7
 Membership, 1980 General Conference..... 21
 Report presented..... 224-226
 Members presented..... 395
 Conferences Committee Report No. 55..... 326; 1298

General Secretaries..... 93

Genocide, International Convention on the Prevention and Punishment of

Church and Society Report No. 2..... 326; 1298

German Democratic Republic Annual Conference	
Delegates.....	40
Present at Roll Call.....	215
Gibson, Julia	
Nominated for Judicial Council.....	283
Gilreath, Judy M. (North Texas)	
Asks question.....	572
Global Ministries—District Functions	
Conferences Committee Report No. 125.....	1344
Global Ministries, Conference Board of	
Conferences Committee Report No. 75.....	347-348; 1305
Conferences Committee Report No. 111.....	1320-1321
Conferences Committee Report No. 124.....	1332-1335
Global Ministries, General Board of	
Resolution on headquarters location presented.....	269
Nomination of episcopal members.....	316
Representation on Commission on Central Conference Affairs.....	346; 527
Global Ministries Committee Report No. 6.....	348; 1550-1551
Global Ministries Committee Report No. 7.....	357; 1551
Global Ministries Committee Report No. 44.....	466; 1568
Global Ministries Committee Report No. 76.....	464-465; 1578-1626
Council on Ministries Committee Report No. 47.....	553; 1819
Reports referred to.....	1272; 1303; 393, 1304; 1490; 349, 1552; 349-350, 1553; 466; 1554; 467-468, 1566-1567; 1567-1568; 466, 1568-1569; 468, 1572; 468-469, 1627; 1658-1659; 547, 1724; 388, 1803; 526, 1984-1985
Global Ministries, Standing Legislative Committee on	
Membership.....	145
Petitions referred to.....	1041-1055
Reports—complete text.....	1549-1627
Reports presented—	
Report No. 6, Calendar No. 270.....	348; 1550-1551
Report No. 7, Calendar No. 271.....	357; 1551
Report No. 9, Calendar No. 273.....	349; 1551
Report No. 10, Calendar No. 274.....	349; 1552
Report No. 11, Calendar No. 275.....	349; 1552
Report No. 12, Calendar No. 276.....	349, 1552
Report No. 15, Calendar No. 279.....	349-350; 1553
Report No. 16, Calendar No. 280.....	350; 1553
Report No. 17, Calendar No. 281.....	350; 1553-1554
Report No. 18, Calendar No. 746.....	466; 1554
Report No. 20, Calendar No. 748.....	465; 1554
Report No. 21, Calendar No. 749.....	465; 1555-1556
Report No. 22, Calendar No. 750.....	466; 1556-1557
Report No. 23, Calendar No. 751.....	467; 1557
Report No. 24, Calendar No. 768.....	465; 1557-1560
Report No. 25, Calendar No. 769.....	466; 1560-1561
Report No. 37, Calendar No. 781.....	465; 1563-1564
Report No. 39, Calendar No. 783.....	467; 1564-1565
Report No. 40, Calendar No. 784.....	393; 1565-1566

Report No. 41, Calendar No. 785.....	468; 1566-1567
Report No. 42, Calendar No. 786.....	467; 1567
Report No. 44, Calendar No. 788.....	466; 1568
Report No. 45, Calendar No. 789.....	466; 1568-1569
Report No. 46, Calendar No. 790.....	466; 1569-1570
Report No. 47, Calendar No. 791.....	468; 1570
Report No. 50, Calendar No. 794.....	466; 1570-1571
Report No. 51, Calendar No. 795.....	466; 1571-1572
Report No. 52, Calendar No. 796.....	468; 1572
Report No. 56, Calendar No. 800.....	468; 1573
Report No. 64, Calendar No. 808.....	468; 1573
Report No. 72, Calendar No. 816.....	1577
Report No. 76, Calendar No. 834.....	464-465; 1578-1626
Report No. 77, Calendar No. 835.....	468; 1626
Report No. 78, Calendar No. 836.....	468-469; 1626-1627
Goens, Ray W. (Texas)	
Moves to amend report.....	411
Golden, Bishop Charles F.	
Presides.....	492
Goldman, K. June (Iowa)	
Statement of appreciation.....	235
Moves amendment to amendment.....	386
Withdraws amendment.....	387
Opposes amendment.....	437; 447
Asks question.....	437
Goodgame, Gordon C. (Holston)	
Supports minority report.....	402
Presents Church and Society report.....	517-519; 523
Goodson, Bishop W. Kenneth	
Presents report.....	245; 276-280
Presented as new Council of Bishops president.....	286
Answers question.....	305
Presides.....	369
Presents retiring bishops.....	442
Closing address.....	573-574; 813
Pronounces benediction.....	574
Graham, Joseph R. (West Ohio)	
Opposes report.....	358
Procedural question.....	361
Supports amendment.....	444
Gramling, Polly (South Carolina)	
Asks procedural question.....	506
Granadosin, Bishop Paul	
Statement of appreciation.....	297
Matter of privilege.....	395
Gray, Michael (Wisconsin)	
Presents minority report.....	425

Gray, Vivienne (Texas)	
Asks about report.....	563
Great Britain, The Methodist Church in	
Delegates.....	30
Present at Roll Call.....	215
Greetings from.....	293
Grenfell, John N. (Detroit)	
Opposes amendment.....	391
Presents minority report.....	501; 506
Grissom, Thomas P. (California-Nevada)	
Presents report.....	309; 341
Grove, Kathryn Mowrey	
Nominated for Judicial Council.....	283
Elected Judicial Council alternate member.....	341
Grove, William B. (Western Pennsylvania)	
Asks question.....	321
Moves previous question.....	329; 448
Questions ruling of Chair.....	371
Supports amendment.....	388; 476
Raises point of order.....	408
Moves to amend report; withdraws amendment.....	410
Moves to refer report.....	518
Asks parliamentary question.....	556
Guittard, Clarence A. (North Texas)	
Moves to amend report.....	370
Asks parliamentary question.....	558
Gujarat Annual Conference	
Delegates.....	40
Present at Roll Call.....	215
Gundlach, Elizabeth B. (Western New York)	
Nominated for Judicial Council.....	283
Elected to Judicial Council.....	331
Gwyer, Herbert L. (Western Pennsylvania)	
Motion to adjourn.....	234

H

Hager, C. R. (Kentucky)	
Directs presentation of legislative committee reports	354-366 <i>passim</i> ; 374; 380; 391
Moves to suspend rules.....	374
Hallman, Julieanne S. (Southern New England)	
Presents Church and Society Committee report.....	554-557

Hamilton, Richard E. (South Indiana)

Nominated for Judicial Council..... 283
 Introduces minority report..... 398-399; 405

Hampton, Mary A. (Missouri West)

Supports motion..... 354
 Opposes amendment..... 412

Hancock, C. Wilburne (South Georgia)

Moves to postpone consideration..... 330
 Moves amendment to report..... 333
 Asks parliamentary question..... 370
 Explains committee recommendation..... 375
 Asks procedural question..... 383
 Requests reading of ballot results..... 415
 Opposes report..... 451
 Asks question..... 479; 496
 Moves to suspend rule..... 506

Hand, Don (Southwest Texas)

Moves substitute for amendment..... 358
 Moves amendment to report..... 517
 Requests report consideration..... 559

Handicapped Persons

Church and Society Report No. 32..... 1179
 Global Ministries Committee Report No. 10..... 349; 1552

Handy, Doris (Western Pennsylvania)

Presents report..... 257
 Supports report..... 537

Handy, W. T., Jr. (Louisiana)

Makes nomination..... 283

Hanks, Stanley (Minnesota)

Asks question..... 476

Hardin, Nadine (North Arkansas)

Moves to amend report..... 437-438; 565

Hardin, Paul (Northern New Jersey)

Opposes motion..... 354
 Moves previous question..... 386
 Raises point of order..... 405
 Asks question..... 414
 Responds to question..... 416; 506
 Opposes procedural motion..... 470
 Moves to amend report..... 470
 Requests report consideration..... 563

Harding, Joe A. (Pacific Northwest)

Moves previous question..... 405

Hardy, Herbert C. (Local Committee)

Presents Local Committee members..... 395

Harmon, Bishop Nolan B.	
Leads in prayer.....	235
Harper, John R. (Treasurer, World Methodist Council)	
Wesley Chapel appeal report.....	294
Harrington, Richard W. (Western New York)	
Asks question.....	234; 409; 462
Presents report.....	256
Makes nomination.....	283
Presents Higher Education and Ministry Committee Report.....	362-363
Introduces procedural motion.....	396
Moves to amend report.....	414
Moves reconsideration.....	430
Opposes amendment.....	448
Harris, Justin N. (Bombay)	
Opposes majority report.....	503
Harris, Robert M. (Nebraska)	
Parliamentary question.....	370
Asks question.....	465
Hartman, Warren J. (Staff, General Board of Discipleship)	
Presents report.....	277
Hartsfield, Paul L. (Florida)	
Opposes minority report.....	480
Hayes, Clare J. (Kansas East)	
Makes nomination.....	283
Hayes, Robert E., Sr. (Texas)	
Asks question.....	364
Matter of privilege.....	424
Health, Welfare and Human Development	
Church and Society Report No. 31.....	516-523; 1154-1170
Health Care	
Church and Society Report No. 31.....	516-517, 519-523; 1158-1162
Church and Society Report No. 31 (Minority Reports)....	521-522; 1170-1172
Hefley, Charles E. (North Indiana)	
Matter of privilege.....	409
Debates report.....	537
Asks question.....	542
Hemphill, William (Peninsula)	
Opposes report.....	458
Asks question.....	569
Henderson, Mattie M. (West Ohio)	
Attempts to ask question.....	418

Henkelman, Bishop Percival R. (Moravian Church in America)
 Speaks on behalf of fraternal delegates..... 291

Henley, Bishop James W.
 Pronounces benediction..... 267

Henton, Jack H. (Memphis)
 Opposes amendment..... 434

Hess, Wayne C. (Central Illinois)
 Opposes substitute..... 463

Higher Education

Higher Education and Ministry Report No. 6..... 330; 1416-1417
 Higher Education and Ministry Report No. 7..... 330; 1417-1418
 Higher Education and Ministry Report No. 11..... 362; 1419-1432

Higher Education and Ministry, Conference Board of

Conferences Committee Report No. 75..... 347-348; 1305
 Conferences Committee Report No. 124..... 1335-1337

Higher Education and Ministry, General Board of

Nomination of episcopal members..... 317
 Higher Education and Ministry Report No. 20..... 363; 1444-1446
 Higher Education and Ministry Report No. 21..... 363-364; 1446-1450
 Higher Education and Ministry Report No. 50..... 1462
 Higher Education and Ministry Report No. 51..... 1462-1465
 Higher Education and Ministry Report No. 52..... 1465-1475
 Higher Education and Ministry Report No. 169..... 1505-1506
 Reports referred to 1345; 1389; 1458; 1461; 1490; 1493; 1496; 1497-1498;
 1506; 1541; 554, 1805-1806

Higher Education and Ministry, Standing Legislative Committee on

Membership..... 143
 Petitions referred to..... 1001-1041
 Reports—complete text..... 1415-1548
 Reports presented—
 Report No. 3, Calendar No. 35..... 329; 1415
 Report No. 6, Calendar No. 38..... 330; 1416-1417
 Report No. 7, Calendar No. 39..... 330; 1417-1418
 Report No. 9, Calendar No. 41..... 486-487; 1418
 Report No. 10, Calendar No. 106..... 330; 1418-1419
 Report No. 11, Calendar No. 192..... 362; 1419-1432
 Report No. 14, Calendar No. 195..... 362; 1433
 Report No. 15, Calendar No. 196..... 362; 1433-1436
 Report No. 16, Calendar No. 197..... 362-363; 1436
 Report No. 17, Calendar No. 198..... 363; 1436-1440
 Report No. 18, Calendar No. 199..... 363; 1440-1441
 Report No. 19, Calendar No. 200..... 363; 1441-1444
 Report No. 20, Calendar No. 201..... 363; 1444-1446
 Report No. 21, Calendar No. 202..... 363-364; 1446-1450
 Report No. 22, Calendar No. 203..... 364; 1450-1453
 Report No. 27, Calendar No. 297..... 364; 1454-1455
 Report No. 116, Calendar No. 494 397-398; 406-409, 410-415, 564-566;
 1489

Report No. 116 (Minority), Calendar No. 495.....	398-405, 406; 1489
Report No. 156, Calendar No. 884.....	568; 1501
Report No. 163, Calendar No. 891.....	495; 1503
Report No. 168, Calendar No. 981.....	566; 1505
Report No. 174, Calendar No. 1037.....	566-567; 1507-1541
Report No. 177, Calendar No. 1040.....	568; 1542
Report No. 179, Calendar No. 1042.....	568-569; 1543-1547
Report No. 182, Calendar No. 1048.....	564-566; 1548

Hildreth, John (Alabama-West Florida)

Supports minority report.....	427-428
Attempts to debate report.....	428
Matter of privilege.....	430

Hildyard, Hobart R.

Secretarial staff.....	15
------------------------	----

Hispanic-American Concerns

MARCHA statement.....	441
Conferences Committee Report No. 69.....	1302-1303

Hodapp, Leroy C. (South Indiana)

Directs presentation of legislative committee reports... 305; 318-325 <i>passim</i> ; 328-339 <i>passim</i> ; 342-350 <i>passim</i> ; 405; 410-415 <i>passim</i> ; 422; 482; 493-500 <i>passim</i> ; 513-525 <i>passim</i> ; 531-554 <i>passim</i> ; 564-573 <i>passim</i>	
Procedural motions.....	318; 347; 379; 531; 558-564 <i>passim</i> ; 572
Requests information.....	355
Gives information re procedure.....	369; 374; 390; 393; 396; 438; 493; 513
Moves to set adjournment time.....	374; 423; 446; 454
Moves to extend time.....	391; 493; 542
Makes announcement.....	490
Opposes procedural motion.....	507
Moves to amend agenda.....	529

Holmes, Zan, Jr. (North Texas)

Makes announcement.....	267
Asks question.....	323
Opposes substitute.....	384
Serves as liturgist.....	394

Holston Annual Conference

Delegates.....	41
Present at Roll Call.....	215

Holt, J. B. (Secretary)

Secretarial staff.....	14
Roll Call.....	213
Nominates secretarial staff.....	226
Elected Secretary-Designate.....	317

Holt, Margaret Ann

Secretarial staff.....	15
------------------------	----

Holter, Bishop Don W.

Preaches devotional sermon.....	288
Sermon text.....	770

Homosexuality

- Church and Society Report No. 32..... 436-438, 447-448; 1176
- Financial Administration Report No. 50..... 570; 1752
- Financial Administration Report No. 120..... 570; 1774
- Higher Education and Ministry Report No. 28..... 498-500; 1455-1457
- See also **Sexuality, Human**

Hong Kong, The Methodist Church of

- Delegates..... 91
- Present at Roll Call..... 223

Hoover, Theresa (New York)

- Supports report..... 323
- Opposes amendment..... 408
- Opposes report..... 417
- Attempts to oppose substitute..... 505
- Moves to amend report..... 520
- Requests report consideration..... 563

Horton, Howard J. (Western Pennsylvania)

- Moves to amend report..... 319

Hostetter, Mark J. (Eastern Pennsylvania)

- Moves to amend minority report..... 462

Hosts and Hostesses

- General Conference..... 7
- Local..... 8
- Appreciation expressed to..... 353

Houston, Ralph M. (Judicial Council)

- Matter of privilege..... 395; 442
- Retirement recognized..... 511

Howell, H. Sharon (Kansas East)

- Answers question..... 325
- Moves amendment to report..... 328

Hughes, Kathi (Virginia)

- Moves previous question..... 376

Hulit, Kenneth E. (East Ohio)

- Presents Conferences Committee reports..... 391-393

Human Relations

- Church and Society Report No. 45..... 554, 557; 1206-1258

Human Rights

- Church and Society Report No. 16..... 1134-1135
- Church and Society Report No. 37..... 559-560, 564; 1195-1197

Humphrey, John D., Sr. (North Mississippi)

- Moves previous question..... 306
- Asks question..... 309; 406; 445
- Comments on report..... 456

Opposes reconsideration.....	524
Moves to amend report.....	552

HungerSee **World Hunger****Hunt, Bishop Earl G., Jr.**

Leads in prayer.....	410
Presides.....	455

Huston, Ralph B. (Florida)

Moves to amend report.....	366
Opposes amendment.....	407
Objects to report.....	431
Requests clarification.....	506
Requests information.....	528
Asks question.....	536

Hutchinson, Orion N., Jr. (Western North Carolina)

Parliamentary statement.....	326
Asks question.....	343
Presents Church and Society Committee reports.....	374; 432-436 <i>passim</i> ; 446-449 <i>passim</i> ; 469-472 <i>passim</i>
Moves to amend amendment.....	413
Moves to reconsider report.....	542

Hyderabad Annual Conference

Delegates.....	42
Present at Roll Call.....	216

Hymnal

Discipleship Committee Report No. 58.....	515-516; 1406
Discipleship Committee Report No. 77.....	1413
Financial Administration Report No. 86.....	1764

I**Incomes—National Policy**

Church and Society Report No. 31.....	517-519; 1155-1156
---------------------------------------	--------------------

Independent Commissions, Standing Legislative Committee on

Membership.....	154
Petitions referred to.....	1097-1100
Reports—complete text.....	1829-1871
Reports presented—	
Report No. 4, Calendar No. 17.....	325; 1829-1830
Report No. 5, Calendar No. 18.....	325; 1830
Report No. 6, Calendar No. 19.....	325; 1831
Report No. 7, Calendar No. 20.....	325; 1831
Report No. 8, Calendar No. 21.....	325; 1831-1832
Report No. 9, Calendar No. 24.....	333-334; 1832-1833
Report No. 15, Calendar No. 30.....	332-333; 1834-1837
Report No. 16, Calendar No. 204.....	365; 1837
Report No. 18, Calendar No. 206.....	365; 1838

Report No. 22, Calendar No. 210.....	365; 1839
Report No. 23, Calendar No. 211.....	365; 1839
Report No. 24, Calendar No. 212.....	365; 1840
Report No. 25, Calendar No. 213.....	366; 1840-1844
Report No. 27, Calendar No. 215.....	365-366; 1844
Report No. 30, Calendar No. 293.....	456-457; 1845-1846
Report No. 32, Calendar No. 295.....	457; 464; 532; 1846
Report No. 33, Calendar No. 296.....	458; 1847
Report No. 35, Calendar No. 497.....	531, 562, 564; 1847-1848
Report No. 36, Calendar No. 498.....	531, 562, 564; 1848
Report No. 37, Calendar No. 499.....	531, 562, 564; 1849
Report No. 38, Calendar No. 500.....	547, 548; 1849
Report No. 40, Calendar No. 502.....	547-548; 1850
Report No. 41, Calendar No. 503.....	548; 1850
Report No. 42, Calendar No. 504.....	531, 562, 564; 1851
Report No. 43, Calendar No. 505.....	531, 562, 564; 1851
Report No. 46, Calendar No. 508.....	531, 562, 564, 567-568; 1852-1853
Report No. 48, Calendar No. 510.....	531, 564; 1853-1855
Report No. 49, Calendar No. 511.....	531, 563, 564; 1855
Report No. 50, Calendar No. 512.....	523, 525, 531, 564; 1855-1856
Report No. 51, Calendar No. 513.....	523, 548; 1856
Report No. 52, Calendar No. 514.....	524, 538, 544; 1856-1857
Report No. 53, Calendar No. 515.....	539; 1857
Report No. 54, Calendar No. 516.....	539; 1857-1858
Report No. 55, Calendar No. 517.....	539-540; 1858
Report No. 56, Calendar No. 518.....	455-456; 1858-1859
Report No. 57, Calendar No. 519.....	455-456; 1859-1861
Report No. 58, Calendar No. 520.....	455-456; 1861-1862
Report No. 59, Calendar No. 521.....	456; 1862-1866
Report No. 60, Calendar No. 522.....	456; 1866
Report No. 61, Calendar No. 983.....	550; 1866-1867
Report No. 62, Calendar No. 984.....	547-549; 1867-1871

Indian-American Concerns

See **Native American Concerns**

Indiana Central University

“Celebrate the Sun” sings..... 492

Indochina

Church and Society Report No. 40..... 571; 1202

Interdenominational Cooperation Fund

Report presented.....	276
Report considered.....	490; 494-495
Financial Administration Report No. 23.....	494; 1700
Financial Administration Report No. 49.....	1744-1745
Report text.....	2028-2030

Interjurisdictional Committee on Episcopacy

See **Episcopacy, Interjurisdictional Committee on**

International Relations

Church and Society Report No. 32.....	1186-1188
Church and Society Report No. 37.....	559-560, 564; 1195-1197

Church and Society Report No. 45.....	1248-1258
See also Indochina	
Middle East	
Northern Ireland, Lebanon	
Interreligious Relationships	
Global Ministries Committee Report No. 18.....	466; 1554
Global Ministries Committee Report No. 52.....	468; 1572
Investments	
Local Church Committee Report No. 7.....	358; 1631
Iowa Annual Conference	
Delegates.....	42
Present at Roll Call.....	216
Isaacs, Miriam (New York)	
Makes announcement.....	281
Supports minority report.....	377
Statement re report.....	416
Supports adoption of report.....	555
Debates report.....	569
Ives, S. Clifton (Maine)	
Asks question.....	313
Debates amendment.....	334
Raises point of order.....	367; 447; 497
Procedural question.....	375
Moves amendment to report.....	385; 386
Moves to amend amendment.....	407
J	
James, William M. (New York)	
Presents report.....	250
Supports amendment.....	306
Opposes amendment.....	518
Asks question.....	525
Japan, United Church of Christ in	
Delegates.....	92
Present at Roll Call.....	223
Jarvis, Wayne C. (North Arkansas)	
Moves amendment to report.....	318
Opposes substitute.....	449
Moves to reconsider report.....	464
John Street Church	
Financial Administration Report No. 114.....	1772
Independent Commissions Report No. 30.....	456-457; 1845-1846
Johnson, Harold E.	
Secretarial staff.....	15

Johnson, John G. (Western Pennsylvania)	
Moves to amend report.....	407
Makes procedural statement.....	518
Johnson, Richard E. (Kansas East)	
Question re vote.....	232
Jones, Donald J. (Central Illinois)	
Attempts to offer amendment.....	413
Jones, Everett R. (Baltimore)	
Raises point of order.....	505
Jones, G. Eliot (Mississippi)	
Nominated for Judicial Council.....	283
Raises point of order.....	383
Jones, Jameson (Rocky Mountain)	
Presents report.....	241; 268; 282; 308; 493
Moves recess.....	483
Supports amendment.....	487
Jones, L. Bevel, III (North Georgia)	
Requests explanation.....	339
Supports report.....	417
Jones, Marion (South Carolina)	
Supports minority report.....	429
Jordan, Ben F. (North Arkansas)	
Opposes amendment.....	332; 334
Asks question.....	392
Journal, Annual Conference	
Conferences Committee Report No. 112.....	1321-1322
Journal, Committee on	
Membership.....	20
Reports.....	862-863
Judicial Council	
Membership.....	12
Present at Roll Call.....	213
Retired member, deceased.....	242
Nominations.....	283-284
Ballots for new members.....	303; 310; 322
Reports on ballots for new members.....	309; 322; 330
Ballots for alternate members.....	331; 342; 354; 373; 415
Reports on ballots for alternate members.....	341; 354; 373; 415; 422
Recognition of retired and retiring members.....	395
New members and officers presented.....	442-443
Decisions requested.....	348; 416; 456-457
Independent Commissions Report No. 40.....	547-548; 1850
Decisions—complete text.....	581-757

Judy, Carl (Korean Methodist Church)

Objects to procedure..... 559-560

Jurisdictional Conference

Conferences Committee Report No. 65..... 327-329; 1300-1301
 Conferences Committee Report No. 67..... 391; 1301-1302
 Conferences Committee Report No. 70..... 392; 1303-1304
 Conferences Committee Report No. 77..... 392; 1306-1308
 Conferences Committee Report No. 125..... 1339-1340

Jurisdictions

Conferences Committee Report No. 57..... 326-327; 1299

K**Kaatz, Torrey A. (West Ohio)**

Asks question..... 340; 553
 Parliamentary question..... 376
 Supports substitute..... 411
 Attempts to speak against amendment..... 418
 Asks to hear amendment..... 538

Kalaf, Walter N. (Florida)

Moves substitute..... 362-363
 Asks question..... 376; 413; 514
 Makes statement re report..... 431
 Opposes reconsideration of referral..... 524
 Moves to reconsider report..... 525

Kansas East Annual Conference

Delegates..... 43
 Present at Roll Call..... 216

Kansas West Annual Conference

Delegates..... 43
 Present at Roll Call..... 216

Karls, Harold M. (Detroit)

Supports amendment..... 434

Kearns, Bishop Francis E.

Presides..... 268

Kellogg, Irma

Secretarial staff..... 15

Kemmerly, J. R. (Louisiana)

Requests count vote..... 436
 Opposes referral..... 497; 518
 Moves to amend report..... 520
 Raises point of order..... 520
 Asks about report..... 560
 Seeks consideration of report..... 571

Kent, Harry, (South Carolina)	
Notes editorial correction.....	350
Kentucky Annual Conference	
Delegates.....	44
Present at Roll Call.....	216
Kesler, Becky (Southern California-Arizona)	
Attempts to introduce amendment.....	434
Moves to amend report.....	448
Suggests revisions to report.....	464
<i>Kesler, N. Robert</i> (Southern California-Arizona)	
Asks question.....	338
Supports report.....	372
Opposes amendment.....	413; 519
Raises point of order.....	449
Supports amendment.....	461
Opposes referral.....	556
Kim, Thomas K. (Northwest Texas)	
Opposes amendment.....	418
Moves to reconsider report.....	420
<i>Kimbrough, R. E.</i> (North Alabama)	
Moves to suspend rules.....	504
King, John T. (Southwest Texas)	
Presents General Council on Ministries reports.....	243-248; 268-274
Opposes procedural motion.....	355
Attempts to move previous question.....	370
Moves substitute for procedural motion.....	379-380
Matter of privilege.....	439-440
<i>Kirby, Wallace H.</i> (North Carolina)	
Asks parliamentary question.....	430
<i>Kirkland, H. Burnham</i> (New York)	
Supports amendment.....	457
Moves to reconsider report.....	469
Kirkwood, William C. (New York)	
Questions printing of report.....	556
<i>Knox, J. Lloyd</i> (Florida)	
Moves to suspend rules.....	485
Knudson, Katherine Reeves	
Secretarial staff.....	15
<i>Knudson, Newell P.</i>	
Secretarial staff.....	15
Knupp, Robert E. (Central Pennsylvania)	
Moves to suspend rules.....	513

Korean Methodist Church

Delegates.....	92
Present at Roll Call.....	223

***Krause, Gerald A.* (Wisconsin)**

Attempts to amend report.....	477
Asks parliamentary question.....	481

Kreager, Max W. (Iowa)

Raises point of order.....	516; 517
----------------------------	----------

***Krech, Walter D.* (Central Illinois)**

Moves to suspend rules.....	503
-----------------------------	-----

***Krueger, Delton* (Minnesota)**

Supports report.....	460
----------------------	-----

L**Labor-Management Relations**

Church and Society Report No. 32.....	1182
Church and Society Report No. 45.....	1216

Lady, R. Andrew (Central Pennsylvania)

Proposes editorial amendment.....	330
Asks question.....	375
Moves to amend report.....	419

***Langford, Thomas A.* (Western North Carolina)**

Presents Higher Education and Ministry Committee reports	329-330; 362-365; 397-409 <i>passim</i> ; 410-415; 430-431; 486; 495; 498-500; 558; 561; 564-569
Makes announcement.....	423
Matter of privilege.....	572

***Lanning, Dean A.* (Northern New Jersey)**

Asks parliamentary question.....	448
Opposes motion.....	496

LaPoint, Kathy (California-Nevada)

Supports amendment.....	305; 500
Answers question.....	332
Opposes referral of report.....	337
Opposes amendment.....	388
Moves to amend report.....	424
Attempts to ask question.....	429
Asks question.....	549

La Trinidad United Methodist Church, Los Angeles

Choir sings.....	439
------------------	-----

Lay Leader, Annual Conference

Conferences Committee Report No. 94.....	532; 1313-1314
--	----------------

Lay Leader, District

Conferences Committee Report No. 100.....	1316
---	------

Lebanon	
Church and Society Report No. 42.....	571; 1204-1205
Ledden, Bishop W. Earl	
Pronounces benediction	351
Lee, Clay F., Jr. (Mississippi)	
Moves to amend report	457
Opposes minority report.....	476
Lee, Ernest W. (Southern New Jersey)	
Moves to amend majority report.....	381
Asks parliamentary question	479
Objects to report provision	515
Asks question	545
Legislation, Effective Date of.....	508
Legislative Committees, Standing	
Membership.....	136
Petitions referred to	864-1111
Authority to determine 1980 committees.....	507-508
Omnibus motion re referral reports.....	531
Omnibus motion re concurrence reports.....	558; 564
Omnibus motion re nonconcurrence reports	572
Reports—complete text.....	1116-1907
See also individual committee titles	
Leisure	
Church and Society Report No. 32.....	1182-1183
Lewis, William B. (Southern Illinois)	
Statement re ballot procedure	400
Asks question; moves reconsideration	470
Moves to amend report	483
Liberia Annual Conference	
Delegates	45
Present at Roll Call.....	216
Lindgren, Alvin J. (Wisconsin)	
Nominated for Judicial Council	283
Elected Judicial Council alternate member	341
Little Rock Annual Conference	
Delegates	45
Present at Roll Call.....	216
Local Church—Organizations	
Local Church Committee Report No. 44	459, 460, 535; 1657-1658
See also specific titles of local church organizations and agencies	
Local Church—Small Membership	
Local Church Committee Report No. 9.....	359; 1631-1632
Local Church Committee Report No. 52	1668

Local Church, Standing Legislative Committee on

Membership.....	147
Petitions referred to.....	1055-1076
Reports—complete text.....	1628-1691
Reports presented—	
Report No. 1, Calendar No. 22.....	324; 1628
Report No. 2, Calendar No. 23.....	324; 1628-1629
Report No. 3, Calendar No. 282.....	357; 1629-1630
Report No. 4, Calendar No. 283.....	357; 1630
Report No. 5, Calendar No. 284.....	357; 1630
Report No. 6, Calendar No. 285.....	358; 1631
Report No. 7, Calendar No. 286.....	358; 1631
Report No. 8, Calendar No. 287.....	358-359; 1631
Report No. 9, Calendar No. 288.....	359; 1631-1632
Report No. 10, Calendar No. 289.....	360-361; 1632-1633
Report No. 11, Calendar No. 290.....	361; 1633
Report No. 12, Calendar No. 291.....	361; 1633
Report No. 13, Calendar No. 292.....	361-362; 1634
Report No. 14, Calendar No. 579.....	539; 1634-1636
Report No. 15, Calendar No. 580.....	538; 1637
Report No. 16, Calendar No. 581.....	536; 1638
Report No. 18, Calendar No. 583.....	536; 1639-1640
Report No. 19, Calendar No. 584.....	536; 1640
Report No. 22, Calendar No. 587.....	536; 1642
Report No. 25, Calendar No. 590.....	536-537; 1644
Report No. 27, Calendar No. 592.....	536; 1646
Report No. 28, Calendar No. 593.....	537-538; 1646-1647
Report No. 31, Calendar No. 596.....	459; 1648-1649
Report No. 35, Calendar No. 600.....	540; 1652
Report No. 38, Calendar No. 603.....	461-462, 463; 1653-1654
Report No. 40, Calendar No. 605.....	535, 542; 1654-1655
Report No. 41, Calendar No. 606.....	460-461; 1655-1656
Report No. 44, Calendar No. 609.....	459, 460, 535; 1657-1658
Report No. 47, Calendar No. 612.....	541-542; 1659-1660
Report No. 48, Calendar No. 613.....	459; 1660
Report No. 49, Calendar No. 614.....	462-463, 542, 544; 1660-1661
Report No. 49 (Minority), Calendar No. 615.....	462-463; 1661
Report No. 51, Calendar No. 617.....	540; 1662
Report No. 52, Calendar No. 655.....	561, 570-571; 1662-1668
Report No. 53, Calendar No. 656.....	540; 1668-1670
Report No. 55, Calendar No. 658.....	459; 1670
Report No. 56, Calendar No. 659.....	540; 1670-1671
Report No. 142, Calendar No. 745.....	459; 1691

Local Committee—Portland, Oregon

Membership.....	8
Appreciation to.....	353
Members presented.....	395

Local PastorsSee **Ministry, Ordained****Loder, Bishop Dwight E.**

Presides.....	530
---------------	-----

Long, Carroll H. (Holston)	
Matter of privilege.....	369
Raises point of order.....	370
Moves to amend report.....	371
Asks question.....	383; 392; 569
Introduces substitute for amendment.....	449
Objects to ruling.....	478
Opposes minority report.....	480
Attempts to speak on amendment.....	499
Lorch, Basil, Jr. (South Indiana)	
Nominated for Judicial Council.....	283
Supports substitute.....	419
Lord, Bishop John Wesley	
Prayer of dismissal.....	327
Louisiana Annual Conference	
Delegates.....	45
Present at Roll Call.....	216
Louisville Annual Conference	
Delegates.....	46
Present at Roll Call.....	216
Lovern, J. Chess (Oklahoma)	
Moves to amend report.....	498
Loyd, Martha E. (West Virginia)	
Opposes amendment.....	388
Luciani, Janet (Detroit)	
Asks parliamentary question.....	426
Opposes minority report.....	428
Lucknow Annual Conference	
Delegates.....	47
Present at Roll Call.....	216
Lundy, John T. (Holston)	
Asks question.....	363
Lupo, C. J., Jr. (South Carolina)	
Supports report.....	351
Lutrick, Charles E. (Northwest Texas)	
Secretarial staff.....	15

M

Mabee, Marilyn (Southern California-Arizona)	
Presents committee report.....	395
Moves to amend minority report.....	425
Opposes amendment.....	538

Mackay, James A. (North Georgia)	
Asks question.....	489
Madhya Pradesh Annual Conference	
Delegates.....	47
Present at Roll Call.....	217
Madison, J. Clay (Western North Carolina)	
Moves previous question.....	417
Maine Annual Conference	
Delegates.....	47
Present at Roll Call.....	217
Malaysia-Singapore, Methodist Church in	
Delegates.....	92
Present at Roll Call.....	223
Malone, Bishop James W. (Roman Catholic Church)	
Leads in prayer.....	295
Mann, George M. (Southern California-Arizona)	
Opposes motion.....	496
Mann, Marjorie (North Carolina)	
Presents report.....	276
Manson, Frances M. (Kansas East)	
Moves reconsideration.....	495
Marriage	
Church and Society Report No. 32.....	448; 1175-1176
See also Family	
Marsland, Irving A., Jr. (New York)	
Matter of privilege.....	289; 511
Martin, George W. (Little Rock)	
Matter of privilege.....	296
Martin, Paul D., Jr. (Virginia)	
Moves substitute for amendment.....	419
Explains amendment.....	488
Martinez, Joel	
Supports missional priority report.....	271
Mass Communications Fund	
Established.....	496-497; 500
Motion of implementation.....	543
Mass Media	
See Communications	
Masters, L. Doyle (Tennessee)	
Moves to suspend rules.....	490

Mather, P. Boyd (Iowa)	
Moves to amend report.....	306; 410; 413
Opposes amendment.....	378
Asks question.....	390; 412; 453; 541; 567
Statement re ballot cards.....	405
Raises point of order.....	426; 477; 497
States procedural objection.....	505
Asks parliamentary question.....	521
Presents minority report.....	569
Mathews, Bishop James K.	
Introduces guest.....	297
Presents nominations.....	304; 508
Presides.....	379
Matter of privilege.....	441-442
Gives information.....	453-454
Preaches devotional sermon.....	492
Sermon text.....	806
May, Felton E. (Peninsula)	
Leads in prayer.....	379
Mayer, Allen M. (Texas)	
Secretarial staff.....	15
Mayfield, Robert G. (Kentucky)	
Supports amendment.....	319
Debates report.....	514
McCartt, J. Spurgeon (Holston)	
Moves to amend report.....	414
Opposes amendment.....	541
McConnell, Sam P. (Holston)	
Raises point of order.....	499
McCune, Robert J. (Central New York)	
Supports referral of report.....	338
Moves to amend report.....	408
Asks question.....	412
Presents Council on Ministries Committee report.....	550-551
Gives information.....	552
McDavid, Bishop Joel B.	
Presides.....	288
McDonald, Charles P. (North Arkansas)	
Supports amendment.....	447
McPherson, William (Minnesota)	
Requests information.....	484
Moves previous question.....	518
Moves reconsideration.....	527
McWhorter, John L. (Western North Carolina)	
Opposes amendment.....	417

Objects to reports.....	524
Cites conflict in legislation.....	542
Meares, John M. (North Carolina)	
Moves amendment to report.....	320
Attempts to ask question.....	437
Medical Experimentation	
Church and Society Report No. 32.....	1181
Membership, Church	
Local Church Committee Report No. 2.....	324; 1628-1629
Local Church Committee Report No. 33.....	1651
Local Church Committee Report No. 34.....	1652
Local Church Committee Report No. 36.....	1652-1653
Local Church Committee Report No. 40.....	535, 542; 1654-1655
Local Church Committee Report No. 50.....	1661-1662
Local Church Committee Report No. 52.....	1662-1663
Membership Trends, Study of	
Report presented.....	277
Discipleship Committee Report No. 2.....	389; 1347
Discipleship Committee Report No. 6.....	389; 1348-1349
Discipleship Committee Report No. 7.....	390; 1349
Discipleship Committee Report No. 8.....	390; 1349-1350
Discipleship Committee Report No. 24.....	1386
Financial Administration Report No. 53.....	1753
Council on Ministries Committee Report No. 8.....	348; 1777
Report Text.....	2056-2072
Memorial Service.....	242
Memphis Annual Conference	
Delegates.....	47
Present at Roll Call.....	217
Mercer, Charles H. (North Carolina)	
Opposes amendment.....	406
Meredith, Richard P. (Little Rock)	
Matter of privilege.....	394
Offers procedural suggestion.....	415
Attempts to move reconsideration.....	416
Makes statement re procedure.....	436
Attempts to move approval of reports.....	483
Asks question.....	500; 518
Methodist Corporation, The	
Financial Administration Report No. 43.....	453-454; 1711-1713
Financial Administration Report No. 44.....	453; 1713-1714
Financial Administration Report No. 45.....	453; 1714
Methodists Associated Representing Concerns of Hispanic Americans (MAR-CHA)	
Statement by executive director.....	441

Metzel, Mary (Oklahoma)	
Supports referral of report.....	338
Mexico, Iglesia Metodista de	
Delegates.....	92
Present at Roll Call.....	224
Concordat approved.....	265-267
Global Ministries Committee Report No. 2.....	1549
Middle East	
Church and Society Report No. 35.....	571; 1192-1195
Middle Philippines Annual Conference	
Delegates.....	48
Present at Roll Call.....	217
Migrant Workers	
See Farm Workers	
Mikkelsen, John H. (Nebraska)	
Raises point of order.....	381
Asks parliamentary question.....	480
Moves reconsideration.....	495
Miles, John P. (Little Rock)	
Asks question.....	307
Supports report.....	360
Moves previous question.....	388
Opposes amendment.....	434
Supports motion.....	483
Military Service	
Church and Society Report No. 16.....	367-372; 1138
Church and Society Report No. 32.....	1186
Milhouse, Bishop Paul W.	
Presents report.....	276
Presides.....	282
Mill Valley United Methodist Church Guitar Choir.....	242
Miller, Harriet L. (West Ohio)	
Supports amendment.....	435
Milligan, Thomas (Central New York)	
Moves to amend report.....	453; 494
Mindanao Annual Conference	
Delegates.....	48
Present at Roll Call.....	217
Ministerial Education Fund	
Report presented.....	275
Report considered.....	486-487
Higher Education and Ministry Report No. 9.....	486-487; 1418

Financial Administration Report No. 19.....	486; 1698
Financial Administration Report No. 49.....	1746
Report text.....	2020-2022
Study Commission report text.....	2147-2153; 2155-2156

Ministries, Annual Conference Council on

Conferences Committee Report No. 1.....	305-306, 318-319; 1282-1285
---	-----------------------------

Ministries, District Council on

Church and Society Report No. 13.....	1131
Conferences Committee Report No. 126.....	1344

Ministries, General Council on

Report presented.....	243-248; 268-274
Nominations for membership.....	314; 315
Council on Ministries Committee Report No. 20.....	550-551; 1788-1800
Council on Ministries Committee Report No. 64.....	1826
Council on Ministries Committee Report No. 65.....	553-554; 1826-1827
Independent Commissions Report No. 39.....	1849-1850
Reports referred to.....	326-327, 1299; 1753; 1817-1818; 553, 1819; 547-548; 1850; 356, 1878-1879; 357, 1880; 422, 1889; 377-378, 1891; 421, 1893
Report text.....	2073-2144

Ministries, Jurisdictional Council on

Council on Ministries Committee Report No. 4.....	336-337; 1776
---	---------------

Ministries, Local Church Council on

Local Church Committee Report No. 3.....	357; 1629-1630
Local Church Committee Report No. 13.....	361-362; 1634
Local Church Committee Report No. 15.....	538; 1637
Administrative Order Report No. 80.....	361-362; 1890
See also Work Areas, Local Church	

Ministry, Commission to Study the

Report presented.....	247-257
Effective date of new legislation.....	568
Higher Education and Ministry Report No. 14.....	362; 1433
Higher Education and Ministry Report No. 16.....	362-363; 1436
Higher Education and Ministry Report No. 151.....	1499
Higher Education and Ministry Report No. 159.....	1502
Higher Education and Ministry Report No. 177.....	568; 1542
Report text.....	2145-2167

Ministry, Diaconal

Study Commission report presented.....	256
Definition of "Diaconal".....	364-365
Conferences Committee Report No. 112.....	1321-1322
Higher Education and Ministry Report No. 16.....	362-363; 1436
Higher Education and Ministry Report No. 17.....	363; 1436-1440
Higher Education and Ministry Report No. 53.....	1475
Higher Education and Ministry Report No. 156.....	568; 1501
Study Commission report text.....	2157-2160; 2166

Ministry, General

Study Commission report presented.....	256
Higher Education and Ministry Report No. 15.....	362; 1433-1436

Ministry, Ordained

Study Commission report presented.....	256
Conferences Committee Report No. 72.....	392; 1304
Conferences Committee Report No. 73.....	392; 1304-1305
Higher Education and Ministry Report No. 22.....	364; 1450-1453
Higher Education and Ministry Report No. 27.....	364; 1454-1455
Higher Education and Ministry Report No. 28.....	498-500; 1455-1457
Higher Education and Ministry Report No. 158.....	1501-1502
Higher Education and Ministry Report No. 164.....	1503
Higher Education and Ministry Report No. 165.....	1503-1504
Higher Education and Ministry Report No. 174.....	566-567; 1507-1541
Higher Education and Ministry Report No. 175.....	1541
Council on Ministries Committee Report No. 29.....	554; 1805-1806
Administrative Order Report No. 26.....	350; 1877
Study Commission report text.....	2160-2167

Minnesota Annual Conference

Delegates.....	49
Present at Roll Call.....	217

Minnick, C. P., Jr. (Virginia)

Moves to amend report.....	231; 233; 386
Asks question.....	241
Offers opening prayer.....	369

Minorities, Ethnic and Racial

Church and Society Report No. 32.....	1177
Local Church Committee Report No. 47.....	541-542; 1659-1660
Council on Ministries Committee Report No. 29.....	554; 1805-1806
Independent Commissions Report No. 4.....	325; 1829-1830
Independent Commissions Report No. 58.....	455-456; 1861-1862

See also **Ethnic Minority Local Church**
Religion and Race, General Commission on

Minorities, Religious

Church and Society Report No. 32.....	1177-1178
---------------------------------------	-----------

Minus, Paul M. (West Ohio)

Supports amendment.....	385; 434
Supports minority report.....	403
Requests information.....	471

Mischke, Walter E., Jr. (Memphis)

Supports report.....	359
Supports report terminology.....	463

Mission, Administration of a

Global Ministries Committee Report No. 37.....	465; 1563-1564
--	----------------

Missional Priorities

General Council on Ministries report presented.....	270-274
Council on Finance and Administration report presented.....	275
Debate re procedure for determining.....	379-380
Discipleship Committee Report No. 1.....	389; 1347
Financial Administration Report No. 17 (Minority).....	476-478; 1697-1698

Financial Administration Report No. 34.....	479-481; 1703
Financial Administration Report No. 34 (Minority).....	479-481; 1703-1704
Council on Ministries Committee Report No. 1.....	335-336, 337-339; 1775
Council on Ministries Committee Report No. 21.....	385-387; 1801
Council on Ministries Committee Report No. 22.....	381-385; 1801-1802
Council on Ministries Committee Report No. 22 (Minority).....	381-385; 1802-1803
Council on Ministries Committee Report No. 26.....	388-389; 1804
Council on Ministries Committee Report No. 65.....	553-554; 1826-1827
General Council on Ministries resolution text.....	2087-2089
See also Missional Priorities Fund	

Missional Priorities Fund

Council on Finance and Administration Report No. 9.....	2032-2033
Financial Administration Report No. 34 (Minority).....	479-481; 1703-1704

Missionary Conference

Conferences Committee Report No. 67.....	391; 1301-1302
Conferences Committee Report No. 68.....	392-393; 1302
Conferences Committee Report No. 70.....	392; 1303-1304
Conferences Committee Report No. 71.....	393; 1304
Conferences Committee Report No. 73.....	392; 1304-1305
Conferences Committee Report No. 77.....	392; 1306-1308
Global Ministries Committee Report No. 41.....	468; 1566-1567

Mississippi Annual Conference

Delegates.....	49
Present at Roll Call.....	217
Financial Administration Report No. 41.....	1709

Missouri East Annual Conference

Delegates.....	50
Present at Roll Call.....	217

Missouri West Annual Conference

Delegates.....	51
Present at Roll Call.....	217

Mitchell, Bishop Eric

Pronounces benediction.....	281
-----------------------------	-----

Moats, Diane (Southern California-Arizona)

Opposes Bicentennial Resolution.....	238
Matter of privilege.....	265
Statement supporting missional priority report.....	273

Moore, Eugene J. (Central Illinois)

Moves to amend report.....	461
----------------------------	-----

Moore, John V. (California-Nevada)

Moves to amend minority report.....	321
Attempts to raise point of order.....	358
Opposes amendment.....	372
Procedural question.....	412

Attempts to move amendment to report.....	449
Moves to amend report.....	458
Moore, Lester L. (Iowa)	
Makes nomination.....	283
Motion to print address.....	309
Attempts to introduce amendment.....	406
Moves to amend report.....	412
Asks question.....	505
Moves referral.....	509
Moore, Bishop Noah W.	
Pronounces benediction.....	307
Moore, Richard V. (Florida)	
Matter of privilege.....	369
Moore, Thomas P. (East Ohio)	
Presents Financial Administration Committee reports.....	339-340; 453; 474-489 <i>passim</i> ; 494-497 <i>passim</i> ; 544-546; 561-562; 570
Responds to question.....	355; 379-380
Supports report.....	451
Cites conflicting report.....	564
Moradabad Annual Conference	
Delegates.....	51
Present at Roll Call.....	217
Morehead, Edwin E. (Mississippi)	
Statement re procedure.....	449
Morgan, Robert C. (North Alabama)	
Moves reconsideration.....	370
Presents Local Church Committee reports.....	536-538
Morrison, Alice G. (Oregon-Idaho)	
Attempts to move previous question.....	306
Moves previous question.....	333
Requests explanation.....	425
Attempts to move substitute.....	499
Mueller, Bishop Reuben H.	
Offers closing prayer.....	368
Muzorewa, Bishop Abel T.	
Telegram received from.....	267
Myers, Paul E. (Central Pennsylvania)	
Gives information.....	234
Moves amendment.....	241
Opposes referral of report.....	337
Requests recognition for delegate.....	372
Comments on amendment.....	408
Presents Local Church Committee reports.....	459-463; 540-541; 570-571
Supports amendment.....	486

Supports reconsideration.....	524
Presents Independent Commissions Committee reports.....	538-539
Moves to reconsider report.....	544

N

Naff, George E., Jr. (Holston)

Moves amendment to report.....	334
Asks question.....	516

Nall, Bishop T. Otto

Prayer of dismissal.....	340
--------------------------	-----

Namwan, Kat (Southern Zaire)

Supports report.....	333
----------------------	-----

National Council of Churches

Nomination of episcopal members of Governing Board.....	316
Global Ministries Committee Report No. 51.....	466; 1571-1572

Native American Concerns

Church and Society Report No. 45.....	1211-1214
---------------------------------------	-----------

Native American Ministries, Study Committee of

General Council on Ministries report presented.....	271
Council on Ministries Committee Report No. 28.....	552-553; 1805

Natural World

Church and Society Report No. 32.....	432; 1173-1175
---------------------------------------	----------------

Navas, Hector (Florida)

Expresses appreciation for Spanish hymnals.....	287
Presents Independent Commissions Committee reports.....	325; 331-333; 365-366; 455-458; 523-525; 547-550; 562-563

Nebraska Annual Conference

Delegates.....	52
Present at Roll Call.....	217

Ness, John (Commission on Archives and History)

Explains report.....	366
----------------------	-----

New Hampshire Annual Conference

Delegates.....	52
Present at Roll Call.....	217

New Mexico Annual Conference

Delegates.....	52
Present at Roll Call	217

New York Annual Conference

Delegates.....	53
Present at Roll Call.....	218

Newman, Omega (South Carolina)	
Opposes amendment.....	305
Opposes report.....	323
Opposes amendment.....	334
Nichols, Frank A. (Iowa)	
Moves to adjourn.....	306
Gives information.....	411
Asks question.....	414; 462
Asks parliamentary question.....	418
Moves previous question.....	495
Nichols, Henry H. (Eastern Pennsylvania)	
Suggests amendment.....	549
Nichols, Bishop Roy C.	
Preaches devotional sermon.....	308
Presides.....	410
Sermon text.....	783
Nicholson, R. Herman (Western North Carolina)	
Nominated for Judicial Council.....	283
Nishikawa, George Y. (Southern California-Arizona)	
Presents report.....	246
Nominations and Personnel, Committee on	
Local Church Committee Report No. 49.....	462-463, 542, 544; 1660-1661
Norman, Marianne (North Indiana)	
Supports substitute.....	449
Norris, Alfred L. (Louisiana)	
Makes introduction.....	290; 292; 293
North Alabama Annual Conference	
Delegates.....	54
Present at Roll Call.....	218
North Arkansas Annual Conference	
Delegates.....	55
Present at Roll Call.....	218
North Carolina Annual Conference	
Delegates.....	55
Present at Roll Call.....	218
North Dakota Annual Conference	
Delegates.....	56
Present at Roll Call.....	218
North Georgia Annual Conference	
Delegates.....	57
Present at Roll Call.....	218

North India Annual Conference	
Delegates.....	58
Present at Roll Call.....	218
North Indiana Annual Conference	
Delegates.....	58
Present at Roll Call.....	218
North Mississippi Annual Conference	
Delegates.....	59
Present at Roll Call.....	218
North Shaba Annual Conference	
Delegates.....	60
Present at Roll Call.....	218
North Texas Annual Conference	
Delegates.....	60
Present at Roll Call.....	219
Northern Illinois Annual Conference	
Delegates.....	61
Present at Roll Call.....	219
Northern Ireland	
Church and Society Report No. 42.....	571; 1204-1205
Northern New Jersey Annual Conference	
Delegates.....	61
Present at Roll Call.....	219
Northern New York Annual Conference	
Delegates.....	62
Present at Roll Call.....	219
Northern Philippines Annual Conference	
Delegates.....	62
Present at Roll Call.....	219
<i>Northfelt, Merlyn W.</i> (Northern Illinois)	
Presents report.....	248; 253; 397-398; 405; 408-409; 412-415; 431
Supports minority report.....	476
Moves amendment.....	496
Northwest Germany Annual Conference	
Delegates.....	63
Present at Roll Call.....	219
Northwest Philippines Annual Conference	
Delegates.....	63
Present at Roll Call.....	219
Northwest Texas Annual Conference	
Delegates.....	63
Present at Roll Call.....	219

Norway Annual Conference

Delegates..... 64
 Present at Roll Call..... 219

O

Oden, Tal (Oklahoma)

Opposes amendment..... 565

Oden, William B. (Oklahoma)

Parliamentary question..... 384
 Presents Local Church Committee report..... 535
 Moves to amend report..... 537-538

Oehler, Carolyn (Northern Illinois)

Moves to amend report..... 448

Offering

Communion—for World Hunger..... 207; 276
 For marshals and pages..... 440

Oklahoma Annual Conference

Delegates..... 64
 Present at Roll Call..... 219

Oklahoma Indian Missionary Conference

Delegates..... 90
 Present at Roll Call..... 223
 Voting rights for delegates..... 265; 287; 289
 Choir sings..... 352
 Conferences Committee Report No. 70..... 392; 1303-1304
 Conferences Committee Report No. 72..... 392; 1304
 Higher Education and Ministry Report No. 145..... 1496-1497
 Financial Administration Report No. 41..... 1709
 See also **Missionary Conference**

Oliphint, Benjamin R. (North Texas)

Supports procedural motion..... 355

Olson, Lois (Wisconsin)

Opposes substitute..... 449
 Opposes amendment..... 503

Oot, Arthur B., Jr. (Northern New York)

Supports amendment..... 334
 Debates report..... 539

Ordained Ministry, Annual Conference Board of the

Higher Education and Ministry Report No. 179..... 568-569; 1543-1547

Ordained Ministry, District Committee on

Higher Education and Ministry Report No. 178..... 1542-1543

Ordination

Conferences Committee Report No. 72..... 392; 1304

Conferences Committee Report No. 73.....	392; 1304-1305
Higher Education and Ministry Report No. 174.....	566-567; 1533-1536
See also Ministry, Ordained	
Ordained Ministry, Annual Conference Board of the	
Ordained Ministry, District Committee on	

Oregon-Idaho Annual Conference

Delegates.....	65
Present at Roll Call.....	219

Oregon-Idaho Celebration

Appreciation for.....	309; 353
-----------------------	----------

Osborn, John F. (West Ohio)

Opposes amendment.....	306
------------------------	-----

Outen, George

Participates in report presentation.....	271
--	-----

Outler, Albert C. (North Texas)

Presents Bicentennial Resolution.....	236
Motion to refer Resolution.....	239
Opposes report.....	324
Parliamentary question.....	339
Moves amendment to report.....	350; 549
Supports substitute.....	368
Opposes amendment.....	370; 406; 407; 412; 437; 447; 448; 500
Supports report.....	413
Responds to question.....	416

Overton, Vivian P. (New York)

Matter of privilege.....	287
--------------------------	-----

P**Pacific Northwest Annual Conference**

Delegates.....	65
Present at Roll Call.....	219

Page, Conrad M., Jr. (Central Pennsylvania)

Moves to amend report.....	372
----------------------------	-----

Panama Canal

Church and Society Report No. 3.....	320; 1117-1118
--------------------------------------	----------------

Parenthood

Church and Society Report No. 31.....	1164-1166
---------------------------------------	-----------

Parish and Community Development, Committee on

Conferences Committee Report No. 111.....	1320-1321
---	-----------

Parish Ministries, Cooperative

Local Church Committee Report No. 41.....	460-461; 1655-1656
Local Church Committee Report No. 48.....	459; 1660

Parker, Richard S. (New York)

Matter of privilege.....	286; 457
Opposes report.....	324
Supports amendment.....	417
Attempts to introduce amendment.....	454; 521
Opposes referral.....	518
Attempts to debate referral.....	555

Pascual, Crisolito (Philippines)

Nominated for Judicial Council.....	283
-------------------------------------	-----

Pascual, Olivia S. (Philippines)

Supports amendment.....	345
-------------------------	-----

Pastor-Parish Relations, Committee on

Local Church Committee Report No. 14.....	1634-1636
Independent Commissions Report No. 53.....	539; 1857

Patrick, William H., Jr. (Louisiana)

Moves to amend report.....	411
Moves reconsideration.....	470

Peace

Church and Society Report No. 16.....	367-373; 1133-1139
Church and Society Report No. 19.....	373; 1140-1141
Church and Society Report No. 32.....	1187
Church and Society Report No. 53.....	1273
Church and Society Report No. 56.....	1274

See also **Bishops' Call for Peace and Self-Development of Peoples**
Disarmament

Peacock, H. Eugene (Western North Carolina)

Opposes amendment.....	413
Moves to request Judicial Council decision.....	416
Opposes amendment.....	475

Pembroke, Maceo (Northern Illinois)

Statement supporting missional priority report.....	272
---	-----

Pendergrass, Bishop Edward J.

Leads in prayer.....	304
----------------------	-----

Peninsula Annual Conference

Delegates.....	66
Present at Roll Call.....	219

Pension Funds

Financial Administration Report No. 41.....	1709
Financial Administration Report No. 46.....	1718-1719, 1720-1721, 1723

Pensions—Benefits

Financial Administration Report No. 46.....	1721-1722
Higher Education and Ministry Report No. 181.....	1547-1548

Pensions—Credit for Service

Financial Administration Report No. 46.....	1719
Financial Administration Report No. 83.....	1763

Pensions—Responsibility for	
Financial Administration Report No. 46.....	1720, 1722-1723
Pensions, Annual Conference Board of	
Financial Administration Report No. 46.....	1715-1717, 1723
Pensions, General Board of	
Nominations for Membership.....	315; 317
Financial Administration Report No. 46.....	1717-1719
Independent Commissions Report No. 44.....	1851-1852
Reports referred to.....	1708-1709
Per Diem Allowance.....	225; 543
Personnel of the General Conference.....	7-157
<i>Persons, William R. (Rocky Mountain)</i>	
Nominated for Judicial Council.....	283
<i>Peters, Lloyd A. (Oklahoma)</i>	
Asks question.....	377
Peters, Rhoda A. (Louisville)	
Presents report.....	352; 368
Petitions	
Listed.....	864-1111
Pevahouse, Joe (Memphis)	
Moves to amend Plan of Organization.....	281
Supports majority report.....	321
Moves adjournment.....	378
Presents Discipleship committee report.....	513-514
Philippines, Evangelical Methodist Church in the	
Central Conference Affairs Report No. 3.....	344; 1979-1980
Philippines Annual Conference	
Delegates.....	66
Present at Roll Call.....	220
Philippines Central Conference	
Central Conference Affairs Report No. 5.....	345; 1981
Phipps, James E. (West Virginia)	
Asks question.....	418
<i>Pickens, Jim T. (Northwest Texas)</i>	
Opposes amendment.....	565
Pickett, Bishop J. Waskom	
Leads closing prayer.....	393
<i>Pike, Don M. (Central Texas)</i>	
Debates report.....	568

Pittenger, Richard D. (South Dakota)

Attempts motion to suspend rules.....	360
Attempts to introduce amendment.....	368
Moves to amend amendment.....	370

Pitts, Lowan (Peninsula)

Requests information.....	450; 484
---------------------------	----------

Plan of Organization

Text.....	158
Amended.....	226-234; 443-445; 507
Motion to amend.....	281; 304
Editing authorized.....	507-508

Plan of Organization and Rules of Order, Committee on

Membership.....	20
Referral to.....	281; 304; 343; 444; 507-508; 572
Report presented.....	443-445; 507-508

Plan of Organization and Rules of Order, Interim Committee on

Report presented.....	226-234; 239-241
-----------------------	------------------

Plummer, Kenneth (Central Pennsylvania)

Asks question.....	496
--------------------	-----

Poe, George E. (Missouri West)

Supports report.....	465
----------------------	-----

Pohl, Keith I. (West Michigan)

Moves to amend report.....	503; 504
----------------------------	----------

Poland Annual Conference

Delegates.....	67
Present at Roll Call.....	220

Pope, Bishop W. Kenneth

Pronounces benediction.....	454
-----------------------------	-----

Population

Church and Society Report No. 32.....	1179
Church and Society Report No. 38.....	1197-1201

Portland Symphony Brass Ensemble..... 203; 235**Potter, Phillip A. (General Secretary, World Council of Churches)**

Addresses Conference.....	298-303
---------------------------	---------

Potthoff, Harvey H. (Rocky Mountain)

Asks question.....	569
--------------------	-----

Poverty

Church and Society Report No. 32.....	1183
Church and Society Report No. 45.....	1206-1258 <i>passim</i>

Powers, Jeanne Audrey (Minnesota)

Presents report.....	259
----------------------	-----

***Praetorius, E. Russell* (Minnesota)**

Presents report.....	296
Opposes motion to adjourn.....	307

Presiding Officers..... 14**Presiding Officers, Committee on**

Membership.....	20
Reports.....	241; 268; 282; 308; 352; 394; 440; 493

***Price, Carl E.* (Detroit)**

Opposes amendment.....	486
Asks about report.....	561

Project Equality

Financial Administration Report No. 10.....	340; 1695
Financial Administration Report No. 22 (Minority).....	489-490; 1699-1700

Property

Church and Society Report No. 32.....	1182
---------------------------------------	------

Property, Church

Church and Society Report No. 22.....	374; 1141
Local Church Committee Report No. 8.....	358-359; 1631
Local Church Committee Report No. 10.....	360-361; 1632-1633
Local Church Committee Report No. 11.....	361; 1633
Local Church Committee Report No. 12.....	361; 1633
Local Church Committee Report No. 47.....	541-542; 1659-1660

Provisional Annual Conference

Conferences Committee Report No. 125.....	1340-1342
Central Conference Affairs Report No. 4.....	342; 1980-1981
Central Conference Affairs Report No. 13.....	526; 1986-1987
Central Conference Affairs Report No. 14.....	526-527; 1987

Public Schools

See **Boston School Crisis**
Education

Publication, General Board of

Nomination of episcopal members.....	316
Financial Administration Report No. 38.....	1705-1708
Financial Administration Report No. 84.....	546; 1763-1764
Reports referred to.....	1764; 1773

Publications, General Church

General Council on Ministries report presented.....	270
Council on Ministries Committee Report No. 36.....	450-451; 1811
Council on Ministries Committee Report No. 42.....	1817
Council on Ministries Committee Report No. 43.....	1817-1818
Administrative Order Report No. 76.....	422; 1889
General Council on Ministries report on distribution.....	2073-2078
General Council on Ministries report text.....	2130-2141

Puerto Rico Annual Conference

Delegates.....	67
Present at Roll Call.....	220

***Purdham, Charles* (Minnesota)**

Moves previous question.....	332
Supports report.....	337
Asks parliamentary question.....	338
Requests count vote.....	339
Opposes amendment.....	385
Moves to suspend rules.....	477
Moves to amend referral.....	555
Explains motion.....	557

Q

Quadrennial Theme

Recommendation presented.....	243
Council on Ministries Committee Report No. 11	380, 390-391; 1778
General Council on Ministries resolution.....	2085-2087
General Council on Ministries reports—text.....	2089-2128

***Quillian, Joseph* (Dean, Perkins School of Theology)**

Presents <i>The Works of John Wesley</i> project.....	310
---	-----

Quorum certified.....	213
------------------------------	------------

R

Race Relations

Church and Society Report No. 45.....	1208-1211
See also Minorities, Ethnic and Racial	

***Rathod, Raiji M.* (Gujarat)**

Opposes motion.....	528
Matter of privilege.....	550

Reavley, Tom (Southwest Texas)

Moves substitute.....	240; 367
Nominated for Judicial Council.....	283
Elected Judicial Council alternate member.....	341
Supports amendment.....	370
Matter of privilege.....	454

Records Management

Administrative Order Report No. 31.....	356; 1878
---	-----------

Red Bird Missionary Conference

Delegates.....	90
Present at Roll Call.....	223
Global Ministries Committee Report No. 41.....	468; 1566-1567

Reference, Committee on

Membership.....	21
Recommendation re Plan of Organization.....	229; 572
Reports.....	864-1111

Reid, William W., Jr. (Wyoming)

Asks parliamentary question.....	290; 481; 521
Opposes amendment.....	320
Statement regarding procedure.....	366
Gives information.....	375
Supports amendment.....	426
Attempts to introduce amendment.....	434
Moves to amend report.....	435
Asks question.....	490
Presents minority report.....	545-546

Religion in American Life

Global Ministries Committee Report No. 50.....	466; 1570-1571
--	----------------

Religion and Race, Annual Conference Commission on

Independent Commissions Report No. 5.....	325; 1830
Independent Commissions Report No. 57.....	455-456; 1859-1861

Religion and Race, General Commission on

Nomination of episcopal members.....	317
Independent Commissions Report No. 6.....	325; 1831
Independent Commissions Report No. 7.....	325; 1831
Independent Commissions Report No. 59.....	456; 1862-1866
Report referred to.....	1709

Reserve Delegates

By Conferences.....	27
Alphabetical List.....	114

Resolutions, Book of

Authorization and contents.....	572-573
Conferences Committee Report No. 125.....	1338

Retardation, Mental

Church and Society Report No. 24.....	374; 1142
Church and Society Report No. 32.....	1179

Rhodesia Annual Conference

Delegates.....	67
Present at Roll Call.....	220

Rice, H. Dan (North Georgia)

Moves to amend report.....	361
Debates amendment.....	537

Richardson, Eleanor (North Georgia)

Opposes amendment.....	477
------------------------	-----

Richardson, Ted (Southwest Texas)

Asks question.....	310
--------------------	-----

Opposes amendment.....	319
Moves amendment to report.....	351
Riddle, Earl (Executive Director, Local Committee)	
Makes announcement.....	574
Riggin, Don L. (Little Rock)	
Moves previous question.....	405; 429; 449; 483
Raises point of order.....	426; 433
Makes clarifying statement.....	434
Responds to point of order.....	447
Asks question.....	448
Moves concurrence with minority report.....	479
Riley, Negail R. (Little Rock)	
Procedural question.....	347
Rio Grande Annual Conference	
Delegates.....	67
Present at Roll Call.....	220
Global Ministries Committee Report No. 12.....	349; 1552
Financial Administration Report No. 41.....	1709
Financial Administration Report No. 47.....	547; 1724
Roberts, Leigh (Wisconsin)	
Raises point of order.....	333; 470
Asks parliamentary question.....	337
Moves previous question.....	407
Supports amendment.....	437
Opposes amendment.....	457
Roberts, Marilyn (North Georgia)	
Moves to amend report.....	305; 536
Observation re amendment.....	433
Supports adoption of report.....	470
Roberts, Roger G. (West Virginia)	
Requests consideration of report.....	562
Robey, William T., Jr. (Virginia)	
Asks question.....	485
Rocky Mountain Annual Conference	
Delegates.....	67
Present at Roll Call.....	220
Roll Call.....	213
Rollins, William R. (Southern California-Arizona)	
Suggests amendment to report.....	360
Ross, Martha S. (Baltimore)	
Presents report.....	352
Roughface, Thomas, Sr. (Oklahoma Indian Missionary Conference)	
Opposes Bicentennial Resolution.....	239

Matter of privilege.....	353
Gives information.....	392
Supports report.....	553
Rowe, J. Edgar (Virginia)	
Moves to amend report.....	514
Rowlett, Martha G. (California-Nevada)	
Asks question.....	417
Ruiz, Bishop Alejandro (Methodist Church of Mexico)	
Greets Conference.....	267
Rules of Order	
Text.....	176
Amended.....	239-241; 445
Editing authorized.....	507-508
Rupert, Hoover (Judicial Council)	
Matter of privilege.....	395
Rural Life	
Church and Society Report No. 32.....	1181
Church and Society Report No. 45.....	1221-1229
Russell, John B. (Virginia)	
Moves amendment to Plan of Organization.....	304
Opposes report.....	360
Requests count vote.....	366
Moves previous question.....	370; 485
Moves to suspend rules.....	372; 567
Moves to amend amendment.....	444
Moves to defer action.....	451
Asks question.....	478
Moves referral.....	524
Clarifies referral motion.....	525
Presents Financial Administration Committee reports.....	546-547
Russell, John W. (Oklahoma)	
Makes nominations.....	283
Russell, Patti B. (Virginia)	
Moves to amend report.....	366; 516
Requests information.....	496
Rust College Choir	
Presents special music.....	394
Rutland, John E. (North Alabama)	
Opposes amendment.....	408; 549
Rutland, Walter B. (Florida)	
Supports amendment.....	541
Requests reconsideration of report.....	562-563

S

Sacraments

Discipleship Committee Report No. 33.....	1389
Discipleship Committee Report No. 76.....	1413

Saenz, Lydia M.

Presents report.....	259
----------------------	-----

Saito, Perry H. (Wisconsin)

Opposes amendment.....	426
Asks procedural question.....	463
Raises point of order.....	478
Asks question.....	523
Presents Independent Commissions Committee report.....	548-549

Sanders, Bishop Carl J.

Pronounces benediction.....	378
-----------------------------	-----

Sayre, Charles A. (Southern New Jersey)

Presents Administrative Order Committee report.....	378; 405-406; 417-420
Attempts to introduce amendment.....	406
Opposes minority report.....	462

Scarritt College Chamber Singers..... 203; 235

Schoenlein, Charles F. (Northern New York)

Attempts to offer amendment.....	413
----------------------------------	-----

Schreiber, John L.

Secretarial staff.....	15
------------------------	----

Schwiebert, Erwin (Oregon-Idaho)

Presents report.....	258
Matter of privilege.....	327; 353
Supports amendment.....	401
Asks question.....	419; 471
Makes statement re procedure.....	431; 481
Moves to defer action.....	445; 499
Moves to extend time.....	449
Raises point of order.....	495
Moves reconsideration.....	524
Debates report.....	539

Sea, Law of the

Church and Society Report No. 16.....	1137
Church and Society Report No. 41.....	1203-1204

Seals, Woodrow (Texas)

Moves to amend report.....	234
Presents Local Church Committee reports... 324; 357-362; 458; 535; 542; 561	
Moves substitute.....	384

Seamands, David A. (Kentucky)

Moves amendment to report.....	367
--------------------------------	-----

Withdraws amendment.....	368
Debates procedural motion.....	470
Raises point of order.....	500

Sease, Gene E. (Western Pennsylvania)

Secretarial staff.....	14
Presents report.....	224-226
Nominated for Judicial Council.....	283
Answers question.....	310
Gives information.....	318
Elected to Judicial Council.....	322
Presents Commission members.....	395
Matter of privilege.....	442

Secretarial Staff

Listed.....	14
Nominated and elected.....	226

Secretary

Election announced.....	226
-------------------------	-----

Secretary-Designate

Nominated and elected.....	317
Conferences Committee Report No. 56.....	356; 1298-1299

Seminaries

See **Theological Schools, United Methodist**

Severe, David L. (Oklahoma)

Asks question.....	549
--------------------	-----

Sexuality, Human

Resolution re task force.....	269
Church and Society Report No. 32.....	436-438, 447-448; 1176
Council on Ministries Committee Report No. 38.....	500-504; 1812-1813
Council on Ministries Committee Report No. 38 (Minority).....	501-502, 505-506, 509; 1813-1814

See also **Family**

Seymour, Alick S. (Delhi)

Asks question.....	310
Requests ruling of Chair; supports motion.....	528

Shashaguay, Bernard R. (West Michigan)

Opposes amendment.....	486
------------------------	-----

Shearer, Paul V. (Iowa)

Nominated for Judicial Council.....	283
Asks procedural question.....	408
Moves to amend report.....	414
Withdraws from ballot.....	415
Introduces implementation motion.....	566
Moves to suspend rules.....	569

Shinn, Ridgway F., Jr. (Southern New England)	
Presents report.....	248
Opposes amendment.....	406; 413
Opposes substitute.....	411
Shirah, A. Jason (South Georgia)	
Requests count vote.....	370
Opposes amendment.....	385; 412
Asks parliamentary question.....	416
Moves substitute for amendment.....	463
Matter of privilege.....	494
Shoemaker, Wayne E. (Iowa)	
Moves to amend report.....	390
Presents Administrative Order Committee reports.....	420-422
Asks question.....	445
Gives information.....	547
Requests consideration of reports.....	562
Attempts to introduce amendment.....	569
Shook, Wallace T. (Texas)	
Moves to amend report.....	408; 413
Short, Bishop Roy H.	
Pronounces benediction.....	472
Shroyer, Lawton (Eastern Pennsylvania)	
Introduces substitute for report.....	419
Moves to amend report.....	447
Sierra Leone, United Methodist Church of	
Delegates.....	93
Present at Roll Call.....	224
Simpson, John C., Jr. (Virginia)	
Asks question.....	465
Singer, Edgar F. (Wyoming)	
Asks question.....	314
Raises point of order.....	376; 411
Supports amendment.....	407
Slater, Bishop O. Eugene	
Leads in prayer.....	268
Presides.....	439
Sloan, Lillian A. (Western Pennsylvania)	
Serves as liturgist.....	308
Slutz, Leonard D. (West Ohio)	
Presents report.....	226-234 <i>passim</i> ; 239-241 <i>passim</i>
Presents concordats.....	265
Nominated for Judicial Council.....	283
Moves to amend minority report.....	322
Moves amendment to report.....	328; 436

Elected to Judicial Council.....	331
Supports amendment.....	346; 485
Supports minority report.....	377
Statement re report.....	391
Asks question.....	433
Moves to amend amendment.....	434
Answers question.....	437
Moves to refer report.....	467; 564
Makes procedural statement.....	492
Debates minority report.....	533-534
Attempts to introduce motion.....	563
 <i>Smith, F. Rossing</i> (West Virginia)	
Introduces procedural motion.....	513
 <i>Smith, Harold F., Sr.</i> (Southern New England)	
Presents minority report.....	381-384
Raises point of order.....	478
 <i>Smith, Irving L.</i> (Oklahoma)	
Introduces fraternal delegates.....	290
 Social Creed	
Church and Society Report No. 32.....	1188-1189
 Social Principles, Statement of	
Church and Society Report No. 26.....	374; 1143
Church and Society Report No. 32.....	432-438, 446-449, 469-472; 1172-1189
Church and Society Report No. 32 (Minority).....	434-435; 1189
Local Church Committee Report No. 7.....	358; 1631
Financial Administration Report No. 82.....	570; 1762-1763
 <i>Soderholm, Patricia</i> (Wisconsin)	
Moves to amend amendment.....	334
Moves to amend report.....	376
Introduces substitute for amendment.....	420
 <i>Sohl, Joyce</i> (Rocky Mountain)	
Requests interpretation of report.....	418
Opposes minority report.....	546
 <i>Soiland, Gustav</i> (Norway)	
Moves referral.....	535
 <i>Soriano, Benjamin B.</i> (Mindanao)	
Opposes report.....	345
 South Carolina Annual Conference	
Delegates.....	68
Present at Roll Call.....	220
 South Dakota Annual Conference	
Delegates.....	69
Present at Roll Call.....	220

South Georgia Annual Conference	
Delegates.....	70
Present at Roll Call.....	220
South Germany Annual Conference	
Delegates.....	70
Present at Roll Call.....	220
South India Annual Conference	
Delegates.....	71
Present at Roll Call.....	220
South Indiana Annual Conference	
Delegates.....	71
Present at Roll Call.....	220
Southeast Africa Annual Conference	
Delegates.....	72
Present at Roll Call.....	220
Southern Africa	
Bishop deCarvalho's address to Conference.....	311
Appreciation for Conference position.....	572
Church and Society Report No. 34.....	
See also Human Rights	
Southern Asia, Methodist Church of	
Central Conference Affairs Report No. 6.....	346; 1981-1982
Southern California-Arizona Annual Conference	
Delegates.....	72
Present at Roll Call.....	220
Southern Illinois Annual Conference	
Delegates.....	74
Present at Roll Call.....	221
Southern New England Annual Conference	
Delegates.....	74
Present at Roll Call.....	221
Southern New Jersey Annual Conference	
Delegates.....	75
Present at Roll Call.....	221
Southern Zaire Annual Conference	
Delegates.....	75
Present at Roll Call.....	221
Southwest Germany Annual Conference	
Delegates.....	76
Present at Roll Call.....	221
Southwest Texas Annual Conference	
Delegates.....	76
Present at Roll Call.....	221

Sowder, Jimmy (Florida)	
Asks question.....	396
Attempts to amend amendment.....	475
Spafford, Frieda (Detroit)	
Moves to extend time.....	271
Spare, Keith	
Makes statement re Social Principles.....	436
Special Days	
General Council on Finance and Administration report presented	276
Church and Society Report No. 29.....	1153-1154
Discipleship Committee Report No. 3.....	389; 1347
Discipleship Committee Report No. 5.....	389, 543; 1348
Local Church Committee Report No. 32.....	1649-1651
Financial Administration Report No. 26.....	1701
Financial Administration Report No. 49.....	1740-1744
Council on Ministries Committee Report No. 45.....	551-552; 1818
General Council on Finance and Administration report text.....	2033-2037
General Council on Ministries report text.....	2142-2144
Spruce, Susan (Southwest Texas)	
Nominated for Judicial Council.....	284
Withdraws from ballot.....	310
Stacey, John (Methodist Church of Great Britain)	
Brings greetings.....	293
Wesley Chapel appeal report.....	294
Stapleton, Joseph G. (Peninsula)	
Questions conflicting recommendation.....	361
Requests information.....	450
Opposes amendment.....	542
Starnes, Billy M. (Tennessee)	
Makes nomination.....	283
Supports report.....	333
Asks question.....	342
Starr, James A. (Detroit)	
Supports amendment.....	332
Opposes amendment.....	485
Moves to amend report.....	565
Status and Role of Women, Annual Conference Commission on	
Independent Commissions Report No. 9.....	333-334; 1832-1833
Status and Role of Women, General Commission on	
Report presented.....	257-260
Independent Commissions Report No. 15.....	332-333; 1834-1837
Independent Commissions Report No. 16.....	365; 1837
Staubach, William T. (New York)	
Moves to amend report.....	457

Stauss, Barbara	
Presents report.....	276
Stedman, W. David (Western North Carolina)	
Opposes amendment.....	386
Debates budget.....	478
Moves to amend report.....	518
Stevens, Robert W. (Pacific Northwest)	
Supports amendment.....	417
Moves to amend minority report.....	477
Stevenson, Thomas F. (North Alabama)	
Asks to introduce motion.....	561-562
Stewart, Charles H., III (Florida)	
Moves previous question.....	334; 376
Moves to amend report.....	425; 551
Suggests editorial revision.....	465
Asks question.....	503; 541
Opposes amendment.....	539
Requests consideration of report.....	560
Sticher, Hermann (South Germany)	
Presents report.....	247
Stith, Forrest C. (Baltimore)	
Moves to suspend rules.....	265
Presents Global Ministries Committee reports.....	266; 348-350; 357; 464-469
Supports amendment.....	407
Opposes amendment.....	541
Stoppel, Jeanie (Oregon-Idaho)	
Directs presentation of legislative committee reports.....	397; 424; 430
Stowe, Bishop W. McFerrin	
Presides.....	242
Preaches devotional sermon.....	394
Sermon text.....	795
Strawbridge House	
Financial Administration Report No. 56.....	1754
Independent Commissions Report No. 18.....	365; 1838
Stroman, Pat (Central Texas)	
Opposes report.....	332
Supports amendment.....	414
Raises point of order.....	435
Statement re procedure.....	449
Opposes amendment.....	458
Moves to amend report.....	477
Strong, Plyn G. (West Michigan)	
Gives information.....	418
Presents Global Ministries committee reports.....	464

Study Commissions and Committees

See **Bishop and District Superintendent Study Commission**
Ministry, Commission to Study the
Native American Ministries, Study Committee of

Stumbo, John E. (Kansas East)

Nominated for Judicial Council.....	283
Presents Church and Society Committee reports..	319-322; 366-367; 373-374; 432; 434; 446; 451; 469; 472; 516-522; 554-557; 559-560; 563-564; 571
Opposes amendment.....	333
Elected Judicial Council alternate member.....	341
Supports report.....	391
Supports substitute.....	420
Raises point of order.....	504
Opposes substitute.....	505
Moves to amend report.....	551

Sublette, Roy T. (Alabama-West Florida)

Supports referral.....	518
------------------------	-----

Sukovaty, Norbert (Nebraska)

Asks question.....	360
--------------------	-----

Summers, James A. (Western North Carolina)

Makes observation re report.....	321
Moves to amend report.....	519
Asks question.....	548

Superintendency

See **Bishop and District Superintendent Study Commission**

Sweden Annual Conference

Delegates.....	77
Present at Roll Call.....	221

Switzerland-France Annual Conference

Delegates.....	77
Present at Roll Call.....	221
Central Conference Affairs Report No. 9.....	1983-1984

T**Taiwan, Methodist Church of**

Delegates.....	93
----------------	----

Talbert, Melvin G. (Southern California-Arizona)

Moves to refer.....	280-281
Asks parliamentary question.....	339
Makes editorial suggestion.....	415
Asks question.....	488
Attempts to introduce motion.....	490
Requests information.....	553

Talley, James F. W. (Baltimore)

Moves previous question.....	407; 426
Opposes amendment.....	514; 515
Moves to amend report.....	551
Requests consideration of report.....	561

Taylor, Blaine E. (Southern New England)

Opposes amendment.....	320; 370; 504
Opposes report.....	324
Supports minority report.....	383
Supports report.....	451

Taylor, Lawrence R. (West Michigan)

Presents delegates from outside U. S.....	292
Opposes amendment.....	444
Moves to amend report.....	463

Taylor, Bishop Prince A., Jr.

Presides.....	352
Leads in prayer.....	510

Taylor, Robert L. (North Georgia)

Moves to amend amendment.....	372
Moves to amend report.....	518

Tellers.....	15
---------------------	-----------

Temporary General Aid Fund

Report presented.....	276
Report considered.....	488
Financial Administration Report No. 21.....	488; 1699
Financial Administration Report No. 41.....	1709
Financial Administration Report No. 49.....	1746
Report text.....	2023-2025

Tennessee Annual Conference

Delegates.....	77
Present at Roll Call.....	221

Term Episcopacy

See **Episcopacy, Term**

Texas Annual Conference

Delegates.....	78
Present at Roll Call.....	221

Theme

See **Quadrennial Theme**

Theological Schools, United Methodist

Study commission recommendations presented.....	255
Higher Education and Ministry Report No. 159.....	1502
Study commission report text.....	2145-2157
See also Higher Education	

Tholin, Richard D. (Northern Illinois)

Moves to suspend rules.....	241
Introduces privilege motion.....	314
Opposes procedural motion.....	355
Supports amendment.....	370
Moves to amend report.....	406; 481
Opposes amendment.....	520

Thomas, Bishop James S.

Delivers Episcopal Address.....	187; 235
Presides.....	424

Thomas, John J. (South Indiana)

Makes nomination.....	283
Gives information.....	322

Thomason, Terry C. (Southern New England)

Opposes report.....	376
Debates missional priorities report.....	385
Asks procedural question.....	415
Objects to accepting substitute.....	419

Thompson, Barbara R. (Baltimore)

Presents report.....	245
Presents Commission report.....	257
Makes nomination.....	284
Introduces privilege motion.....	309
Opposes amendment.....	332
Answers question.....	333
Supports procedure.....	384

Thompson, Gordon G. (North Georgia)

Matter of privilege.....	289
Asks procedural question.....	355
Opposes amendment.....	499

Thompson, R. Franklin

Matter of privilege.....	473
--------------------------	-----

Thompson, Walter (Southern New England)

Introduces resolution.....	335
Matter of privilege.....	451
Opposes amendment.....	463
Supports motion.....	496

Thornburg, Robert W. (Central Illinois)

Responds to question.....	364
Raises point of order.....	485
Answers question.....	569

Tobacco

Church and Society Report No. 8.....	1124
Church and Society Report No. 22.....	374; 1141

Tolbert, Robert (East Ohio)	
Presents committee report.....	394
Opposes amendment.....	407; 414
Town and Country Ministries	
Global Ministries Committee Report No. 44.....	466; 1568
Trials	
Administrative Order Report No. 33.....	356; 1879
Trice, William E. (North Texas)	
Statement re procedure.....	444
Trotter, Clifford E. (Northwest Texas)	
Nominated for Judicial Council.....	283
Trotter, J. Irwin (Southern California-Arizona)	
Moves to amend report.....	306; 385
Troy, Jean (Holston)	
Moves to amend report.....	306
Troy Annual Conference	
Delegates.....	79
Present at Roll Call.....	221
Trudeau, Danita (Alaska Missionary Conference)	
Notes editorial correction.....	374
Truitt, Richard O. (Wisconsin)	
Opposes suspension of rules.....	289
Notes correction to ballot.....	303
Statement re privilege motion.....	309
Presents Church and Society Committee reports.....	319-320; 367-368; 370-373; 571
Opposes amendment.....	322; 484
Supports amendment.....	391
Moves to reconsider report.....	420
Asks question.....	455
Asks parliamentary question.....	488
Asks about reports.....	558
Trundle, John N. (Holston)	
Presents Global Ministries Committee report.....	465
Trustees, Local Church Board of	
Local Church Committee Report No. 4.....	357; 1630
Local Church Committee Report No. 6.....	358; 1631
Local Church Committee Report No. 7.....	358; 1631
Local Church Committee Report No. 39.....	1654
Tubbs, Ruth (Wisconsin)	
Requests proper use of church name.....	376
Tubman, William V. S., Jr. (Liberia)	
Matter of privilege.....	347

Debates committee report.....	467
Opposes motion.....	528
Tuell, Bishop Jack M.	
Greetings.....	224
Reads telegram.....	267
Statement for Local Committee.....	307
Presides.....	308
Turner, James W. (Virginia)	
Requests reading of petition.....	336
Asks question.....	360
Moves to amend report.....	539; 541
Tyler, Charles A. (South Indiana)	
Asks question.....	350
Raises point of order.....	481

U

Underwood, Harry K. (Baltimore)	
Moves to adjourn.....	327
Moves previous question.....	337; 351
Raises point of order.....	402
Asks procedural question.....	420
Matter of privilege.....	430
Challenges constitutionality of amendment.....	461
Underwood, Walter L. (Central Texas)	
Asks question.....	418
Presents committee report.....	440
Unemployment	
See Economic Issues	
United Methodist Committee on Relief (UMCOR)	
Global Ministries Committee Report No. 7.....	357; 1551
United Methodist Communications	
Financial Administration Committee Report No. 27.....	1701
Council on Ministries Committee Report No. 12.....	551; 1778-1786
Council on Finance and Administration Report No. 11.....	2037-2039
Report referred to.....	1821
United Methodist Development Fund	
Global Ministries Committee Report No. 6.....	348; 1550-1551
United Methodist Gay Caucus	
Statement by representative.....	436
United Methodist Men	
Discipleship Committee Report No. 36.....	1390
Discipleship Committee Report No. 75.....	513-515; 1411-1413
Local Church Committee Report No. 28.....	537-538; 1646-1647

United Nations	
Church and Society Report No. 16.....	1135-1136
Church and Society Report No. 32.....	1188
Church and Society Report No. 41.....	1203-1204

Universities
See **Higher Education**

Urban-Suburban Life	
Church and Society Report No. 32.....	1181

Uruguay, Iglesia Evangelica Metodista en el	
Delegates.....	93
Present at Roll Call.....	224

V

Valencia, Bishop Jose L.	
Pronounces benediction.....	438

Van Dyke, Betty	
Secretarial staff.....	15

Van Sickle, John R. (Northern Illinois)	
Asks question.....	232; 385
Introduces procedural motion.....	354
Moves previous question.....	408
Moves adjournment.....	438
Moves to suspend rules.....	449; 454
Supports report.....	476
Requests count vote.....	498
Debates report.....	546
Moves adjournment <i>sine die</i>	574

Van Zant, Lucille V. (Oklahoma)	
Supports minority report.....	429

Varnell, Sam N., Jr. (Holston)	
Asks question.....	306
Opposes report.....	537

Vaughan, William C. (Virginia)	
Supports report.....	324
Asks question.....	332; 333; 433; 490; 523
Requests information.....	346; 488
Opposes minority report.....	377; 522
Opposes amendment.....	391; 541
Supports majority report.....	462
Opposes procedural motion.....	470
Moves to extend time.....	483

Veale, William H.	
Matter of privilege.....	297

Verdin, Douglas F. (New York)

Presents committee report.....	226; 243; 275; 281; 423; 439-440; 455; 492-493; 507-508; 510; 513
Moves to extend time.....	259; 265
Nominated for Judicial Council.....	283
Makes introduction.....	311
Answers question.....	340
Supports minority report.....	383
Supports amendment.....	385
Moves previous question.....	444; 451
Responds to procedural question.....	445
Gives information.....	456
Asks for interpretation of motion.....	556

Vickers, John E. (Alabama-West Florida)

Moves to amend report.....	412
----------------------------	-----

Virginia Annual Conference

Delegates.....	79
Present at Roll Call.....	222

W**Wagner, Boyd E. (Southern Illinois)**

Moves to amend report.....	565
----------------------------	-----

Wake, Lloyd (California-Nevada)

Statement supporting missional priority report.....	272
Makes announcement.....	287

Walker, H. Thomas (Minnesota)

Supports amendment.....	475
Moves previous question.....	497

Walker, John F. (Little Rock)

Moves previous question.....	339; 461
------------------------------	----------

Walker, W. Roland (Virginia)

Matter of privilege.....	286
--------------------------	-----

Walker, William O. (Oregon-Idaho)

Moves to suspend rules.....	287
Statement re Oregon-Idaho celebration.....	307
Supports amendment.....	321; 447
Asks question.....	322; 350; 405
Opposes amendment.....	372
Debates missional priorities reports.....	383
Supports minority report.....	428
Raises point of order.....	436
Opposes amendment to minority report.....	478
Opposes substitute.....	505

Walley, F. Lewis (Eastern Pennsylvania)

Privilege motion.....	314
-----------------------	-----

Supports amendment.....	408
Attempts privilege motion.....	498
Ward, A. Dudley (General Board of Church and Society)	
Retirement recognized.....	511
Ward, Bishop W. Ralph, Jr.	
Presides.....	213; 235
Presents new Council of Bishops president.....	285
Communion Sermon.....	758
Washburn, Bishop Paul A.	
Preaches devotional sermon.....	439
Presides.....	473
Relinquishes Chair.....	483
Sermon text.....	801
Watson, Harvey L. (North Carolina)	
Asks question.....	318; 534
Raises point of order.....	405
Moves to table report.....	456; 458
Attempts to ask question.....	480
Requests consideration of report.....	562
Watson, Michael (South Carolina)	
Debates amendment.....	334
Asks parliamentary question.....	345
Moves to amend report.....	520
Presents minority report.....	533-534
Watts, Ewart G. (Editor, Church School Publications)	
Participates in report presentation.....	284
Wayland, Ewing T. (Treasurer-Elect)	
Answers question.....	232
Makes announcement.....	290
Introduced.....	474
Wayman, Phyllis Tyler (Southern California-Arizona)	
Presents minority report.....	377
Moves to amend report.....	541
Webb, Paul, Jr. (North Georgia)	
Presents Council on Finance and Administration report....	276; 474-475; 478
Nominated for Judicial Council.....	283
Welfare, Social	
Church and Society Report No. 31.....	1157-1158
Wells, Cathy (Mississippi)	
Opposes amendment.....	426
Supports amendment.....	435
Suggests editorial revision.....	465
Wert, James A. (Wyoming)	
Moves to amend report.....	503

Wertz, Bishop D. Frederick	
Presides.....	328
Wesley's Chapel Appeal	
Report presented.....	294
Summary of receipts.....	824-826
Financial Administration Report No. 55.....	1753-1754
West Michigan Annual Conference	
Delegates.....	81
Present at Roll Call.....	222
West Ohio Annual Conference	
Delegates.....	82
Present at Roll Call.....	222
West Virginia Annual Conference	
Delegates.....	84
Present at Roll Call.....	222
Western New York Annual Conference	
Delegates.....	85
Present at Roll Call.....	222
Western North Carolina Annual Conference	
Delegates.....	85
Present at Roll Call.....	222
Western Pennsylvania Annual Conference	
Delegates.....	87
Present at Roll Call.....	222
Weston, Charles H., Jr. (West Ohio)	
Requests information.....	489
Whetstone, Ross E. (Staff, General Board of Discipleship)	
Presents report.....	277
White, C. Dale (Southern New England)	
Raises point of order.....	500
White, Charles D. (Western North Carolina)	
Secretarial staff.....	14
White, Connie	
Secretarial staff.....	15
White, William D. (Northern Illinois)	
Asks parliamentary question.....	477
Supports minority report.....	546
White, Woodie W. (Detroit)	
Answers question.....	325
Whitehead, Thomas (Oregon-Idaho)	
Makes announcement.....	317

Presents report.....	352
Introduces amendment.....	355
Withdraws amendment.....	356
Supports amendment.....	458
Whitten, Dolphus, Jr. (Oklahoma)	
Presents report.....	270
Wickett, Jean L. (Southern California-Arizona)	
Moves to amend report.....	420
Wieting, Norma (Northern Illinois)	
Asks question.....	417
Wilcox, Katherine W. (West Michigan)	
Opposes amendment.....	405
Opposes substitute.....	420
Moves to amend report.....	433; 448
Supports amendment.....	522
Supports report.....	549
Wilcox, Robert L. (Holston)	
Opposes substitute.....	413
Moves to amend report.....	567
Wilke, Richard B. (Kansas West)	
Supports amendment.....	471
Moves to amend report.....	537
Wilken, Alferd E. (Iowa)	
Asks question.....	348
Observation re minority report.....	383
Questions accuracy of printed report.....	391
Moves previous question.....	478
Raises point of order.....	479
Willamette University Choir.....	282
Wilshusen, JoAnne (Southwest Texas)	
Supports report.....	332
Moves to amend referral.....	555
Winchester, Clarence M. (Western North Carolina)	
Makes nomination.....	283
Asks question.....	310
Wisconsin Annual Conference	
Delegates.....	88
Present at Roll Call.....	223
Wolf, John D. (North Indiana)	
Presents Church and Society Committee minority report.....	320
Moves to amend minority report.....	401
Moves to amend report.....	484

Wolfe, Jeremiah (Western North Carolina)

Leads in prayer..... 455

Womeldorff, Porter J. (Central Illinois)

Introduces motion to refer..... 402

Requests vote on report section..... 418

Moves to amend amendment..... 433

Opposes report..... 537

Women

Church and Society Report No. 32..... 1179

Church and Society Report No. 45..... 555-557; 1216-1219

Higher Education and Ministry Report No. 121..... 1490

Global Ministries Committee Report No. 39..... 467; 1564-1565

Global Ministries Committee Report No. 56..... 468; 1573

Local Church Committee Report No. 47..... 541-542; 1659-1660

Independent Commissions Report No. 24..... 365; 1840

Commission to Study the Ministry Report..... 2162-2167

See also **Status and Role of Women, Annual Conference Commission on Status and Role of Women, General Commission on**

Woodworth, Elaine J. (Pacific Northwest)

Explains committee action..... 323

Serves as liturgist..... 352

Moves to amend report..... 390

Opposes amendment..... 434

Work Areas, Local Church

Local Church Committee Report No. 17..... 1638-1639

Local Church Committee Report No. 18..... 536; 1639-1640

Local Church Committee Report No. 19..... 536; 1640

Local Church Committee Report No. 20..... 1641

Local Church Committee Report No. 21..... 1641-1642

Local Church Committee Report No. 22..... 536; 1642

Local Church Committee Report No. 23..... 1643

Local Church Committee Report No. 24..... 1643-1644

Local Church Committee Report No. 25..... 536-537; 1645

Local Church Committee Report No. 30..... 1647-1648

Independent Commissions Committee Report No. 56..... 455-456; 1858-1859

World Council of Churches

Address by General Secretary..... 298-303

Global Ministries Committee Report No. 22..... 466; 1556-1557

Global Ministries Committee Report No. 78..... 468-469; 1626-1627

World Hunger

General Council on Ministries report presented..... 271

Church and Society Report No. 45..... 555, 557; 1238-1248

Global Ministries Committee Report No. 42..... 467; 1567

Global Ministries Committee Report No. 43..... 1567-1568

Financial Administration Report No. 34..... 479-481; 1703

Financial Administration Report No. 34 (Minority)..... 479-481; 1703-1704

Council on Ministries Committee Report No. 21..... 385-387; 1801

Council on Ministries Committee Report No. 23..... 387-388; 1803

Council on Ministries Committee Report No. 24..... 388; 1803

General Council on Ministries resolution text..... 2088-2089

World Methodist Council
 Discipleship Committee Report No. 26..... 1387

World Service Fund
 Report presented..... 274
 Report considered..... 474-478; 481-482
 Financial Administration Report No. 17..... 475-478; 1697
 Financial Administration Report No. 17 (Minority)..... 476-478; 1697-1698
 Financial Administration Report No. 49..... 545-546; 1728-1729; 1738-1739
 Council on Ministries Committee Report No. 22 (Minority)..... 381-385;
 1802-1803
 Report Text..... 2000-2010

Worship, Annual Conference Commission on
 Discipleship Committee Report No. 59..... 1406

Worship, Book of
 Discipleship Committee Report No. 77..... 1413

Wright, George A. (South Georgia)
 Supports amendment..... 320; 478
 Opposes report..... 332; 337

Wyckoff, Aloha M. (Pacific Northwest)
 Presents report..... 251

Wyoming Annual Conference
 Delegates..... 89
 Present at Roll Call..... 223

Y

Yeakel, Bishop Joseph H.
 Presides..... 483

Year
 See Christian Year

Yellowstone Annual Conference
 Delegates..... 89
 Present at Roll Call..... 223

Yingling, L. Carroll, Jr. (Baltimore)
 Asks question..... 417; 556

Young, Carlton R.
 Directs music..... 235; 268; 275; 282; 290; 295; 317; 328; 341;
 359; 369; 379; 410; 415; 424; 446; 455; 473; 479; 500; 530; 544

Young, H. Claude, Jr. (Western North Carolina)
 Presents Global Ministries committee report..... 464
 Opposes amendment to minority report..... 478

Young Adults

Church and Society Report No. 32.....	1178
Local Church Committee Report No. 16	536; 1638
Local Church Committee Report No. 27.....	536; 1646
Independent Commissions Report No. 27.....	365-366; 1844

Youth, Rights of

Church and Society Report No. 31.....	1166-1169
Church and Society Report No. 32.....	1178

Youth Ministry

Conferences Committee Report No. 121.....	1323-1325
Conferences Committee Report No. 125.....	1343-1344
Discipleship Committee Report No. 23.....	424-430; 1377-1382
Discipleship Committee Report No. 23 (Minority).....	425-430; 1382-1386

Z**Zagray, Allan (East Ohio)**

Asks parliamentary question.....	389
----------------------------------	-----

Zellmer, Willard A. (Pacific Northwest)

Moves previous question.....	361
Supports amendment.....	405
Debates report.....	568

Zimmerman, Eugene (Florida)

Debates report.....	568
---------------------	-----

Zuniga, Clemente S., Jr. (Philippines)

Moves amendment to report.....	345
Matter of privilege.....	395

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